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ABSTRACT

This collection of papers is from a seminar on China includes the following papers: "Women in China: A Curriculum Unit" (Mary Ann Backiel); "Education in Mainland China" (Deanna D. Bartels; Felicia C. Eppley); "From the Great Wall to the Bamboo Curtain: China The Asian Giant An Integrated Interdisciplinary Unit for Sixth Grade Students" (Chester Browning); Jeanne-Marie Garcia's "China: Content-Area Lessons for Students of English as a Second Language"; "Daily Life in China under a Socialist Government" (Janet Gould); "Geography Lesson Plan for Ninth Grade Students" (Elizabethann E. Grady); "A Journey through Three Chinas" (Donald C. Greene); "Modern China: An Introduction to Issues" (Dennis Gregg); "China: Global Studies Curriculum" (Russell Y. Hamamoto); "The East Meets the West in Holiday Celebrations" (Lucy Lee); "China: Fulbright 1992" (Eunice H. Nammacher); "A Museum of Culture: A Hands-On Approach to Multicultural Education" (Robert G. Shamy); "Confuscianism: Is It Alive and Well in Modern China?" (Carol Wansong); "Multi-Media Presentation Teaching Cultural Awareness to Students in Grades K-2" (Paul Weiser); "China: A Traditional Society in Transformation" (Robert B. Winkowski); and "The Chinese Economy: In Transition and Transformation" (Randy Kai-Te Young). (LBG)

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1992 FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

China: Tradition and Transformation

Curriculum Projects

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WOMEN IN CHINA: A CURRICULUM UNIT

FOR

FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM
CHINA-1992

BY

MARY ANN BACKIEL

WOMEN IN CHINA

Introduction

Dramatic changes have occurred in the lives of Chinese women over the millenia. What cultural traditions, values, attitudes shaped the role of women in Chinese society? How has that role changed in this century? These questions form the basis of this unit about women in China.

Objectives

1. to understand how lives of Chinese women have changed over thousands of years
2. to speculate how Confucian heritage has affected women's status in Chinese society
3. to compare expectations and duties of women in old and new China
4. to understand that women's roles are culture determined
5. to locate information about contemporary life of women in China
6. to analyze information from a broad range of sources
7. to synthesize information for use in a formal paper
8. to draw conclusions from information learned

STRATEGIES -ACTIVITIES

1.Video- "Small Happiness"

Filmed in modern China, "Small Happiness" samples attitudes and feelings of several generations about the role of women. The birth of a female child is considered a "small happiness", a male child a "great happiness" in China. Older women look back to their early years when foot binding and arranged marriages were common, younger women tell of their victories and difficulties as women in modern China.

-film used as anticipatory set

Activity:
-students chart all visual and auditory clues which differentiate between status/roles/attitudes of women in old and new China

2.Artifacts
-actual antique shoes for bound feet
-actual antique shoes of child 5-6 yrs. old for size comparison
-actual modern shoes sold in China today for women whose feet were bound as young girls

Activity: students will
-compare artifacts with own shoes
-speculate about reasons for this custom
-identify similar procedures in our culture i.e.ear piercing,etc.
-discuss how and why cultures define "beauty" for women

3.Readings
-wide range of readings, both primary and secondary, appended

Activity: students will
-read each selection as homework assignments
-discuss readings each day in class for clarification and understanding

4.Lecture
-Women and Family in China Today, Prof. Pang Li Juan, Beijing Normal University, July 4, 1992 (appended)

Activity: students will
-refine note taking skills

5.Video-"China's One Child Policy"

This documentary shows how one village in modern China is attempting to enforce the one child per family policy with 100% compliance. It focuses on the realities of population control and the effects on women's physical and emotional well being.

Activity: students will
-list China's reasons for creating one child policy
-list both positive and negative results of policy for people
-write position paper either supporting or opposing policy (be sure hard data supports position)

6. Resources Project
-involves compilation of a range of readings from both primary and secondary sources about women in China (see bibliography)

Activity: students will
-locate 2 readings, each from a different category: poetry, textbook, literature
-locate one other source, i.e. A-V, magazine article, newspaper article, film, etc.
-create formal bibliography of sources

7.Video
-segments of video made in China (Backiel, Fulbright, 1992) showing child care indifferent settings, i.e. danwei nursery schools, kindergartens, both urban and rural

Activity: students will
-observe contemporary Chinese child care systems of differing qualities
-infer how quality of care affects parents, especially mothers

8.Evaluation
-students will be required to
  -take regular quizzes
  -take a unit exam
  -write a paper comparing women's lives in old and new China- (status, roles, duties, attitudes, behaviors) 4 pg. min. typed

Chinese Women and Family

I. The social status of Chinese women
  1. Economic status
  2. Political Position
  3. Legal status

II. Women's educational conditions
  1. Rights
  2. Opportunities
  3. Levels

III. The status of women in the marriage and family
  1. Status
  2. Self—awareness and satisfaction degree

IV. The role of women in the household duties
  1. Duties
  2. Effects of the duties on women
  3. The socialization of the housework

V. Women and children's rearing

VI. Women's problelms
  1. The disequilibrium of woman's social status
  2. The weakness of womaen's quality and psychological characteristics
  3. Social views of woman
  4. The unequalness between man and woman
  5. Ways of woman's problem solving

VII. Family planning policy and woman family

Prof. Pang Lijuan - Speaker
Beijing Normal University
July 4, 1992

WOMEN AND FAMILY CHINA TODAY

"Women hold up half the sky." Chairman Mao

I. Economic status
- A. Chinese women must work,especially in cities
  - 1. economic reasons- need the salary
  - 2. equality waith men
- B. Range of jobs
  - 1. teachers, factory workers (mostly cotton products, silk products, clothing), shop workers, offices, administration (less frequently)
- C. Salaries
  - 1. pay equal to men for same jobs according to law
  - 2. actually, higher ranking jobs done by men, therefore pays may not be equal
  - 3. teachers get same pay if have same degrees

II.Responsibilities

- A. Family is woman's responsibility
  - 1. women do all housework; cleaning, clothes, cooking, dishes, food purchases, care of elders and children
  - 2. family is a woman's duty--very busy, work very hard
  - 3. childbirth leave
    - -possible to ask for 2 years
    - -most don't, hard togo back to job
  - 4. husbands- perception is that southeastern men help wives more than northeastern or western men

III.Early childhood
- A. Care
  - 1. nursery school/kindergarten (day time only)
  - 2. boarding kindergartens
    - -more in the 1970s and 80s than now
  - 3. at least 85% of children go to kindergarten
- B. Quality of nursery schools and kindergartens
  - 1. not good- generally
    - -teachers now are very young-17 to 18 yrs. old
    - -less responsible, kind, loving
    - -less concerned for children's safety, cleanliness
    - -many are products of one child families-spoiled
  - 2. mothers made better teachers
  - 3. about 50% of teachers are good
  - 4. better teachers receive higher bonuses
  - 5. kindergartens must have a doctor or nurse on the premises

IV.Child bearing leave options
- A. At least 3 months leave and 100% salary if only one child
- B. if second child, 3 months leave, 100% salary, no bonus

C. In some instances, another 3-6 months and 70% pay
  1.depends on danwei (work unit)
D. Mothers must return to work after leave
E. Child care
  1. increasingly a problem
  2. grandparents who live at home sit gratis
  3. old days, nursery schools took 2 mos. old children- now must be 6 mos. to 1 year
  4. cheapest option is nursery school at place of work
  5. communities run nursery schools
  6. costs of care at Beijing Normal University
    - if both parents employed at BNU, 37-38 Yuan/month
    - if one parent works at BNu, 56-60 Yuan/month
    -if grandparent, 100-120/month
  7. quality impacts fee-all are rated
  8. private care givers are rare
    -apartments too small
      -under 30 years old, one room apartment
      -under 35, one bedroom apartment
  9. private kindergartens
    -expensive, government people can afford
    -boarding costs, about 200 Yuan
    -encouraged by government, need child care

IV.Rights
  A. Share property equally
    1. court decides in cases of divorce
  B. Pay equal for equal jobs (de jure)
  C. Glass ceiling a fact
    1. higher in politics, fewer women evident
    2. only one female university president - famous biologist
  D. Bonus withheld if don't work hard, work badly
  E. Sexual harassment
    1. not a Chinese problem
    2. no touching of women in China, a social, moral tradition

V.Divorce
  A. On the rise
    1. woman supports self, husband pays child support
    2. system reverses if husband takes child
  B. Law may sometimes require staying in same apartment
  C. Children shamed when parents divorce
  D. Younger women less reluctant to divorce or cohabitate

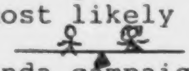
VI.Education
  A. Females less educated
  B. China's MIT, 25% female
  C. Medical students, 45% female

VII.Population Control
  A. Woman's responsibility before kids born (70%)
  B. Man's responsibility after kids born

C. 1989 to 1990, population increased by 16,497,000 (Australia's pop.equals 16 million)

D. 1973- Family Planning Program began ,only for Han people, not minorities

E. One child restrictions come from town,city, township or village

F. Proposal for second child goes first to danwei(work unit)
   1. highly educated most likely to have only one child, even if a girl  OK To Have Either Sex
   2. pervasive propaganda campaign supporting one child policy "A girl is like a t-shirt, a boy like a jacket" (girls closer to you)

G. By year 2,000 expect 1.3 billion population
   1. northwest provinces have 54% of land, 6.2% of pop.

H. Family planning and abortion easily available

Confucianists view of women:

The Master said, "Women and people of low birth are very hard to deal with. If you are friendly with them, they get out of hand, and if you keep your distance, they resent it."

From Mencius. "teach people human relationships, that between father and son, there should be affection, between ruler and minister there should be righteousness, between husband and wife there should br attention to their separate functions"

On Obedience:
In youth, to their fathers
In marriage, to their husbands
In old age, to their sons

From. Hoobler, Dorothy and Thomas, China; History, Culture, Geography, Globe, 1987

A HUNDRED SCHOOLS OF THOUGHT

The Zhou dynasty was a period of great activity. This was most apparent in the area of ideas. The misery and conflict brought about by a weak government encouraged a search for answers to questions about society, family, and government. "A hundred schools of thought" arose to discuss these questions. Never again in Chinese history was there to be so active a period of intellectual discussion and questioning.

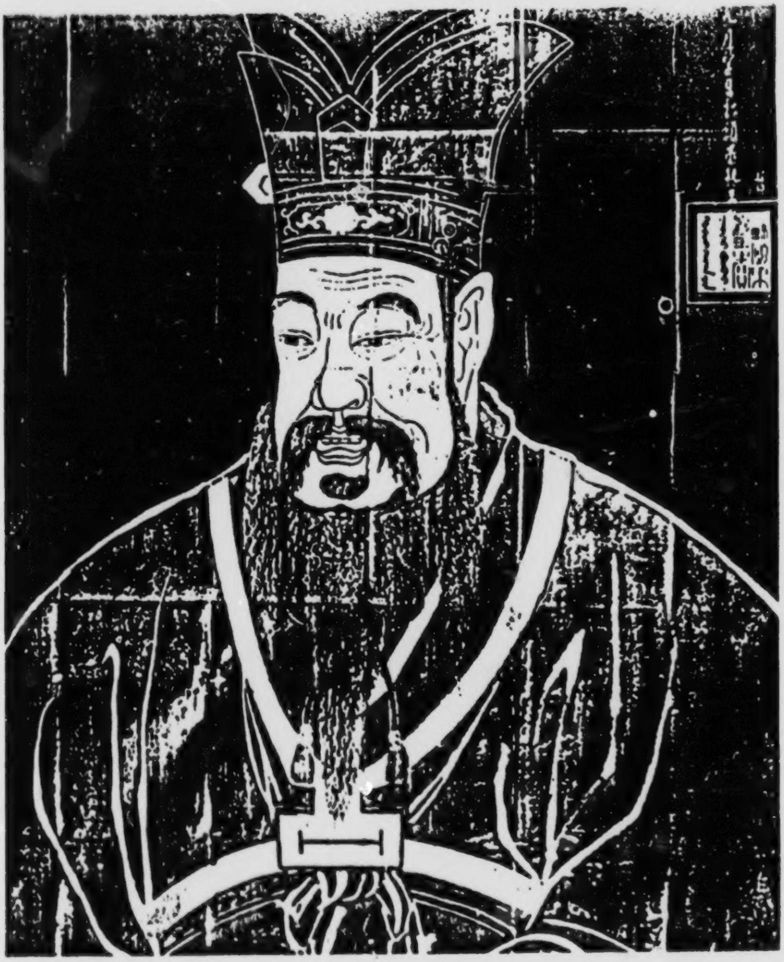
Confucianism. If a historian were to characterize in a single word the Chinese way of life for the last 2,000 years, the word might be "Confucian." No other individual in Chinese history so deeply influenced Chinese life and thought as Confucius. His philosophy was more than a set of beliefs to be accepted or rejected. It has become, since its general acceptance, an inseparable part of the society and conduct of the nation and its people. Confucius's code of behavior and government was a blueprint for Chinese society. His ideals became the moral code of the upper class.

Confucius, in Chinese known as Kung Fu Zi, or "Master Kung," was born around 551 B.C. He died in 479 B.C. Scholars believe his ancestors were members of the lesser aristocracy who, by the time of his birth, had sunk to a position of poverty. His father died when he was young, leaving him to struggle with the problem of gaining a living and making his way in the world. Throughout his life, Confucius sought a position of influence but never achieved it. As a young man he held minor political posts. In his chosen role as a politician, Confucius was a complete failure. His great success came as a teacher.

In reaction to the conflicts of his time, Confucius called for a return to the ways of the early Zhou. He found virture in the forms and customs of the duke of Zhou. Confucius believed that for society to improve, people had to practice the ideal of *ren* (ZHUN); humanness or kindness. People could achieve this ideal with an understanding of *li* (LEE), the proper etiquette or ritual.

Confucius also believed that a society would be successful only if its individual members knew their proper places in it and the roles they were to play. He expressed this idea in the statement, "Let the ruler be a ruler and the subject a subject; let the father be a father and the son a son." The ruler's first duty was to set a proper example in conduct for the nation to follow.

To Confucius, order was necessary and good. He felt order would come about if all people practiced the



Confucius. Toward the end of his life he said: "At 15 I set my heart on learning. At 30 I was firmly established. At 40 I had no more doubts. At 50 I knew the will of Heaven. At 60 I was ready to listen to it. At 70 I could follow my heart's desire without going against what was right."

tionships." They were: ruler-subject, father-son, husband-wife, older brother-younger brother, friend-friend.

Confucius was not a founder of a religion. He was concerned with teaching individuals proper ethical behavior. He believed that people are by nature alike and can be improved and molded through education. His students collected his teachings after his death in a book known as the *Analects*. Here are some examples of Confucius's sayings from the

> "Personal cultivation begins with poetry, is made firm by rules of [*li*], and perfected by music."
>
> "It is the man that can make the way great, not the way that can make the man great."
>
> "The gentleman first practices what he preaches and then preaches what he practices."

When asked by a follower to define virtue, Confucius said,

> "To be able to practice five virtues everywhere in the world constitutes humanity. [These are] courtesy, **magnaminity** [nobility of character; generosity], good faith, **diligence** [careful and continued work and effort], and kindness. He who is courteous is not humiliated, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people."

Confucius accepted the traditional values of his time. He emphasized the ideal of the patriarchy, in which a father set goals for himself that would then enable him to guide his family. The state was an extension of the family, with the ruler standing for the father. If the proper relationships were maintained, then the family and the state would be properly governed. Three rules determined the relationships of people: an older person should be favored over a younger, a male had more rights than a female, and a person of higher rank took precedence over all of lesser rank.

The philosopher Mencius (about 372–289 B.C), in Chinese known as Meng-zu, further developed Confucius's thought. Mencius believed in the importance of ethical relationships between individuals. He emphasized more strongly than Confucius that government should be carried out by the good example of the rulers. Mencius insisted that the ruler was responsible for providing the people with good conditions, and rebellion was justified against rulers who were unjust and corrupt. He explained that Heaven saw and heard just as the people did and it would remove its support, or **mandate**, from rulers who were unjust. The idea that the legitimacy of the emperor's rule needed to be confirmed by the **Mandate of Heaven** springs from Mencius's teachings. A Chinese proverb summarizes this belief: "He who succeeds becomes emperor; he who fails is a bandit."

Another of Mencius's ideas that was to have a great effect on Chinese life was his division of people into thinkers and doers. In his scheme of things, more intelligent people were to do the ruling; others would work to support them. In later times this idea of the complete separation of intellectual from physical work was symbolized by the long fingernails grown by government officials. This indicated that they never did physical work.

Daoism. In contrast to Confucianism, which was mainly concerned with the ethics of the individual in society, Daoism dealt with the relationship of man to nature. Daoism gets its name from *dao* (DOW), "the way, or road." The most honored of its writings is the *Da De Jing*. This book is often claimed to be written by Laozi (Lao-tzu), who is thought to have lived about the same time as Confucius.

In Daoism, "perfect" individuals understand the *dao* and shape all of their actions around it. They humble themselves, maintain quiet and passive behavior, and keep free from desire and strife. The key to merging with "the way" of nature is the practice of *wu-wei* (WOO-WAY), or doing nothing. By this the Daoists meant doing what is natural. "Do nothing and nothing will be done"—that is, everything will be spontaneously achieved. The favorite symbol of Daoism is water, which, though the softest of things, wears away the hardest. If left to itself the universe continues smoothly according to its own harmonies. People's efforts to change or improve nature only destroy its harmonies and produce chaos.

The following are some selections from the *Dao De Jing*:

The *Dao* (Way) that can be told of is not the eternal *Dao*
The name that can be named is not the eternal name.
Nameless, it is the origin of Heaven and earth; nameable, it is the
mother of all things.

The *Dao* is empty (like a bowl),
It is used, though perhaps never full.
It is in harmony with all light.
It is one with all dust.

Dao does nothing (*wu-wei*)
And yet there is nothing that is not done.

Many Daoists withdrew from social life and carried out none of the rites and ceremonies expected of the upper classes. One of these was Zhuangzi (also known as Chuang-tzu), who lived around 300 B.C. He wrote a book that is known by his name. In it he developed his own thoughts about the *dao*. In one famous section, he describes dreaming

Through Chinese Eyes, pp. 79-82
Peter Seybolt, editor

BEST

Lessons for Women

1st century A.D.

Editor's Introduction: The story of Meng Hsiang-ying frequently refers to the "old rules." Let us go to an early source of those rules, the famous "Lessons for Women," by Pan Chao, who is sometimes called the most famous woman scholar in China. She wrote the "Lessons" for her daughters in the first century A.D. They were based on customs and values handed down through the centuries, and for nearly two thousand years they continued to be the standard of proper conduct for every young lady. As you read them, try to imagine what a similar essay called "Rules for Men" might prescribe.

HUMILITY

ON THE THIRD day after the birth of a girl, the ancients observed three customs: (1) to place the baby below the bed; (2) to give her a potsherd with which to play; and (3) to announce her birth to her ancestors by an offering. Now, to lay the baby below the bed plainly indicated that she is lowly and weak and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play signified that she should practice labor and consider it her primary duty to be industrious. To announce her birth before her ancestors

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Pan Chao, "Lessons for Women," in Nancy Lee Swann, *Pan Chao, Foremost Woman Scholar of China* (New York: Russell and Russell, 1968), pp. 82–90; abridged. Copyright © 1932 by Princeton University Library. Reprinted by permission.

OPY AVAILABLE

Chinese women, photographed in the nineteenth century. (From G. W. Browne and N. H. Dole, *The New American and the Far East*, Boston, 1907.)

clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship in the home.

These three ancient customs epitomize a woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. Should she do something good, let her not mention it; should she do something bad, let her not deny it. Let her bear disgrace; let her even endure when others speak or do evil to her. Always let her seem to tremble and to fear. Then she may be said to humble herself before others.

Let a woman retire late to bed, but rise early to duties; let her not dread tasks by day or by night. Let her not refuse to perform domestic duties whether easy or difficult. That which must be done, let her finish completely, tidily, and systematically. Then she may be said to be industriou

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Let a woman be correct in manner and upright in character in order to serve her husband. Let her live in purity and quietness [of spirit] and attend to her own affairs. Let her love not gossip and silly laughter. Let her cleanse and purify and arrange in order the wine and the food for the offerings to the ancestors. Then she may be said to continue ancestral worship.

No woman who observes these three [fundamentals of life] has ever had a bad reputation or has fallen into disgrace. If a woman fail to observe them, how can her name be honored; how can she but bring disgrace upon herself?

HUSBAND AND WIFE

If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship [between men and women] and the natural order of things are neglected and destroyed.

RESPECT AND CAUTION

If husband and wife have the habit of staying together, never leaving one another, and following each other around within the limited space of their own rooms, then they will lust after and take liberties with one another. From such action improper language will arise between the two. This kind of discussion may lead to licentiousness. Out of licentiousness will be born a heart of disrespect to the husband. Such a result comes from not knowing that one should stay in one's proper place. . . .

WOMANLY QUALIFICATIONS

A woman [ought to] have four qualifications: (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. . . .

To guard carefully her chastity; to control her behavior; in every motion to exhibit modesty; and to model each act on the best usage—this is womanly virtue.

To choose her words with care; to avoid vulgar language; [redacted]peal[redacted]app[redacted]ate [redacted]s; a[redacted]t t[redacted]ary [redacted]rs [[redacted] much conversation] may be called the characteristics of womanly words.

To wash and scrub filth away; to keep clothes and ornaments fresh and clean; to wash the head and bathe the body regularly, and to keep the person free from disgraceful filth may be called the characteristics of womanly bearing.

With wholehearted devotion to sew and to weave; to love not gossip and silly laughter; in cleanliness and order [to prepare] the wine and food for serving guests may be called the characteristics of womanly work.

These four qualifications characterize the greatest virtue of a woman. No woman can afford to be without them. In fact they are very easy to possess if a woman only treasure them in her heart. The ancients had a saying: "Is love far off? If I desire love, then love is at hand!" So can it be said of these qualifications.

WHOLEHEARTED DEVOTION

Now in the "Rites" is written the principle that a husband may marry again, but there is no Canon that authorizes a woman to be married the second time. Therefore it is said of husbands as of Heaven, that as certainly as people cannot run away from Heaven, so surely a wife cannot leave [a husband's home]. . . .

The ancient book "A Pattern for Women" says: "To obtain the love of one man is the crown of a woman's life; to lose the love of one man is to miss the aim in woman's life."

IMPLICIT OBEDIENCE

Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unfailingly to the command.

Let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with them what is straight and what is crooked. . . .

Through Chinese Eyes, pp. 83-87
Peter Seybolt, Editor

After the 1949 Revolution

The Status of Women

Old Customs, New Laws

Editor's Introduction: The "Lessons for Women" clearly indicate the inferior status of women in traditional China, but they do not tell the whole story. The following selection describes some of the other disadvantages of being born female. It also indicates some of the steps that have been taken to bring about change, and why the Communists have had great support from women in promoting revolution.

THE CLEAREST INDICATION of female subservience in traditional China was the bizarre custom of footbinding. It began in about the tenth century A.D. and continued for a thousand years, until the middle of the present century. There are many theories about the original reasons for footbinding, but no one seems to know how it began. Whatever the origin, small feet became an obsession with Chinese men.

Well-bound feet were about three inches long. They made women walk with an unusual swaying motion that Chinese men found very attractive. The stigma attached to large feet was such that every woman, no matter what her social level (except in a very few areas of China), had her feet bound. Grandmother Ning, a working woman who had been a beggar

By Peter J. Seybolt.

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for part of her life, described the binding of her feet in an interview:

> They did not begin to bind my feet until I was seven because I loved so much to run and play. Then I became very ill and they had to take the bindings off my feet again. . . .
>
> When I was nine they started to bind my feet again and they had to draw the bindings tighter than usual. My feet hurt so much that for two years I had to crawl on my hands and knees. Sometimes at night they hurt so much I could not sleep. I stuck my feet under my mother and she lay on them so they hurt less and I could sleep. But by the time I was eleven my feet did not hurt and by the time I was thirteen they were finished. The toes were turned under so that I could see them on the inner and under side of the foot. They had come up around. Two fingers could be inserted in the cleft between the front of the foot and the heel. My feet were very small indeed.
>
> A girl's beauty and desirability were counted more by the size of her feet than by the beauty of her face. Matchmakers were not asked "Is she beautiful?" but "How small are her feet?" A plain face is given by heaven but poorly bound feet are a sign of laziness.
>
> My feet were very small indeed. Not like they are now. When I worked so hard and was on my feet all day I slept with the bandages off because my feet ached, and so they spread.*

Bones that resisted the pressure of the bandages were broken by a blow from a wooden mallet. It is not surprising that the feet of many girls and women became diseased, and death was not an uncommon result.

Footbinding had been on the decline for a number of years before the Communists came to power. Westerners had been very critical of the practice since the 1800's, and this seems to have influenced the Chinese. Chiang K'ai-shek's government outlawed footbinding but had been unwilling or

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* *A Daughter of Han, the Autobiography of a Chinese Working Woman,* as told to Ida Pruitt by Ning Lao T'ai-t'ai (Stanford: Stanford University Press, 1967), p. 22. Originally published by Yale University Press and used by permission.

Right: A woman in the nineteenth century displaying bound feet unwrapped.
Above: A comparison of a bound foot and a normal foot.

unable to stop it completely. It ended very quickly after 1949.

The Communists also forbade and put an end to female infanticide—the practice of exposing newborn baby girls to the elements and letting them die, resorted to by impoverished families, usually during a famine, when they could not feed all of the family members. Boys were almost never killed, because only males could perform the all-important rites of ancestor worship and because they, in their privileged status, could better provide security for their parents in old age.

Female slavery was another institution maintained for centuries before the Communists came to power. Poor families often sold their daughters to the rich. The family that owned a slave was obligated to contract a marriage for her when she came of age and to free her at that time. Not infrequently, slave girls became concubines (second, third, or fourth wives) to wealthy men. The children they bore always belonged legally to the first wife and the father.

Some of the slave girls were sold into prostitution. In traditional China, every town of any size had its licensed "tea house" prostitutes. Shanghai, a city built by Westerners seeking fortune and adventure in China, had many thousands of prostitutes. The Communists closed down the "fiery pits" that exploited these girls and established rehabilitation centers, where they were taught a trade and cured of venereal disease, which was rampant among them.

The former prostitutes were treated as unfortunate victims of the old society and foreign imperialism, not as sinful degenerates or enemies of society. According to the Chinese press and reports of foreign travelers, there are no prostitutes in China today. It is probably the only country in the world where that is true.

Although female infanticide, slavery, and prostitution were very common in traditional China, most girls and women escaped those circumstances. But all were subject to the tyranny of the mother-in-law and the legal domination of the husband. Because the Communists promised women freedom and complete equality, it is not surprising that women played a very important role in the revolution.

When the Communists came to power in 1949, one of the first laws the new government passed was the "Marriage Law," which made women legally the equals of men. The provisions of this law leave no room for doubt that past customs and attitudes are no longer acceptable. 27

The Marriage Law

[Promulgated by the Central People's Government on
May 1, 1950.]

CHAPTER I. GENERAL PRINCIPLES

Article 1. The arbitrary and compulsory feudal marriage system, which is based on the superiority of man over woman and which ignores the children's interests, shall be abolished.

[redacted] [redacted]Th[redacted] de[redacted]atic[redacted]iag[redacted]em,[redacted]ch i[redacted]ed [redacted]

> on free choice of partners, on monogamy, on equal rights for both sexes, and on protection of the lawful interests of women and children, shall be put into effect.
>
> *Article 2.* Bigamy, concubinage, child betrothal, interference with the remarriage of widows, and the exaction of money or gifts in connection with marriage shall be prohibited. . . .
>
> CHAPTER III. RIGHTS AND DUTIES OF HUSBAND AND WIFE
>
> *Article 7.* Husband and wife are companions living together and shall enjoy equal status in the home.
>
> *Article 8.* Husband and wife are in duty bound to love, respect, assist, and look after each other, to live in harmony, to engage in production, to care for the children, and to strive jointly for the welfare of the family and for the building up of a new society.
>
> *Article 9.* Both husband and wife shall have the right to free choice of occupation and free participation in work or in social activities.
>
> *Article 10.* Both husband and wife shall have equal right in the possession and management of family property.
>
> *Article 11.* Both husband and wife shall have the right to use his or her own family name.
>
> *Article 12.* Both husband and wife shall have the right to inherit each other's property.

Women in China today are equal to men according to the law, but true equality has not yet been realized. Women are supposed to receive equal pay for equal work, but often they do not. More boys than girls attend school at the higher levels, and many more men than women occupy positions of responsibility in government, in production, in schools, and so on.

But no women in the world have come so far in so short a time as have the women of China. And in no other country is women's liberation promoted so vigorously today.

My Wife and Children

Early 20th century

The relations between husbands and wives and between parents and children have, of course, always been important in people's lives, but before the twentieth century they were considered too private a matter for public revelation. Twentieth-century writers, however, have been willing to explore these areas in fiction and essays.

The following essays about his family were written by Chu Tzu-ch'ing (1898–1948) on three separate occasions between 1928 and 1934. Chu came from a gentry family and attended Peking University, graduating in 1920. Thereafter he taught literature at several middle schools and universities. He also wrote poetry, criticism, essays, and sketches, which brought him considerable fame as a writer.

CHOOSING MY SPOUSE

Because I was my family's eldest grandson and eldest son, talk about getting me a wife started even before I was eleven years old. At that time the topic made no sense to me at all, and I did not understand why it had been brought up so early.

My great-grandmother's family was from a village in a small county of northern Kiangsu where members of our family had lived for generations. I may have been there too, but in my stupid way, I do not have the least recollection of it. My grandmother, smoking her opium pipe on the couch, would often tell stories of the place, mentioning this or that farmer's name. At first, it was rather misty, just like the white smoke curling up from her pipe. But in time, almost unconsciously, I became familiar with the scene, and it held my interest, second only to the place where we lived. The place she spoke of was called Flower Garden Village. Therefore, when I heard that a girl from there had been selected to be my future bride, I found it perfectly reasonable and did not object at all. Every year someone would come from the fields there, dressed in a short blue cotton jacket (instead of a long gown), an old-fashioned long-stemmed pipe between his teeth, and bring us a good supply of barley flour, dried sweet potatoes, and such. There would occasionally be mention of the girl—that she was about four years older then me, fairly tall, with bound feet—but at that time I was more excited about the barley flour and the dried potatoes.

I remember, it must have been in my twelfth year, when a message came reporting that the girl had died of tuberculosis. No one in our family showed much sadness; perhaps they had seen her only when she was small and, with the passage of time, hardly remembered what she was like. My father was then in government service in some other province, so my mother, getting very impatient about my marriage, asked the tailor to be matchmaker. He came often to our house to make clothes for all of us and also went to a lot of other people's houses where he could observe all the ladies and girls, so he was a good choice. The tailor came back with the news that he had found a rich family with two daughters, one by a secondary wife; he had spoken for the older girl born by the main wife. He said her family wanted to have a look at the prospective bridegroom, so my mother agreed and fixed a date.

(cont.)

My Wife and Children (cont)

The tailor brought us to a teahouse. I remember it was winter. On that special day, Mother made me put on my brownish red brocade long gown, a black brocade formal jacket, and a black satin skull cap with a red knot on top, and she repeatedly admonished me to mind my manners. At the teahouse we met the man who was to look me over. He was square-faced with large ears, about the age I am now, wearing a cotton gown and jacket as if he were in mourning for someone, but he was quite amiable. He never stopped looking me up and down and asking me questions such as what books I had read. Afterwards the tailor told us that the man had been careful in his inspection; he had noted that the middle line of my upper lip is long, a sure sign of long life. He had also watched me walk to make certain there was nothing wrong with my legs. On the whole he had approved of me, so now it was up to us to look them over. Mother dispatched a trusted old manservant who came back to report that the older of the two sisters was bigger than me, really filling her chair when she sat down. The younger sister, however, was slender. Mother said fat women cannot bear children, like so-and-so among our relatives, so she asked the tailor to go back and speak for the younger daughter. The family was miffed at this and refused, and so the matter fell through.

At a mahjong party, Mother met a lady with a daughter who, she hinted, was a very smart girl. Mother became interested. When she got home she mentioned that the girl was about my age, still a child actually, romping about. After a few days she asked someone to find out how the other side would feel about an engagement. The girl's father was an official of even lower rank than my father. That was one year before the Revolution, when things like that still mattered, so they were quite pleased to connect their family to ours. Things were about ninety-nine percent fixed when a hitch occurred. Mother somehow found out that a widowed maidservant, employed by our great aunt, knew all about that family. The maid was asked to visit to be interrogated. At first she did not want to come out with the truth, but she finally did: the girl in question was originally adopted, but they loved her as much as if she had been born into the family. Mother lost all interest. Two years later we heard that the girl had fallen sick with tuberculosis and had acquired the opium habit. Mother said, "It's lucky we had not definitely settled the betrothal." To the extent that I understood things, I fully agreed.

In the year of the Revolution, Father contracted typhoid and several doctors were called in. Among them was one Dr. Wu, who eventually became my father-in-law. One day the servant who was usually sent for the doctor came with the news that one of the doctors had a daughter. Since Father was sick, Mother's concern for my affairs was greater than ever. Once she had heard the news, she followed up on it. The servant had only made a casual remark and could not give any details; so next time the doctor came, Mother had someone ask his sedan chair bearers if he had a daughter, which they confirmed. Mother then consulted Father, and they entrusted an uncle to get the doctor's reaction to their proposal. That day I was at Father's bedside and overheard their conversation. Uncle first found out for certain that the girl had no one else yet, then he said, "How about someone from this family of old X here?" The doctor expressed approval, and talk stopped there. Next, the bride had to be inspected. Mother again sent her trusted maidservant, and this time the report was not bad, except for one thing: she had somewhat big feet. As the matter had already been as good as settled by then, Mother merely told the sedan chair bearers to tell the girl's parents they should bind her feet a little.

After the bride had been brought and the wedding performed, she told me that she had hidden from the inspection and that the girl that had been looked over had been someone else. As to the message that the sedan chair bearers had brought back, it had caused quite a commotion. Father-in-law scolded Mother-in-law: "I told you long ago to bind her feet, but you didn't believe me. Now, see how people talk about it!" Mother-in-law retorted, "I definitely will not bind her feet! Let's see what they're going to do about it!" But they managed to find a compromise until

Source; Ebrey, Chinese Civilization

The Birth of a Son

The old man looked up from his bowl to say,

"Eat, or all will be cold." And then he said, "Do not trouble yourself yet – it will be a long time. I remember well when the first was born to me it was dawn before it was over. Ah me, to think that out of all the children I begot and your mother bore, one after the other – a score or so – I forget – only you have lived! You see why a woman must bear and bear." And then he said again, as though he had just thought of it newly, "By this time tomorrow I may be grandfather to a man child!" He began to laugh suddenly and he stopped his eating and sat chuckling for a long time in the dusk of the room.

But Wang Lung stood listening at the door to those heavy animal pants. A smell of hot blood came through the crack, a sickening smell that frightened him. The panting of the woman within became quick and loud, like whispered screams, but she made no sound aloud. When he could bear no more and was about to break into the room, a thin, fierce cry came out and he forgot everything.

"Is it a man?" he cried importunately, forgetting the woman. The thin cry burst out again, wiry, insistent. "Is it a man?" he cried again, "tell me at least this – is it a man?"

And the voice of the woman answered as faintly as an echo, "A man!"

He went and sat down at the table then. How quick it had all been! The food was long cold and the old man was asleep on his bench, but how quick it had all been! He shook the old man's shoulder.

"It is a man child!" he called triumphantly. "You are grandfather and I am father!"

The old man woke suddenly and began to laugh as he had been laughing when he fell asleep.

"Yes - yes - of course," he cackled, "grandfather - grandfather -" and he rose and went to his bed, still laughing.

Wang Lung took up the bowl of cold rice and began to eat. He was very hungry all at once and he could not get the food into his mouth quickly enough. In the room he could hear the woman dragging herself about and the cry of the child was incessant and piercing.

"I suppose we shall have no more peace in this house now," he said to himself proudly.

When he had eaten all that he wished he went to the door again and she called to him to come in and he went in. The odor of spilt blood still hung hot upon the air, but there was no trace of it except in the wooden tub. But into this she had poured water and had pushed it under the bed so that he could hardly see it. The red candle was lit and she was lying neatly covered upon the bed. Beside her, wrapped in a pair of his old trousers, as the custom was in this part, lay his son.

He went up and for the moment there were no words in his mouth. His heart crowded up into his breast and he leaned over the child to look at it. It had a round wrinkled face that looked very dark and upon its head the hair was long and damp and black. It had ceased crying and lay with its eyes tightly shut.

He looked at his wife and she looked back at him. Her hair was still wet with her agony and her narrow eyes were sunken. Beyond this, she was as she always was. But to him she was touching, lying there. His heart rushed out to these two and he said, not knowing what else there was that could be said,

"Tomorrow I will go into the city and buy a pound of red sugar and stir it into boiling water for you to drink."

And then looking at the child again, this burst forth from him suddenly as though he had just thought of it, "We shall have to buy a good basketful of eggs and dye them all red for the village. Thus will everyone know I have a son!"

The next day after the child was born the woman rose as usual and prepared food for them but she did not go into the harvest fields with Wang Lung, and so he worked alone until after the noon hour. Then he dressed himself in his blue gown and went into the town. He went to the market and bought fifty eggs, not new laid, but still well enough and costing a penny for one, and he bought red paper to boil in the water with them to make them red. Then with the eggs in his basket he went to the sweet shop, and there he bought a pound and a little more of red sugar and saw it wrapped carefully into its brown paper, and under the straw string which held it the sugar dealer slipped a strip of red paper, smiling as he did so.

"It is for the mother of a new-born child perhaps?"

"A first-born son," said Wang Lung proudly.

"Ah, good fortune," answered the man carelessly, his eye on a well-dressed customer who had just come in.

This he had said many times to others, even every day to some-

(cont.)

Birth of a Son, (cont'd)

one, but to Wang Lung it seemed special and he was pleased with the man's courtesy and he bowed and bowed again as he went from the shop. It seemed to him as he walked into the sharp sunshine of the dusty street that there was never a man so filled with good fortune as he.

He thought of this at first with joy and then with a pang of fear. It did not do in this life to be too fortunate. The air and the earth were filled with malignant spirits who could not endure the happiness of mortals, especially of such as are poor. He turned abruptly into the candlemaker's shop, who sold incense also, and there he bought four sticks of incense, one for each person in his house, and with these four sticks he went into the small temple of the gods of the earth, and he thrust them into the cold ashes of the incense he had placed there before, he and his wife together. He watched the four sticks well lit and then went homeward, comforted. These two small, protective figures, sitting staidly under their small roof - what a power they had!

Pearl S. Buck, *The Good Earth*, copyright 1931, 1949 by Pearl S. Buck. Copyright renewed, 1958 by Pearl S. Buck.

A GIRL'S UPBRINGING *FU HSUAN (217-278) - Describing in a poem the traditionally submissive position of girls who were married off at an early age to husbands chosen by their parents*

How sad it is to be framed in woman's form.
Nothing else is held so cheap.
No one is glad when a girl is born,
By her the family set no store.
When she grows up, she hides in her room
Afraid to look a man in the face.
No one cries when she leaves her home [to get married]
Sudden as a cloud when the rain stops.
She bows her head and composes her face,
Her teeth are pressed on her red lips.
She bows and kneels countless times,
She must humble herself even to the servants.
While his love lasts [her husband's] he is as distant as the stars,
She is a sunflower looking up to the sun.
Soon their love will be severed more than water from fire,
A hundred evils will be heaped upon her.
Her face will follow the year's changes,
Her lord will find new pleasures.

Bringing Up Girls
in Ancient China

In a Boat on a Summer Evening, I Heard the Cry of a Water Bird. It was Very Sad and Seemed to Be Saying, "Madam Is Cruel!" Moved, I Wrote This Poem.

(1183; Lu Yu was recalling his first wife whom he married when he was about twenty and divorced shortly afterwards, apparently because his mother found fault with the girl. For a poem in *tz'u* form on the subject, see p. 371. 5-ch. old style.)

A girl grows up hidden in far-off rooms,
no glimpse of what may lie beyond her wall and hedge.
Then she climbs the carriage, moves to her new lord's home;
father and mother become strangers to her then.
"I was stupid, to be sure, yet I knew
that Madam, my mother-in-law, must be obeyed.
Out of bed with the first cock's crowing,
I combed and bound my hair, put on blouse and skirt.
I did my work, tidied the hall, sprinkling and sweeping,
in the kitchen prepared their plates of food.
Green green the mallows and goosefoot I gathered —
too bad I couldn't make them taste like bear's paws.[1]
When the least displeasure showed in Madam's face,
the sleeves of my robe were soon damp with tear stains.
My wish was that I might bear a son,
to see Madam dandle a grandson in her arms.
But those hopes in the end failed and came to nothing;
ill-fated, they made me the butt of slander.
Driven from the house, I didn't dare grumble,
only grieved that I'd betrayed Madam's kindness."
On the old road that runs along the rim of the swamp,
when fox fire glimmers through drizzling rain,
can you hear the voice crying "Madam is cruel!"?
Surely it's the soul of the wife sent home.

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[1] Bear's paws are the epitome of delicious food.

Man and Woman in Asia
-Social Studies Inquiry Program

Reading nine[†]

The Birth of Sons and Daughters

Mencius, the Chinese philosopher of the third century B.C., said that the most serious of unfilial acts is to leave no descendants. Thus, the greatest obligation that a married couple has is to beget an heir, a male child who can continue the family name. Preference for sons is known the world over, but it is especially reflected in the Asian family. Particularly those who tend to base their economic life on the family unit, with sons inheriting the businesses of their fathers, express a strong preference for male heirs. The following reading by Ann E. Wee, a member of the Social Science Department of the University of Malaya, reflects attitudes toward male and female offspring among the Chinese of Singapore.

The birth of a girl was looked upon as either an unfortunate fact to be accepted with good grace or an outright tragedy. For the daughter-in-law in her first years of marriage to produce a succession of girl babies and never a boy was in a real sense a tragedy. For the young wife's status in her husband's family was indeed marginal until she became the mother of a son: only sons ensured worship of the ancestors, only
3. as the mother of a son did a woman become a potential ancestress, with prestige in her husband's family in life and the assurance of comforting rites for her soul after death.

Sons shall be born to him,
They will be put to sleep on couches;
They will be clothed in robes;
They will have sceptres to play with;
Their cry will be loud
They will be resplendent hereafter with
red knee-covers,
The future kings, the princes of the land.

Daughters shall be born to him,
They will be put to sleep on the ground,
They will be clothed with wrappers;
They will have tiles to play with;
It will be theirs neither to do wrong
nor to do good.
Only about the spirits and the food will
they have to think,
And to cause no sorrow to their parents.

Book of Odes

There is a chilling note in those last line

[†] Ann E. Wee, "Chinese Women of Singapore: Their Present Status in the Family and in Marriage," Wom in the New Asia, ed. by Barbara Ward (UNESCO, 1963).

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and neglect and rejection must have been the destiny of many a little daughter. Much of the literature, however, suggests that this was by no means universal: laments at her birth would not necessarily be reflected in the treatment a girl received.

These were the traditional patterns, and while some of the sharpness of distinction has become blurred among the modern Chinese of South-East Asia, yet much of the old feeling remains.

When we begin to understand the role that for hundreds of years the family played in China, and the family organization which made that role possible, then we begin to see how it is that sons stood for all that was desirable and auspicious, while daughters were at best a mixed blessing.

In a very real sense the dead did not cease to be members of their families, but only moved on to a more exalted phase of family life where they became the objects of worship and ritual attention from the living. But only male descendants together with their wives could perform these services for the parents: a daughter married out into another family in her teens and joined the ritual unit of her husband's family, ministering to his ancestors, not her own. The very salvation of a man's soul, and of that of his parents and ancestors, depended on his leaving male descendants to continue the ancestral cult. There are three unfilial acts, but the gravest is failure to beget sons, according to the sage. No wonder that even a weakly and unattractive son was to be preferred to the most promising daughter.

The basic fact of Chinese life is the struggle for existence. There is every evidence that the great majority of peasant families only managed to feed and care for their members by dint of the greatest prudence and by a willingness to face any amount of hard work to produce even small additions to income or food supplies. Very commonly any sudden disaster, flood, drought or civil strife, could deprive the peasant of his tiny land holding and force the members of the family to wander off in search of work, to join the vast horde of 'floating people' who eked out a miserable existence as wandering labourers, in an overcrowded land with few opportunities.

Such 'floating people' were a major element in imperial society, and their plight well known to the great mass of peasantry who only barely managed to cling on to their tenure of land and to keep their families together. And each was constantly aware that some minor crisis or bit of ill-luck could mean the end of his status as a family man, a householder with roots in the village circle, able to tend in the approved way the souls of the ancestors, and with hopes of bearing male descendants to carry on the family line.

This precariousness of status, in this world and the next, left little room for sentiment in the organization of Chinese family life. Sons by their hard work, skill and thrift could help maintain and might well raise the standing of the family; by filial behaviour they could care for their parents in life and after death. The son was the investment on which the family's future depended. But what of the daughter? As soon as she reached her teens and the age when her labour could be most useful to them it was time for the family to arrange a marriage for her, with all its attendant expenses; and once married into another family her opportunities for visiting her own family were few, and the

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material help she could render limited to small formal gifts brought on the occasion of visits. And, worse still, the self-respect or 'face' of the woman and her family required that gifts of at least equal value be sent back with her to her husband's family. All in all, the Chinese saw girls as 'goods on which you lose'.

A girl would leave home in a few years in any case; it is not surprising that in times of crisis when poverty threatened the break-up of the family she could be spared a little earlier, an encumbrance of which the family could free itself. Disposal of immature daughters has always been a feature of the family life of the very poor in [traditional] China, and it took a variety of forms. Female infanticide was much referred to in the old mission literature, and was undoubtedly one anguished response to the extremity of poverty in many areas, though by no means in all. The Chinese themselves have always condemned the practice, and the unbalanced sex ratio and consequent shortage of brides resulting from it in some neighbourhoods was a social evil they recognized. The attitude of society to other methods of disposal was more neutral, and perhaps one can infer that these methods were, therefore, more likely to be resorted to.

Firstly there was outright sale, in which the family relinquished all rights over the girl in return for a cash payment. This might be pathetically little if economic depression was widespread, but in any case would tend to vary upwards in ratio to the girl's age. Sale might be direct to another family, but it was more likely to be to a broker when the girl's ultimate destiny would be unknown to her parents. Her purchasers might use her as a domestic slave, then in her late teens she might be given in marriage, or alternatively kept as a low status concubine of some member of the family. Whatever the fate of the daughter sold out of the family, she was in effect entirely rightless and no ethical code effectively controlled the treatment meted out to her or served as adequate protection of her interest.

Several writers have suggested that outright sale was particularly rife in times of widespread flood or famine, and was perhaps especially a feature of the life of those on the brink of joining or actually within the ranks of the 'floating people'.

Another device for disposing of daughters was common among the desperately poor, especially in certain dialect groups. This was the complete handing over of her in child betrothal to another family, to spend her childhood under their roof, and be married in her middle teens, by a quiet ceremony to one of their sons. Here the disposing family lightened themselves of the burden of a daughter and received a sum of money. The receiving family, almost certainly themselves not rich, ensured a bride for their son without having to meet the much greater expense of arranging a marriage for him later with an adult bride. They also, as she grew, benefited from the 'little daughter-in-law's' increasing ability to take a share of the work in the family. It seems that the parents of a 'little daughter-in-law' commonly failed to keep in touch with her.

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Two Women

1st century B.C.

The family has always been considered by the Chinese as the fundamental unit of their society. During the Han, family virtues, especially filial piety and female constancy, were widely celebrated. **The Classic of Filial Piety** *gained popularity, and Liu Hsiang (79–8 B.C.), an eminent scholar and bibliographer, wrote* **Biographies of Admirable Women,** *a collection of accounts of the gallant deeds and unselfish behavior of women of antiquity. Many of these women epitomized a single virtue—for instance, loyalty to the ruler, self-sacrifice to help husband or father, or preservation of chastity under duress. As seen in the account below, however, the mother of the great Confucian philosopher Mencius (372–289 B.C.) had several virtues.*

Reading this account does not reveal what women were like in the Han, but it does show us what people admired in women. No fiction has survived from the Han which could give us portrayals of women in ordinary life. We do have, however, one description of a real but far-from-ideal woman written by her husband, Feng Yen. It is found in a letter he addressed to his wife's younger brother to explain his reasons for divorcing her. Hardly a detached observer, Feng Yen nevertheless cannot help but reveal his own attitudes toward female character and the institution of marriage.

THE MOTHER OF MENCIUS

The mother of Mencius lived in Tsou in a house near a cemetery. When Mencius was a little boy he liked to play burial rituals in the cemetery, happily building tombs and grave mounds. His mother said to herself, "This is no place to bring up my son."

She moved near the marketplace in town. Mencius then played merchant games of buying and selling. His mother again said, "This is no place to bring up my son."

So once again she moved, this time next to a school house. Mencius then played games of ancestor sacrifices and practiced the common courtesies between students and teachers. His mother said, "At last, this is the right place for my son!" There they remained.

When Mencius grew up he studied the six arts of propriety, music, archery, charioteering, writing, and mathematics. Later he became a famous Confucian scholar. Superior men commented that Mencius' mother knew the right influences for her sons. The *Book of Poetry* says, "That admirable lady, what will she do for them!"

When Mencius was young, he came home from school one day and found his mother was weaving at the loom. She asked him, "Is school out already?"

He replied, "I left because I felt like it."

His mother took her knife and cut the finished cloth on her loom. Mencius was startled and asked why. She replied, "Your neglecting your studies is very much like my cutting the cloth. The superior person studies to establish a reputation and gain wide knowledge. He is calm and poised and tries to do no wrong. If you do not study now, you will surely end up as a menial servant and will never be free from troubles. It would be just like a woman who supports herself by weaving to give it up. How long could such a person depend on her husband and son to stave off hunger? If a woman neglects her work or a man gives up the cultivation of his character, they may end up as common thieves if not slaves!"

Shaken, from then on Mencius studied hard from morning to night. He studied the philosophy of the Master and eventually became a famous Confucian scholar. Superior men observed that Mencius' mother understood the way of motherhood. The *Book of Poetry* says, "That admirable lady, what will she tell them!"

After Mencius was married, one day as he was going into his private quarters, he encountered his wife not fully dressed. Displeased, Mencius stopped going into his wife's room. She then went to his mother, begged to be sent home, and said, "I have heard that the etiquette between a man and a woman does not apply in their private room. But lately I have been too casual, and when my husband saw me improperly dressed, he was displeased. He is treating me like a stranger. It is not right for a woman to live as a guest; therefore, please send me back to my parents."

Mencius' mother called him to her and said, "It is polite to inquire before you enter a room. You should make some loud noise to warn anyone inside, and as you enter, you should keep your eyes low so that you will not embarrass anyone. Now, you have not behaved properly, yet you are quick to blame others for their impropriety. Isn't that going a little too far?"

Mencius apologized and took back his wife. Superior men said that his mother understood the way to be a mother-in-law.

When Mencius was living in Ch'i, he was feeling very depressed. His mother saw this and asked him, "Why are you looking so low?"

"It's nothing," he replied.

On another occasion when Mencius was not working, he leaned against the door and sighed. His mother saw him and said, "The other day I saw that you were troubled, but you answered that it was nothing. But why are you leaning against the door sighing?"

Mencius answered, "I have heard that the superior man judges his capabilities and then accepts a post. [illegible] He n[illegible] seek[illegible]t ga[illegible]r co[illegible]ory [illegible] high salary. If the Dukes and Princes do not listen to

Two Women (cont.)

to him but do not use his ideas, then he no longer frequents their courts. Today my ideas are not being used in Ch'i, so I wish to go somewhere else. But I am worried because you are getting too old to travel about the country."

His mother answered, "A woman's duties are to cook the five grains, heat the wine, look after her parents-in-law, make clothes, and that is all! Therefore, she cultivates the skills required in the women's quarters and has no ambition to manage affairs outside of the house. The *Book of Changes* says, 'In her central place, she attends to the preparation of the food.' The *Book of Poetry* says, 'It will be theirs neither to do wrong nor to do good,/ Only about the spirits and the food will they have to think.' This means that a woman's duty is not to control or to take charge. Instead she must follow the 'three submissions.' When she is young, she must submit to her parents. After her marriage, she must submit to her husband. When she is widowed, she must submit to her son. These are the rules of propriety. Now you are an adult and I am old; therefore, whether you go depends on what you consider right, whether I follow depends on the rules of propriety."

Superior men observed that Mencius' mother knew the proper course for women. The *Book of Poetry* says, "Serenely she looks and smiles,/ Without any impatience she delivers her instructions."

Translated by Nancy Gibbs

LETTER FROM FENG YEN TO HIS BROTHER-IN-LAW

Man is a creature of emotion. Yet it is according to reason that husband and wife are joined together or put asunder. According to the rules of propriety which have been set down by the Sage, a gentleman should have both a primary wife and concubines as well. Even men from poor and humble families long to possess concubines. I am old and approaching the end of my life, but I have never had a concubine. I will carry regret for this into my grave.

My wife is jealous and has destroyed the Way of a good family. Yet this mother of five children is still in my house. For the past five years her conduct has become worse and worse day after day. She sees white as black and wrong as right. I never err in the slightest, yet she lies about me and nags me without end. It is like falling among bandits on the road, for I constantly encounter unpredictable

this woman. Those who slander us good officials seem to have no regard for the deleterious effects this has on the welfare of the country. Likewise, those who indulge their jealousy seem to have no concern for the unjust strain this puts on other people's lives.

Since antiquity it has always been considered a great disaster to have one's household be dominated by a woman. Now this disaster has befallen me. If I eat too much or too little or if I drink too much or too little, she jumps all over me like the tyrant Hsia Chieh. If I play some affectionate joke on her, she will gossip about it to everyone. She glowers with her eyes and clenches her fists tightly in anger over things which are purely the product of her imagination. I feel a severe pang in my heart, as though something is poisoning my five viscera. Anxiety cuts so deeply that I can hardly bear to go on living. My rage is so great that I often forget the calamities I might cause.

When she is at home, she is always lounging in bed. After she gave birth to my principal heir, she refused to have any more children. We have no female servants at our home who can do the work of weaving clothes and rugs. Our family is of modest means and we cannot afford a man-servant, so I have to work myself like a humble commoner. My old friends see my situation and feel very sorry for me, but this woman has not the slightest twinge of sympathy or pity.

Wu Ta, you have seen our one and only female servant. She has no hairpins or hair ornaments. She has no make-up for her face, looks haggard, and is in bad shape. My wife does not extend the slightest pity to her, nor does she try to understand her. The woman flies into a rage, jumps around, and yells at her. Her screaming is so shrill that even a sugar-peddler's concubine would be ashamed to behave in such a manner.

I should have sent this woman back long ago, but I was concerned by the fact that the children were still young and that there was no one else to do the work in our house. I feared that my children, Chiang and Pao, would end up doing servants' work. Therefore I retained her. But worry and anxiety plunge like a dagger into my heart and cause me great pain. The woman is always screaming fiercely. One can hardly bear to listen to it.

Since the servant was so mistreated, within half a year her body was covered with scabs and scars. Ever since the servant became ill, my daughter Chiang has had to hull the grain and do the cooking, and my son Pao has had to do all

my children struggle under such labor gives me distress.

Food and clothing are scattered all over the house. Winter clothes which have become frayed are not patched. Even though the rest of us are very careful to be neat, she turns the house into a mess. She does not have the manner of a good wife, nor does she possess the virtue of a good mother. I despise her overbearing aggressiveness, and I hate to see our home turned into a sty.

She relies on the power of Magistrate Cheng to get what she wants. She is always threatening people, and her barbs are numerous. It seems as if she carries a sword and lance to the door. Never will she make a concession, and it feels as if there were a hundred bows around our house. How can we ever return to a happy family life?

When the respectable members of our family try to reason with her, she flings insults at them and makes sharp retorts. She never regrets her scandalous behavior and never allows her heart to be moved. I realize that I have placed myself in a difficult position, and so I have started to plan ahead. I write you this letter lest I be remiss in keeping you informed of what is happening. I believe that I have just cause, and I am not afraid of criticism. Unless I send this wife back, my family will have no peace. Unless I send this wife back, my house will never be clean. Unless I send this wife back good fortune will not come to my family. Unless I send this wife back, I will never again get anything accomplished. I hate myself for not having made this decision while I was still young. The decision is now made, but I am old, humiliated, and poor. I hate myself for having allowed this ulcer to grow and spread its poison. I brought a great deal of trouble on myself.

Having suffered total ruin as a result of this family catastrophe, I am abandoning the gentry life to live as a recluse. I will sever relationships with my friends and give up my career as an official. I will stay at home all the time and concentrate on working my land to supply myself with food and clothing. How can I think of success and fame?

Translated by Lily Hwa

Source: Ebrey
Chinese Civilization and Society

3rd – 5th century

A STERN MOTHER-IN-LAW

An anonymous poem (3rd to 5th century AD). A young bride explains to her husband that his mother asks too much of her.

From care and sorrow my heart was never free,
For you were already a clerk in the great town
Diligent in your duties and caring for nothing else.
I was left alone in an empty bridal room,
It was not often that we two could meet.
At cock crow I went to the loom to weave,
Night after night I toiled and got no rest.
In three days I would finish five bits,
And yet the Great One [mother in-law] chides me for being slow.
Husband, it is not because I weave too slowly
That I find it hard to be a wife in your house.
It is not in my power to do the tasks I am set,
There is no use in staying for the sake of staying.
Go then, quickly, speak to the lady, my mistress,
And while there is time let me go back to my home.

The young husband spoke to his mother, but, out of jealousy, she insisted that the young bride was lazy and should go back home. In ancient China, a son was forced to listen to his parents before his wife, so the young man sadly let his bride go home. Her parents married her to someone else against her will. When her first husband came to see her again, he reproached her. She answered:
What do you mean, why do you speak to me so?
It was the same with both of us; each of us was forced;
You were, and so was I too.
In the land of death you shall not be alone.

Two poems about stern mother-in-law breaking up a marriage.

12th century

LU YU *(1125-1210)*

Tune: "Phoenix Hairpin"

(Said to have been written in 1155, when the poet chanced to meet his first wife in the Shen family garden in Shao-hsing. They had been happily married, but the poet's mother forced them to divorce. At the time of the meeting here, both were remarried.)

Pink tender hand,
yellow-corded wine,
city crammed with spring hues, willow by garden wall:
east winds hateful,
the one I loved, cold —
a heart all sadness,
parted how many years?
wrong! wrong! wrong!

Spring as always,
someone grown needlessly thin,
red tear stains wet the kerchief, soaking through mermaid gauze.
Peach petals falling,
stillness of a pond pavilion:
mountain-firm vows go on forever,
but a letter would be useless now --
don't! don't! don't!

Source: Columbia Book of Poetry

Background to Story of the Stone

Main Characters:

Story of the Stone chronicles the decline of a powerful and rich extended family. While the family has two branches, the story centers around the junior branch (Rong-guo House), which overshadows the senior in various ways: it has the oldest member (Grandmother Jia, Her Old Ladyship), the member with the greatest official success (Sir Zheng), and has also produced an imperial concubine. Within the junior branch, the junior line, that of Sir Zheng; his wife, Lady Wang; and their children, including Grandmother Jia's favorite, Bao-yu; likewise play a more prominent role than the senior line (Jia She; his wife, Lady Xing; and their son, Jia Lian). The exception to this is Jia Lian's wife, Xi-feng, who by virtue of her personality as well as her position as senior granddaughter-in-law, plays a dominant role within the entire household, especially in managing its finances, (she is further the niece of Lady Wang.)

In addition to these main members of the family, there are several important figures affiliated with it in one way or another. These include Li Wan, the widow of Sir Zheng's dead eldest son, and the "cousins" over whom she is assigned a general supervisory role. The cousins are Lin Dai-yu, whose mother was the sister of Sir Zheng, and who came to live with her maternal relatives upon the death of her parents, and Xue Bao-chai, a niece of Lady Wang and cousin of Xi-feng, who, together with her widowed mother and boorish brother has come to live in the Jia household. Bao-chai and Dai-yu represent two contrasting female archetypes, and one underlying theme of the story is the evolving tragic triangle involving them and Bao-yu. One indication of this fate is the association of both Bao-yu and Bao-chai with a charm (jade and gold amulets respectively). The cousins and Bao-yu live in individual pavilions in a garden constructed on the occasion of a visit by the imperial concubine to her native household.

Other figures with bearing on the story are Tan-chun and Jia Huan, children of Sir Zheng's jealous concubine, Aunt Zhao, and Xiang-yun, Grandmother Jia's niece, like Dai-yu an orphan, and like Bao-chai the possessor of a gold amulet, who comes to visit the Jia household. Other key characters are the maids. These include Aroma, senior maid to Bao-yu (and essentially his concubine, though not openly recognized as such); Patience, senior maid to Xi-feng and chamberwife to her husband, Jia Lian; and Faithful, senior maid to Grandmother Jia.

In the Senior Ning-guo branch of the Jia family, the main characters are Cousin Zhen, of the same generation as Jia Lian and Bao-yu, but considerably older; his wife, You-shi, who plays a role parallel to that of Xi-feng in running the Ning-guo household, and their son, Jia Rong.

As you read the story pay attention to the nuances in the relations between these characters and to how those nuances reflect the position of each within the household.

Plot Background

Section 1 (pp. 68-101). The setting is an outing to the family temple. This section introduces the main figures and gives some indication of the role of religion in their lives.

Section 2 (pp. 126-168). In the interval since the preceding section Xiang-yun has arrived for a visit.

Section 3 (pp. 194-200). Continuation of the above.

Section 4 (pp. 259-291). In the interval since the preceding section Sir Zheng has been given an important supervisory post in the provinces which requires him to be away from home for an extended period. The cousins amuse themselves by forming a poetry club, which is having a party when section 4 begins. In the course of this section Grannie Liu, a distant kinsman of much lower social station than the Jias, arrives. Her presence provides a good opportunity to observe some aspects of the relations between different classes.

Section 5 (pp. 344-383). Following Grannie Liu's departure, Grandmother Jia comes down with a mild cold.

Section 6 (pp. 406-436). A few days later.

Section 7 (pp. 557-577). The year comes to a close with the settling of year end accounts and the paying of respect to the ancestors.

THE COUPLE BOUND IN LIFE AND DEATH

From *Hsing-shih heng-yen*

TRANSLATED BY JEANNE KELLY

The frenzied world of men is like a game of chess,
Where both players stay locked in battle until the final move.
Then in a moment, the game is over, the pieces put away.
That day, who really was the loser and who the winner?

These lines compare a game of chess with the course of world affairs. The great multitude of crises and changes encountered in the world are reduced to nothing in the wink of an eye, just as in a game of chess where reddened eyes and parched throats mark a life-or-death struggle as fierce as the Sun-P'ang contest[1]—or the Liu-Hsiang contention for the crown,[2] never abating until the last pitched battle at River Wu. But when the game is at an end and the pieces put away, one merely laughs it all off. Thus, the scholar-gentleman and the recluse often release their excitement at the chessboard, here finding relaxation and enjoyment. The poems and songs written on this theme are too numerous to mention. Only the poem of the *chuang-yüan* Tseng Ch'i,[3] written at the emperor's request, is truly excellent:

The two foes have each pitched their battle tents,
And sit plotting stratagems to decide life or death.
Swift steeds gallop across the occupied domains,
And gilt armor stirs up the river waves.
The songs and dances of Consort Yü lament the scene at Kai-hsia;[4]
The banners of the Han generals close in on the city under Ch'u.
When the excitement is over, all schemes exhausted, and the battle at an end,
Shadows of pines and flowers soon extend across the chessboard.

Though this poem is good, there are those who criticize the couplet referring to Consort Yü and the Han generals for hackneyed phrases; and as for the seventh line, "The excitement is over, all schemes exhausted, etc.," they find the idea there to be quite insipid. Poems written on command are meant for the eyes of the emperor and should be imbued with more spirit. We also have a poem of the Hung-hsi Emperor,[5] which far surpasses the ordinary in the grandeur of the sentiment expressed:

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[1] Sun Pin of the state of Ch'i and P'ang Chüan of the state of Wei studied military tactics together. Later, P'ang became a general of Wei and grew jealous of Sun's talent. He had the latter's feet cut off and his face tatooed. Sun managed to escape to Ch'i, where in a battle with Wei he had P'ang's forces surrounded. P'ang then killed himself.

[2] Liu Pang defeated Hsiang Yü, his chief rival, and founded the Han Dynasty in 206 B.C.

[3] Tseng Ch'i (1372–1432) lived in the early Ming period. He became a *chuang-yüan* in 1404.

[4] Consort Yü was the favorite of Hsiang Yü; Kai-hsia was the scene of the last battle between Hsiang Yü and Liu Pang.

The two contending states resort to arms,
Marshaling their troops to gain the upper hand.
A row of horses is first to make a move,
While generals defend secluded camps against attacks from far away.
Defying danger, out go the chariots to take stray soldiers,
And from across the river cannon balls fall on the guarded camp.
At leisure one grasps the strategy of the campaign,
And a single victorious move brings peace at last.[6]

So why should we be saying all these things about chess today? It is because there were once two families who on the basis of a few chess moves became inseparable friends and contracted a marriage alliance between their two children. Later this was told in a colorful tale. Truly:

A husband and wife are not matched just in this life;
Their marriage was determined centuries before.

In the Fen-yi Prefecture in Kiangsi Province there lived two landed gentlemen on opposite sides of the street. One was Ch'en Ch'ing and the other was Chu Shih-yüan. Though they were not wealthy men, the estates left them by their ancestors gave them ample resources. Both Ch'en Ch'ing and Chu Shih-yüan were in their forties, and their families had been neighbors for generations. They shared similar views and interests, and both kept to their station in life, minding their own business and doing nothing to stir up gossip. Each day after their meals, they would meet together and while away their leisure time playing chess. Sometimes they would take turns playing the host, but they made a practice of ser ing nothing more elaborate than tea and a simpl meal. The neighbors nearby would also drop in watch the games when they had a leisure mome Among them was a man named Wang San-lao, now over sixty, who had been an enthusiastic ar skillful player in his youth. In recent years he h been afflicted with high blood pressure and so never took part for fear of becoming overexcite As he had nothing to do all day, he found his o enjoyment in watching the games, and of this h never tired.

Generally speaking, chess players do not take kindly to spectators, for as it is often said, the o lookers see clearly while the players are in a fog If a spectator fails to hold his tongue and lets sl a few words at a crucial point in the game, the outcome might be completely reversed. Good manners do not allow the loser to display anger over such a trivial matter, but if he tries to acce it in silence, he may find his resentment hard t swallow. The ancients have a good way of putti it:

A true gentleman remains silent at a chess game.
The cad chatters away over a glass of wine.

Fortunately, Wang San-lao possessed the vir of never opening his mouth before the game w over; and when the outcome was decided, he would then remark on which move had been d sive for the victor, which move had meant defe for the loser. Chu and Ch'en both appreciated analyses and did not find them offensive.

One day Chu Shih-yüan was playing chess at Ch'en Ch'ing's house, with Wang San-lao looki on. After lunch, the pieces were set up again o the board and the game was about to begin wh a lad walked in. And what sort of child was he

His face looked as though powdered;
His lips as though rouged,
His shaven head indigo,

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[5] Hung-hsi is the title of the single brief reign period of the Ming emperor Jen-tsung (1425).

[6] The Chinese chessboard is divided by a "river." In the center of the two opposite ends of the board, a "camp" is formed by four squares. The pieces of Chinese chess are roughly translated, the "general," "governor," and "counselor" who must stay within the "camp," and the "horse," "chariot," "cannon" and "foot soldier," who may cross the "river." Pieces in the two camps are differentiated by colors, usually red and black.

And he had hands as delicate as jade.
His air was graceful and refined;
His step serene and dignified.
One might have thought him an angel,
And not an ordinary child of this earth.

The lad was To-shou, the son of Ch'en Ch'ing. He came in carrying a satchel. As he entered the sitting room, he calmly set the satchel down on a chair and then greeted Wang San-lao, bowing deeply. Wang San-lao was about to return the civility when Ch'en Ch'ing pressed the old man down firmly in his chair, saying, "You musn't be so formal with him. To treat him like this will only compromise his fortune!"

"What kind of talk is that?" Wang San-lao replied. But despite this protest, he was held down by Ch'en Ch'ing and had to content himself with making a gesture of courtesy by slightly raising his hips from his seat and bending a bit at the waist. The lad then turned to Chu Shih-yüan, greeted him, and bowed. As Ch'en was sitting across the chess table from Chu when the latter returned the bow, he could not very well pull him down, and so had no choice but to accept the bow. Having greeted the two guests, the lad then went to greet his father. Straightening up, he reported, "Father, as tomorrow is the Ch'ung-yang Festival,[7] my teacher has suspended classes and gone home for a couple of days. He told us we are not to play while at home but to do our assignments and study." Then picking up his satchel from the chair, he solemnly withdrew to the inner quarters.

Impressed by his graceful carriage, clear speech, and perfect manners, Wang and Chu both praised him to the skies.

"How old is your son?"

"Nine," replied Ch'en Ch'ing.

"It seems only yesterday that a party was given to honor his birth," remarked Wang San-lao. "All of a sudden nine years are gone. Truly, time is like an arrow. How are we to keep from growing old?" He then said to Chu Shih-yüan, "If I remember correctly, your daughter was born in the same year."

"Why, yes," replied Chu. "In fact, my daughter, To-fu, is also nine years old now."

"Forgive me for speaking out of turn," said Wang, "but as you two have become chess partners for life, why not make yourselves in-laws through the marriage of your son and daughter? In ancient times there was a Chu-Ch'en Village in which lived only two clans who had been intermarrying for generations. Your surnames coincide so exactly that it must be the will of Heaven. Besides, with such a fine boy and girl, as everyone well knows, what could be more perfect?"

Chu Shih-yüan had already taken a liking to the lad, so before Ch'en Ch'ing had a chance to reply, he said, "Why, that's a wonderful idea! Only I'm afraid Brother Ch'en would not agree to it. If he were willing to go along with the idea, there's nothing I'd like better."

"Since Brother Chu doesn't disdain my humble circumstances," Ch'en said, "as the father of the boy, what objections could I have? We have but to trouble San-lao to act as go-between."

"Tomorrow is the day of the Ch'ung-yang Festival," Wang San-lao said, "and happens to be an inauspicious day, but the following day is a particularly good one, so I shall come visit you then. As this seems to be the sincerest wish of both of you gentlemen, we shall consider the matter settled as of now. I ask nothing more for my services than a few cups of nuptial wine."

"There's a story I must tell you," said Ch'en Ch'ing. "Once the Jade Emperor[8] wished to make a marriage proposal to the Emperor of Earth. After some deliberation, he said, 'Both parties involved are emperors, so someone with the status of an emperor must be invited to act as go-between. Let's ask the Kitchen God to descend to

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[7] Ch'ung-yang Festival falls on the ninth day of the ninth month by the Chinese calender. This day is traditionally celebrated by climbing mountains.

[8] The Jade Emperor is the supreme god of the Taoist pantheon.

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earth and arrange the match.' When the Emperor of Earth saw the Kitchen God, he cried in astonishment, 'Why is the matchmaker so black?' To which the Kitchen God replied, 'Since when has there ever been a matchmaker willing to offer his services for nothing?' "[9]

Wang San-lao and Chu Shih-yüan both laughed heartily. Chu and Ch'en resumed their game and played on until evening.

Merely because of a game of chess,
A bond lasting several lifetimes was made.

On the following day, the day of the Ch'ung-yang Festival, nothing of note occurred. On the tenth, Wang San-lao changed into a newly tailored suit of clothes and set off for the Chu residence to formally arrange the marriage. Chu Shih-yüan had already spoken of it to his wife, Liu-shih, praising the fine qualities of their future son-in-law. That day they agreed without further ado and paid little attention to the matter of betrothal gifts. It was understood that when it came time for the marriage, whatever amount was deemed proper would be given from either side and would be taken without complaint.

When Wang San-lao conveyed these words to Ch'en Ch'ing, he was delighted. Ch'en then selected an auspicious day and formalized the agreement by sending the betrothal gift. The Chu's sent over their daughter's betrothal card,[10] and a banquet was held to celebrate the occasion. From this time on Chu and Ch'en addressed each other as relatives, and their chess games continued as before.

Time is fleeting, and before they knew it six years had passed. Ch'en To-shou was now fifteen and had mastered all the classics. It was expected that he would pass the imperial examinations, placing high on the list of successful candidates, and bring honor to his family. Who could have foreseen the misfortune which awaited him? He was suddenly afflicted with the vile disease of leprosy. In its initial stages it was assumed to be only a case of scabies, and no one gave it much thought. After a year, however, the disease had become much worse and his whole appearance had changed beyond recognition.

His flesh turned the color of parchment,
And the skin became chapped and wrinkled.
The poison within his whole body
Developed into blotches and ugly sores.
The worms writhed throughout his body,
And morning and evening he itched in agony.
Scabies, however terrible, was nothing in comparison.
If it was not leprosy,
It was in fact no different.
This beautiful child was transformed into a toad;
The young lad took on the look of a withered tortoise.
His fingers itched from a fetid pus,
And the filth of his body gave off a foul odor.

Ch'en Ch'ing had only this one child, and he meant more to him than life itself. Seeing him in this state, he was of course beside himself with worry. Even chess lost its appeal for him. He called in doctors and fortune-tellers, burnt incense and carried out vows made to the gods. There was nothing he did not try. In this way they suffered through a whole year, during which time sizable sums of money were spent, but the boy's condition showed not the slightest improvement. Needless to say, the parents were sorely distressed. As the future father-in-law, Chu Shih-yüan was equally upset, and morning and night he was at the doorstep inquiring about the boy's health.

Over three years went by without a single hopeful sign. When Chu Shin-yüan's wife learned of her future son-in-law's condition, she cried and

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[9] This joke hinges upon a pun. "[Not] willing to offer his services for nothing" (*pu shih pai tso te*) can possibly be taken as "[matchmaking] cannot be done by a white fellow [someone with a fair complexion]" because the word *pai* means both "nothing" and "white."

[10] The bethrothal card is a document on which are written four pairs of cyclical characters to indicate the hour, day, month, and year of birth. The exchange of these cards constitutes a formal engagement. These eight characters are used by the fortune-teller as a basis for predicting one's fortune.

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wept and complained to her husband, "Our daughter doesn't stink. Why were you so anxious to promise her at the age of nine? Now what are we to do? It'd be just as well if that leprous toad dropped dead and let our daughter go free! He's neither alive nor dead now, and here our daughter is about to come of age; yet we can neither marry her nor break it off. Surely she can't be expected to live like a widow while that leper keeps hanging on! It's all the doing of that [ugly] turtle Wang San-lao. His meddling has ruined our daughter's chances for life!" And she heaped abuses on Wang San-lao, over and over again calling him a turtle, while alternating her curses with fits of weeping.

Now the fact was that Chu Shih-yüan was afraid of his wife, and while she let fly with all this foul abuse, he dared not put in a single word to stop her.

One day, as his wife Liu-shih was putting the kitchen cupboard in order, her eyes fell upon the chess pieces and chessboard and she suddenly flew into a rage, cursing her husband. "You turtles! Just because you saw eye to eye over a game of chess you had to go and make a match at our daughter's expense. Why keep this source of trouble around?!" As she spoke, she strode to the gate and flung the chess pieces out into the street. The chessboard she likewise smashed against the ground.

Chu Shih-yüan was a meek man. When he saw his wife venting her rage in this way, he did not dare to interfere but slipped out of sight. Their daughter, To-fu, being too bashful to come plead with her mother, let her carry on until finally she had had enough. As the saying goes:

Walls have ears,
And windows eyes.

Ch'en Ch'ing had already gotten wind of Liu-shih's day-long tirades against the matchmaker and her husband, but had been unwilling to believe it. When the whole street became littered with chess pieces, however, he had a good idea as to the reason.

He talked the matter over with his wife. "We must judge others' feelings by our own. To our great misfortune, our son has contracted this horrible disease. It is quite evident that he will never be cured. To demand that this lovely girl be given in marriage to a leper would be a sin indeed. The girl herself would no doubt bear us a grudge for it. And were she to be forced into our house against her will, we could hardly expect her to be dutiful. In the beginning, when this engagement was made, there was good feeling on both sides. No great fortune was spent. If we are to acquit ourselves honorably in this, we must act honorably to the very end and not turn a good thing into a tragedy. If we take the long-range view, the best course would be to return the girl's betrothal card to her family and let them make another suitable match for her. If Heaven takes pity on our son and he recovers one day, there shouldn't be any problem in finding a wife for him. Now the whole thing has caused a rift between Chu and his wife. With her crying and nagging, why even I cannot bear it." Having reached a decision, he hurried over to see Wang San-lao.

Wang happened at that moment to be sitting in front of his gate chatting leisurely with some friends. Seeing Ch'en Ch'ing approach, he hastily stood up and bowed, asking, "Has your son's condition improved in these past few days?"

Ch'en shook his head and replied, "No, not at all. There's something I'd like to speak to you about. Could you please come by my house?"

Wang followed Ch'en immediately to the latter's house and each took a seat in the sitting room. When tea had been served, Wang asked, "What can I do for you?"

Ch'en Ch'ing brought his chair up closer to Wang and then poured out everything that was on his mind. He began by describing how dreadful his son's condition was. Then he told how Liu-shih had been complaining. This Wang San-lao

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himself had heard something about, but outwardly he could only remark casually, "I don't think what you heard is true."

"How could I presume to speak so freely of such things if they weren't true? I don't blame them, because I've been feeling ill at ease myself. I'm willing to return the betrothal card so that the Chus can be free to arrange another match. This would suit both parties and certainly is the only natural course to take."

"But I'm afraid that cannot be done! After all, my business is to bring couples together, not to part them. If one day you come to regret your decision, you'll put me in a most uncomfortable position."

"I've already discussed this several times with my wife," Ch'en Ch'ing assured him. "We'll never regret it. As for the small present given at the time of the engagement, there is no need for it to be returned."

"Since you're returning the betrothal card," Wang San-lao put in, "the betrothal gift must of course be returned. But Heaven always smiles on the virtuous. Your son will one day recover from his illness. You must consider this carefully before you act."

"Looking for my son's recovery," replied Ch'en Ch'ing, "is certainly like groping for a needle in the ocean. You never know when you'll have it in your grasp. In the meantime, how can we stand in the young girl's way?" With that he pulled the betrothal card from his sleeve and, with tears in his eyes, handed it over to Wang San-lao.

Wang was also grief-stricken and said, "As your mind is made up, I must carry out your wish. Nevertheless, your relative is a man with a strong sense of propriety. He will no doubt refuse."

Ch'en Ch'ing dried his tears and replied, "I do this of my own accord, not under any pressure from my relative. If he should hesitate, I'll leave it entirely up to you to persuade him. Let him know that this is my earnest desire and no empty gesture."

"As you wish," said San-lao. He then stood up and went off to the Chus.

Chu Shih-yüan welcomed him in and offered him a seat. Before either spoke, Chu called several times for tea. The reason behind this was that Liu-shih had been cursing the matchmaker by name all day long, and though this had never come to Wang's ears, Chu was feeling shameful, afraid that San-lao would take offense. Thus he made a great show of calling for tea. Unfortunately, Liu-shih now so thoroughly detested Wang San-lao for ever having made such a wretched match that no matter how many times her husband called her, she would not bring out the tea. This is an example of how petty-minded women can be.

After a while, Wang San-lao said, "There is a delicate matter that I've come especially to talk to you about. I must begin by apologizing. Please don't be offended by what I have to say."

"Please feel free to speak. How could I be offended by an old gentleman like you?"

Wang San-lao then proceeded to give a detailed account of Ch'en Ch'ing's decision to dissolve the engagement. "This was all your relative's idea," he concluded. "I am merely conveying the message. The final decision rests entirely with you."

Now Chu had already reached the end of his tether with his wife's constant nagging and would have liked to set himself free of it, except that he could not be the one to broach the subject. To him Wang San-lao's announcement was like a letter of pardon handed down from the emperor. He was, of course, delighted. But he said, "Though Mr. Ch'en has acted with great virtue, I'm afraid that he'll live to regret it and only make things more awkward."

"I've mentioned all this to him, but his mind is made up. There's no reason to doubt his sincerity. Here is your daughter's betrothal card. Please take it."

"How can I accept this before the betrothal present is returned?"

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"He said that such a small gift was not worth considering, but I blurted out that since he was returning the betrothal card, of course the betrothal gift should also be returned."

"That is only natural," agreed Chu Shih-yüan. "The twelve taels that we received will be returned in full. There are also two silver hairpins which my daughter has in her keeping. When I've gotten them from her, I'll return everything together. I'll leave the card with you for the time being."

"No matter," Wang San-lao said. "You may as well keep it yourself. I'm going home now. Tomorrow I shall be back to get the betrothal gift; then I'll go give the word to your relative." With this he took his leave. There is a poem which testifies to this:

Today the matchmaker's binding cord was untied again
The words the go-between once spoke have all proved untrue.
The good Wang San-lao of Fen-yi,
His was the doing and the undoing.

Chu immediately went in to tell his wife the news Wang San-lao had brought concerning the cancellation of the marriage contract. Liu-shih was overjoyed. She counted out the twelve taels, partly from her own savings, and gave them to her husband. Then she asked for the pair of silver hairpins from her daughter To-fu. Though her daughter had never studied the classics, the quality of her mind was praiseworthy. She had been listening to her mother's harangues for some time and had already grown quite dejected. When she was now asked to return the betrothal gift of the hairpins, she knew it meant the annulment of the marriage. Without a word, she went straight to her room, locked the door, and burst into tears.

Seeing the expression on her face, Chu Shih-yüan realized at once what was disturbing her, and he said to his wife, "It must be the cancellation of the marriage which is upsetting her. You must try to coax her gently. If you're hasty and try to put too much pressure on her, she may do something rash, and we'll always regret it."

Heedful of her husband's advice, Liu-shih went and knocked at her daughter's door, calling to her in a subdued tone of voice. "My daughter, whether you give us the hairpins or not is up to you. There's no need to be upset. Now, open the door. If there is something bothering you, tell your mother about it. I'm ready to listen to whatever you say."

At first the girl would not open the door, but after her mother had called her several times, she finally unbolted it, called, "It's open," and then went and sat down on a stool, seething with anger.

Liu-shih pulled another stool up close to her and sat down. "My daughter," she began, "your mother and father have been feeling miserable about the unfortunate match we made for you. Fortunately, the boy's parents are now willing to cancel it. No greater blessing could be asked for. There is no hope that that leper will ever recover. The marriage would only ruin things for you. We must return the hairpins to their family and sever all ties. A girl of your beauty need never worry that no one else will come ask for you, so you mustn't be stubborn. Now give me the hairpins so that they can be returned."

The girl remained silent and merely continued to weep.

Liu-shih went on coaxing her a bit and then, seeing the state her daughter was in, said gently, "We're only trying to do what's best for you. Now tell me frankly whether or not you're willing. Can't you see how bad it makes us feel when you keep your suffering to yourself like this?"

"It's best! What's best?" To-fu burst out hatefully. "It's still early to be asking for the hairpins!"

"Good heavens!" exclaimed Liu-shih. "Such a fuss over a couple of hairpins! They couldn't weigh more than two or three taels altogether. If you become engaged to a wealthy man, you can have hairpins of gold or jade."

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"Who cares about hairpins of gold or jade!" the girl cried. "What respectable girl ever takes the ~~betrothal gift of two houses~~? Poverty, wealth, sorrow, or joy, they're all predestined. I was born to be the wife of Ch'en To-shou and I shall die a ghost of his family. And these silver hairpins will go with me to the grave. You can just forget about returning them!" After this outburst, she again began sobbing her heart out.

Liu-shih saw it was pointless to continue. All she could do was report to her husband the state that their daughter was in. "There's just no way out of this marriage," she added.

Because of his close friendship with Ch'en Ch'ing, Chu Shih-yüan had never wanted to renounce the marriage in the first place. But because his wife had put up such a fuss, he had had no choice but to try to dissolve it for the sake of his own peace of mind. Such a display of ardor from his daughter was unexpected and even somewhat gratifying.

"If that's the way it is," he said, "there's no sense in making it harder on the girl. Tell her that the engagement still holds as before."

When Liu-shih relayed this to her daughter, she at last wiped away her tears. Truly:

Three winters won't change the lone pine's uprightness.
Ten thousand hardships won't alter the noble girl's heart.

The rest of that evening was uneventful. The next day Chu Shih-yüan, without awaiting the arrival of Wang San-lao, went himself to inform Wang of his daughter's stubborn refusal, and returned the betrothal card to him.

"Remarkable!" exclaimed Wang. "Truly remarkable!" He set off at once to report all this to Ch'en Ch'ing.

Ch'en Ch'ing had been quite loath to cancel the marriage, so when he heard that his future daughter-in-law had held firmly to her resolve, he was more than pleased. Bowing repeatedly to Wang San-Lao, he said apologetically, "I've put you to too much trouble! Nevertheless, I'm afraid that my son will not be cured and that that will ultimately make the union difficult. I'll have to trouble you to bring this matter up at a later date."

Wang dismissed him with a wave of his hand. "After this, I won't want to do it again."

We shall make no more idle comments, but instead tell how, when Chu Shih-yüan saw that his daughter refused to renounce the marriage, he became more anxious than ever about his son-in-law. He made inquiries everywhere about noted physicians and specialists and provided for their traveling expenses to come and administer treatment.

At first the physicians always promised a cure, and even the patient's spirits rose as he took the medicine. But later, when it all proved ineffective, he gradually lost heart. There were some who came with letters of recommendation and were full of grandiose promises and boasts, demanding high fees and writing guarantees. But it all came to nought. One day followed another, and soon more than two years were gone. By then all the doctors agreed that it was a chronic disease which was beyond cure.

Heaving a sigh, To-shou called his mother and father to him, and said, with tears in his eyes, "My father-in-law would not consent to cancel the contract and instead called in noted physicians to administer medicines in the hope that one day I would recover. Now that the medicines have all proved ineffective, it's obvious I will never be cured. Don't be unfair to the girl. I definitely wish to renounce this engagement."

"This was suggested once, and your in-laws were both agreeable," said the father, "but your fiancée stubbornly refused, so the betrothal card was returned to us."

"If she knew that I wished to cancel it, she'd no doubt be ready to give in."

The mother, Chang-shih, admonished him. "My son, just take good care of your health. Don't concern yourself with such trivial matters."

"It'll be a burden off my mind," replied To-shou, "if the engagement is called off."

"Let's wait until your father-in-law gets here.

and then you can tell him yourself," suggested his father.

He had barely finished speaking when the maid announced, "Mr. Chu has come to visit Master Ch'en."

The mother slipped away. Ch'en Ch'ing invited him into the study. When To-shou saw his father-in-law, he thanked him profusely for his visit. Chu Shih-yüan was quite dismayed to see that his son-in-law looked more like a ghost than a human being. After they had had some tea, Ch'en Ch'ing found an excuse to withdraw. To-shou then poured out everything that was on his mind. He said he would never recover from the disease, that it would make marriage difficult, and that he was determined to cancel the engagement. From his sleeve he pulled out a card on which a poem had been written. Chu Shih-yüan opened it and read:

By a stroke of ill fate, a dread disease befell;
A good match is a good match no more.
The binding thread was on this morning untied,
So that the future of a young girl can be freed.

It had not been Chu's wish to cancel the engagement the first time; he had been pressured into it by his wife. Now that he had seen his son-in-law's sickly state, read the poem in his own hand, and heard the resolution in his voice, the wish began unconsciously to stir in his mind. Nevertheless, he said, "Don't say such things! What's most important is to take care of yourself." He folded the poem carefully and tucked it away in his sleeve. Then he took his leave.

Ch'en Ch'ing met him in the sitting room and said, "My son's remarks just now were spoken in all sincerity. I hope that you'll find a way to persuade your daughter to go along with this. In the meantime, I'll return the betrothal card to you."

"As you both so earnestly insist," Chu Shih-yüan said, "I'll keep it for the time being, but later you must allow me to return it."

Ch'en Ch'ing then saw him out the gate.

When Chu Shih-yüan returned, he told his wife what his son-in-law had said.

"As our son-in-law doesn't want her to be his wife," Liu-shih said, "there's no point in her remaining bound to him. Explain to her what the poem says, and she'll surely change her mind."

Chu Shih-yüan then gave the card to his daughter saying, "Master Ch'en will not recover from his illness and has said as much to me himself. He wishes to cancel the contract. This poem then is his bill of divorce. My daughter, you must think of your future. Don't be stubborn."

To-fu read the poem, then returned without a word to her room, where she took out her brush and inkstone and wrote the following poem after To-shou's:

Though misfortune has brought a dread disease,
A marriage bond is a marriage bond no less.
A woman's duty is to remain true to her betrothed.
Let no one speak to me about the beauty of youth!

It has always been said that good news never goes beyond the gate, while bad news spreads far and wide. The word soon spread that Master Ch'en had rejected his fiancée and had himself informed his father-in-law of his decision. Immediately Aunt Chang, Granny Li, and a host of those who depended for a living on matchmaking appeared at the Chus' door to propose a match, bringing along lists of prospects. They talked of sons of prominent and wealthy families and of opulent betrothal gifts. Though a matchmaker's words are not to be trusted, they were enough to put Liu-shih in a fever of excitement, just like the mother of Ch'ien Yü-lien,[11] who barely had time to turn away the Wangs and promise the Suns. But to everyone's surprise, her daughter's mind remained as firm as iron and stone, and she did not waver from her original position. When she saw her mother entertaining the go-betweens with the finest tea and wine, she knew what was in

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[11] Ch'ien Yü-lien is the heroine of a famous Ming tale. Her betrothed, Wang Shih-p'eng, is demoted when he refuses to marry the prime minister's daughter. Ch'ien's stepmother then seeks to marry her to Sun Ju-ch'üan. She jumps into the river rather than submit, but is rescued and later reunited with Wang.

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store for her. Her fiance would never recover, and her parents would not permit her to remain faithful to him. After giving it considerable thought, she finally came to the conclusion that death was the best way out. At night, by the light of the lamp, she took out To-shou's poem, placed it on the table, and read it over. She sat weeping through nearly two watches. Then, while her parents lay sound asleep, she untied the silk sash from around her waist and hanged herself with it from a beam. Truly:

There are a thousand things one can do while alive.
But a mishap can suddenly bring everything to an end.

By then it was already the third watch, and To-fu was not, as it turned out, destined then to die. Chu Shih-yüan suddenly felt as though someone had wakened him from his dreams. The only sound that came to his ears was his daughter's sobbing. Startled, he rubbed his eyes and woke his wife, saying, "Just now I heard our daughter weeping. Could something have happened? Let's go look in on her."

"Our daughter is sound asleep in her room," his wife replied. "You're imagining things. Go ahead and look, if you want, but I'm going to sleep."

He threw on some clothes and got up. In the darkness he opened the door and groped his way to his daughter's bedroom. There he pushed at the door with both hands, but it did not open. He called her name several times but got no response. All he could hear was a strange sound of phlegm rattling in the throat. In alarm, he summoned all his strength and broke open the door with one kick. There in the dim light of the lamp on the table, he beheld his daughter dangling from a high beam, turning round and round like a horse on a wheeling lantern. He gasped in astonishment. Hurriedly pulling up the wick of the lamp, he shouted, "Wife, come quickly. She's hanged herself."

When Liu-shih heard these words in her dreams, it was as though cold water had been splashed over her. Without taking the time to get dressed, she threw a blanket over herself and dashed into her daughter's room, crying for her dear one. Chu Shih-yüan at least had had the presence of mind to take her down, bracing his knees against her buttocks while he slowly untied the noose from around her neck. He then began massaging her. Liu-shih stood shivering and calling her daughter's name. After quite a while, signs of life gradually returned and she began breathing faintly. Liu-shih gave thanks to Heaven and Earth. She went back to her room to put on her clothes and warmed some water, which she then poured down her daughter's throat. Slowly To-fu regained consciousness. When she opened her eyes and saw her parents standing before her, she burst into loud weeping.

"Daughter!" cried her parents. "Why, even the lowly cricket and ant cling to life. How could you do such a foolish thing?"

"In death I could preserve my name and my chastity," To-Fu replied. "So why have you brought me back to life? Though this time my attempt failed, sooner or later I shall surely die. It would have been better to let me go now and save yourselves further worry. Then it'd be as though you had never had me to begin with." With these words she fell to weeping piteously. Chu Shih-yüan and his wife pleaded with her again and again but in vain. This kept up until daybreak. Then Chu instructed his wife to stay by To-fu's side as she rested, while he went to the temple of the city god to draw a divination lot. The lot read:

The times are unpropitious;
Disasters strike year after year.
The clouds will eventually part to reveal the sun,
As fortune and longevity are prearranged in Heaven.

He studied the prediction carefully. The statements in the first two lines had already come true. The third line, "The clouds will eventually part to reveal the sun," perhaps meant that things were about to take a turn for the better. And as for the last line, "As fortune and longevity are prearranged in Heaven," with the words "fortune" (*fu*) and "longevity" (*shou*) contained in the names of his daughter and son-in-law—could there still be hope for Master Ch'en's recovery? Could he one day marry To-fu, and could theirs be a match "prearranged by Heaven?" He couldn't resolve his doubt.

When he returned home, his wife was still sitting in his daughter's room. When she caught sight of her husband, she hurriedly waved her hand at him, cautioning, "Don't make any noise! She's just stopped crying and fallen asleep."

The night before, when Chu Shih-yüan had pulled up the wick of the lamp, he had noticed a card on the table but had not had time to take a closer look. Now he picked it up and looked at it. It was the poem written by his son-in-law. Next to the poem was another one which he recognized to be in his daughter's handwriting. He read it through and then said with a sigh, "What a virtuous girl! As her parents, we should be helping her cultivate her virtue instead of forcing her to do what is against her wish."

He then explained the words on the divination lot to his wife. "*Fu* and *shou* are made in Heaven, and are determined by the gods. If we change things to suit our own selfish ends, Heaven will certainly not extend its protection. Besides, our daughter has made a vow in her poem and would die for it. We can't keep watch on her forever. If we relax our guard for a second and she takes her life, it would only bring us dishonor, or worse yet make us the butt of ridicule. If you ask me, the best thing to do would be to marry her to Ch'en. This would prove our good intentions on the one hand and comply with our daughter's own wishes on the other. It would also absolve us of the responsibility. What do you think?"

Liu-shih's heart was still pounding from the fright her daughter had given her. She replied, "Do whatever you like. I'm in no state to deal with such things!"

"We still have to ask Wang San-lao to talk to them," he said. By coincidence, as Chu Shih-yüan was stepping out the gate, Wang San-lao chanced to pass by. Chu stopped him and invited him in, and then recounted everything that had occurred in detail. "We are willing to marry our daughter now. Please convey the message for us."

"As I've said before, my job is to bring people together, not to part them. Since what you've said is in a worthy cause, it's my duty to be of service."

"When my daughter saw our son-in-law's poem, she composed one to match it expressing her feelings. If the Ch'ens still decline, you can show them this poem."

Wang San-lao took the card from him and set off at once. Since the two families lived directly opposite each other, he had but to step out of Chu's house to enter the Ch'ens'. When Ch'en Ch'ing heard that Wang San-lao had arrived, he assumed that he had come to confirm the cancellation of the contract, and hastened forward to greet him. "I suppose that you are bringing word from Mr. Chu?" he asked.

"I am indeed," replied Wang San-lao.

"As the cancellation of the marriage is the wish of my son this time, my relative has nothing further to say, I presume."

"My visit today is not to cancel the match but to affirm it."

"Please, San-lao, this is no time for joking!"

Wang San-lao then told him of the Chu daughter's suicide attempt and how anguished the parents had been. "If the girl is left at home, there is no telling what might happen. It's their wish that she come to look after Master Ch'en. This, to my mind, would be of benefit to both parties. Your relative would then be free of worry and would earn a good name besides. Your wife would have someone to assist her, and your son would have a trustworthy person to take care of him. What more could you ask for?

"Though I appreciate my relative's good intentions," said Ch'en Ch'ing, "I must still ask my son how he feels about this."

Wang San-lao then gave Ch'en Ch'ing the card with the matching verses, saying, "Your daughter-in-law has written a response to your son's verse. She has a fervent nature. Should your son refuse, she would surely take her life. That would be a terrible pity indeed!"

"I'll bring word to you shortly," Ch'en said. He then consulted first with his wife. "A girl of such ardor would certainly show virtue and filial piety. How much better even than parents to have the devoted care of such a wife! And if by chance there should be issue from such a union, then even if our son did not live, it wouldn't be the end of the Ch'en line. Once we have made a decision, our son certainly couldn't say no."

The two of them then went to the study and told To-shou all this. At first To-shou refused, but when he had read the matching verses, he fell silent, and Ch'en Ch'ing then knew that his son was willing. He gave word to Wang San-lao, chose an auspicious day, and sent some gifts of clothing and jewelry. When To-fu learned that she was to marry into the Ch'en family, she was content. On the appointed day, the bride was brought to her new home accompanied by the music of flutes, pipes, and drums. When the neighbors heard that the leprous son of the Ch'en family had married, they spread the news around that "the day has come for 'the toad to eat the meat of the swan.' " And some cruel pranksters made up a ditty about it:

Strange to be called Longevity
When doomed to die so young,
And strange that a fair sweet-scented girl
Should follow so foul a smell.

Under the red silk coverlet,
In raptures they lie,
While the stinking fumes of pus
Vie with the flowery fragrance.

But enough of this chatter. To-fu, from the moment she was brought to her husband's home, was in every way amiable and obliging, giving To-shou her loving care and attention. And how did she show this?

With concern and solicitude,
She strove to fill his every need,
Preparing his medicines and boiling his herbs,
Which first she would try on herself.
Early to rise and late to bed,
She would not have time to undo her dress.
Every ache and itch in his body
She rubbed and massaged each time,
And the blood and foul pus on his garments
She carefully washed away.
She nursed him as a mother would a child,
All but offering him the breast;
And like the devoted daughter to her mother-in-law,
Was ready to cut off her own flesh for soup.[12]
Though deprived of the pleasures of the conjugal bed,
Never once did she complain of the toil.
A wife she was no more than in name;
How pitiful, this young woman with few joys and many cares.

Two years passed in this way, with both parents-in-law quite pleased. Only one thing seemed to be unusual. For while the young couple's filial piety was beyond reproach during the day, at night they slept separately, never sharing the same quilt or pillow. To-shou's mother Chang-shih, though she wished to have them consummate the union, did not quite know how to broach the subject.

One day she happened to enter their room and, noticing that her daughter-in-law was absent, she remarked, "My son, your pillow is soiled. Let me take it and have it washed for you." Then she added, "Your quilt is also dirty." Rolling them up into a bundle, she carried them out, leaving but one pillow and quilt on the bed. It was obvious she wished the couple to sleep together under the same quilt in the hope that a son might be born to carry on the family name. Who could have guessed what went on in the minds of the young couple? To-shou thought to himself, "It is more than likely that I shall die; so our union will not be a long one. What right have I to soil her virginity?" And To-fu thought to herself, "In the weakened condition my husband is in, how could he have the energy for carnal pleasures?" For these reasons they had gone on sleeping separately since their marriage, both having their own quilts and pillows.

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[12] Human flesh was considered in traditional China to be an effective medicine for otherwise incurable wasting diseases. Since human flesh was not commercially available, devoted children would cut a few slices from their buttocks so as "to move Heaven," i.e., they hoped that Heaven would intervene and bring about a miraculous cure.

On that night, there was only the one quilt and pillow, which both belonged to the wife. It was her habit, after her husband had gone to sleep, to sit under the lamp to do her needlework, not retiring herself until her parents-in-law had both gone to bed. That night, when To-shou asked his mother for another pillow and quilt, she had put him off. "They're not dry yet. Why not make do for just one night by sleeping together?"

To-fu gave her own pillow to her husband, but as he was afraid of soiling his wife's bedding, he slept in his clothes. To-fu likewise did not undress, so they slept separately as usual.

The next day, when Chang-shih learned of this, she mistakenly blamed her daughter-in-law for putting on airs, interpreting her good intentions as an act of malice. She made a terrible scene, casting veiled accusations and aspersions about. To-fu was an intelligent girl and had no trouble taking her meaning, but for fear of upsetting her husband, she feigned ignorance and concealed her tears. To-shou realized to a certain extent what was happening and was quite distressed. In this way another year rolled by.

The disease had been contracted at the age of fifteen. It had set in at the age of sixteen. At nineteen, the offer to cancel the engagement had been refused, and at twenty he had married. It had now been nearly ten years since the first onset of the disease. How depressing it was to have to linger on like this, neither dead nor alive!

To-shou got word that a blind fortune-teller had recently arrived from Chiang-nan.[13] He went by the name of Mr. Divine, and he was known for his willingness to speak frankly. To-shou wanted to have him cast a horoscope so that he might know how close he was to his death. Now from the time he had taken ill, To-shou had loathed his ugly appearance and rarely left the house. Today, in order to have his fortune told, he took special care to dress neatly, and then made his way to the booth of Mr. Divine. The fortune-teller arranged his horoscope and divined his fortune from his "five planets."

"Which one in your household is the subject?" he then asked. "I'm afraid what I'm going to say is not pleasant. Only if you promise not to take offense will I speak frankly."

"I only want to know the truth," To-shou replied. "There's no need to hold anything back."

"The subject's fortune can be told from the fourth year on," the fortune-teller began. "From the age of four to the age of thirteen, his childhood is uneventful. The ten-year period from age of fourteen through twenty-three is an ill-fated time. He is due to suffer from a terrible disease which leaves him more dead than alive. Am I correct so far?"

"You are," Ch'en replied.

"During the last ten years," the fortune-teller continued, "the water element is lacking, but he still manages to escape. The period from twenty-four to thirty-three are years of worse luck. The oars and rudder of the ship are lost in a perilous storm; the horse's saddle and bridle break at the edge of a precipice. An early death is indicated. If you have a better horoscope, I'll be glad to do another one for you, but this one is not worth discussing."

When the young man heard these words, he fell glumly silent. Hurriedly giving the man his fee, he took his leave and departed. As he tried to collect his thoughts, without his knowledge the tears rolled down his cheeks. He thought to himself, "The fortune-teller was right about the past ten years. If during the next ten years my luck is even worse, they are bound to be full of misery. My own death is of little consequence, but what a

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[13] Chiang-nan refers to the area to the south of the Yangtze River.

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pity it is that my good and virtuous wife should have served me for three years without a single night's enjoyment. How can I involve her further in my sufferings? Since life has not been any different from death for me, what good would it do even if I could live a few more years? The best thing would be to die as soon as possible and set her free, for she can then start all over again while she is still young and beautiful." Thus he conceived the idea of committing suicide. At an herbalist's along the way home he bought some arsenic and hid it in his clothes. When he reached home he said nothing about his visit to the fortune-teller.

That evening as he got into bed, he said to his wife, "We were betrothed to each other at the age of nine. I always hoped that when we grew up we'd have a harmonious marriage and good children. Who could have foreseen that I would come down with a horrible and incurable disease? For fear of ruining your future, I offered twice to cancel the contract. But out of kindness you refused and insisted that we get married. Though it has been over three years now, we have been married in name only, for I wouldn't want to cripple you with my disease. This is one point on which my conscience is clear. After I die and you become betrothed to another, then you can say this in all truth and no one can call you a 'soiled woman.' "

"When I was betrothed to you, I was prepared to share with you all joys and sorrows. That you are now stricken with this disease is part of my fate. We shall live together and die together, that's all there is to it. Please speak no more of my finding a better match elsewhere."

"You have a nature as ardent as fire," Ch'en said, "but there can be no future in a union such as ours. As it is, you have already far exceeded your wifely duty in the care you have given me over these years. I'm afraid I won't be able to repay your kindness in this life, but we shall certainly meet again in the next."

"How can you speak so dishearteningly? Is it proper for a husband and wife to talk of repayment?"

The two continued their arguing well into the night before finally falling asleep. Truly:

A husband and wife speak only but a small portion,
Never pouring out everything that lies in their hearts.

The following day, To-shou spoke with his parents for some time. With the idea of death firmly on his mind, he wanted to express his feelings on how hard it was for children to break away from their parents.

Toward evening, To-shou said to his wife, "I'd like some wine."

"You usually don't drink wine for fear of itching. What makes you want some now?"

"I feel somewhat out of sorts today, and thought I might try some wine. Would you heat a pot for me?"

Although she had had misgivings about the morbid turn his conversation had taken the night before, she didn't have the least idea what he had in mind. She asked her mother-in-law for a pot of good wine, heated it to boiling, and set it on the table along with a tiny cup and two plates of delicacies.

"I don't want a small cup," To-shou said. "A bowl will be fine."

To-fu then fetched a bowl and prepared to pour out the wine, when he said, "Don't bother. Let me pour it myself. I don't care for any delicacies, but I'd like some fruit with the wine if possible."

Having sent To-fu from the room with this request, he removed the lid of the pot, took the arsenic from the package, and emptied it into the pot. Then, pouring himself a bowl, he hurriedly gulped it down. After she had taken a few steps, To-fu became uneasy; turning her head, she noticed that her husband appeared agitated while trying to make his actions seem casual. At this her suspicions became greatly aroused. Fearing that something was wrong, she hastened back, but he had already swallowed one bowl of the wine and poured out another. Noting a strange color to the wine, she caught hold of the bowl to prevent him from drinking it.

"To tell you the truth," To-shou said, "the wine has arsenic in it. I mean to kill myself and relieve your suffering. I've already taken a bowl and am beyond help. Let me get drunk and be done. It'll save you further toil." He then wrested the bowl from her hand and drank it down.

"I've said I'd live with you and die with you," To-fu said. "Now that you've taken the poison, I cannot live on alone." Whereupon she grabbed the pot nearby and drank it down to the last drop. By this time he was feeling the effects of the poison and could give no attention to what his wife was doing. In a moment both had collapsed together on the floor. A contemporary lamented over this in his verse:

Though while ill he never neglected to thank her for her attention,
Only at her death was he fully aware of the degree of her devotion.
The two were so much in love they were willing to die for each other;
No measure of gold could buy two such hearts.

Meanwhile, hearing that her son wished to drink some wine, Chang-shih personally prepared a dish of dainties to take to him. When she heard the two words "take poison" from outside his door, she gasped in astonishment and quickened her pace. Catching sight of the two of them lying prostrate on the floor, she knew something dreadful had happened, and immediately began to cry in lamentation.

Ch'en Ch'ing, when he got there, discovered some of the arsenic still left in the wine pot. He had once heard of an antidote for this. One could be saved by drinking the blood of a freshly killed lamb. And so the two were fated to be saved, for as luck would have it, their neighbor on the left was a butcher dealing in lamb. He was at once told to slaughter a lamb and collect its blood.

At this point, Chu Shih-yüan and his wife both appeared on the scene. Ch'en Ch'ing and his wife set to work pouring the blood down their son's throat while Chu Shih-yüan and his wife attended to their daughter. As a result of the lamb's blood they had been given, they soon began vomiting and finally revived. The poison remaining in their stomachs burst their skin and the blood flowed in streams.

After more than a month of convalescence, they were able to ingest food and liquids normally. Such an extraordinary occurrence! That To-fu should recover was already surprising. To-shou, however, had been suffering from leprosy for ten years, during which time a number of well-known physicians had been called in and medicines had been given him, all to no avail. This time, to everyone's surprise, his taking poison had served to verify the old medical axiom, "Fight poison with poison." The venomous blood gushed out through the skin, completely draining the poison, and then even the leprous scars gradually healed. By the time he had completely recovered, the sores had completely disappeared and once again his complexion was smooth and lustrous and his skin was delicate and shining. Even his own parents could not recognize him. He had truly shed his skin and changed into a new frame, becoming reborn. The pure hearts of a noble husband and devoted wife had moved Heaven and Earth. Thus poison was no longer poisonous and instead death was escaped. Misfortune brought blessings, and tears turned to laughter. The lines of the verse of the temple divination lot which read, "The clouds will eventually part to reveal the sun, as fortune and longevity are prearranged in Heaven," had come true.

Ch'en To-shou and his wife went off to the temple to burn incense and give thanks. To-fu offered the silver betrothal hairpins as an oblation. When Wang San-lao heard the news, he came

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over leading the neighbors from all sides and bringing pots of wine and boxes of food to celebrate. They feasted for several days. To-shou, now twenty-four years old, resumed his studies and reviewed the classics and histories. At the age of thirty-three he passed the imperial examination and at thirty-four his name appeared at the top of the list of successful candidates. The ten-year period during which Mr. Divine had predicated he would die turned out to be the happiest years of his life. But then how can the common mortal ever penetrate the subtle workings of fate? Predictions of misfortune or blessing can never be completely trusted. From this time on, Ch'en Ch'ing and Chu Shih-yüan became closer friends than ever. They played chess for many more years, and both passed away when they were well into their eighties. Ch'en To-shou rose to become a censor, and his wife To-fu remained forever devoted. A son and daughter were born to them. They themselves lived to venerable ages and left numerous descendants down to this day. The title of this story is "The Couple Bound in Life and Death," and indeed as the following poem says:

Chu and Ch'en became to all a byword for devotion—
A match that was settled at a mere game of chess.
So true and virtuous, this husband and his wife,
Aided by Heaven, they remained united in life and in death.

B. Mother-in-law/ Daughter-in-law: Women As Family Adversaries

"...The completion of the marriage day's ceremonies might be said to have taken place the following morning. At that time the new bride arose early and went to the rooms of her new parents. She took them morning tea and breakfast and waited upon her mother-in-law that she might comb her mother-in-law's hair and do her bidding. This performance in a sense marked the true conclusion of the marriage ceremony and the beginning of her normal career as daughter-in-law."[1]

The Chinese mother-in-law in the traditional Chinese joint family has been characterized as a harsh, often cruel disciplinarian and taskmistress of her daughter-in-law. It appears that this is not a mere stereotype as there is abundant evidence that supports the view that the Chinese mother-in-law tyrannized her daughter-in-law. In fact, in few other cultures is the mother-in-law/ daughter-in-law relationship discussed so frequently and in such bleak terms as it is in traditional China.

The following information deals with the mother-in-law/daughter-in-law relationship in traditional China. Do the exercises on pages 87 and 88 as a group or as individuals.

Daughter-in-law

1. Probably she was quite young— between 14 and 18 when she married.

2. Upon marriage, she left her natal[2] home to live with her husband's family.

3. Almost always her new home was in another village.

4. Until marriage she was kept close to home, perhaps secluded, and rarely given a formal education.

5. She may have been taught some skills at home— domestic arts or spinning and weaving— that she could contribute to her new family's welfare. However, there was little motivation for her natal family to have her educated or trained. A Chinese proverb said:

> ***"Daughters are born facing out"***...
> meaning that they soon married and moved away.

6. She had probably been in charge of younger children since she was a small child. She may have learned to "boss" and manipulate younger brothers or sisters to make them do what she wanted.

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[1] Marion Levy, *The Family Revolution in Modern China* (New York: Atheneum, 1968), p. 105.

[2] Natal means birth — so, her home where she was born.

7. Her natal family probably had required a great deal of work from her. A common nickname in parts of China for young girls was "Yatou"... "slave girl."

8. After marriage her husband's family had the right to all her labor. She was not to visit her natal home without permission.

9. It was considered to be unfilial for her husband to take her side in arguments with his mother. He was not to show any signs of affection or interest toward her in front of other family members.

10. She was absolutely under the command of her mother-in-law. By custom the ideal daughter-in-law was completely submissive and did the bidding of her mother-in-law without question.

11. If she died before she gave birth to a son, her name was not included on the family ancestor's tablet. It was as if she had never existed.

12. She probably had never seen her husband until their wedding day. Her parents had arranged her marriage.

13. Marriages in China were arranged between families-- not individuals. Therefore, a new bond may have been formed between the two families/clans by the marriage. In times of need families connected by marriage often helped each other by supplying labor or loans. If her natal family heard she was badly abused, they might be unhappy and might come to help her or refuse aid to her new family if they fell on hard times.

14. She was supposed to be more interested in the comfort of her parents-in-law than in her own or her husband's comfort.

Mother-in-law

15. She had been a daughter-in-law.

16. Her status had risen because:
-- she had given birth to at least one son
-- she had arranged a marriage for this son
-- she was now older

17. If she was a peasant, she had worked very hard during her years of marriage raising her children. Also, she had given birth to them under very difficult circumstances.

18. She probably was not particularly close to her husband, although they may have gained respect for each other through years of labor and having children together.

19. Her main emotional ties were with her sons. Their births had brought her some relief from the complete tyranny of her mother-in-law and had raised her status.

20. After babyhood, the father was expected to be very remote and rather harsh toward his sons. She, the mother, became their confidant and support.

21. By custom she was expected to be distant and harsh to her daughter-in-law. She could even discipline her by using physical punishment.

22. She lost face if she was very nice to her daughter-in-law or complimented her too often.

23. She lost face if it became known that her daughter-in-law was very badly treated-- especially if the daughter-in-law committed suicide because of ill treatment.

Group Exercise

Select a recorder and then record your group's answers to the problems below.

1) Each item of information has a number before it. On the work sheet or a piece of paper list the numbers that apply to Part A and Part B.

   A. Daughters-in-law: List the weapons or advantages that daughters-in-law could use to protect their interests in their new family and try to control their mothers-in-law.

B. Mothers-in-law: List the weapons or advantages that mothers-in-law could use to protect their interests and try to control their daughters-in-law.

2) Discuss what you as a group think was the most powerful advantage of: A. the daughters-in-law B. the mothers-in-law. After you have made your decisions, jot down your two selections and a few reasons for your choices.

3) It might be supposed that having been treated harshly or even cruelly when she was a daughter-in-law a woman might be a kind mother-in-law. The evidence shows that this is not the case in traditional China. Why would a woman who was once a daughter-in-law be a harsh mother-in-law?

A. Practical or economic reasons:

B. Psychological or emotional reasons:

4) Each group member rank the following things about being a daughter-in-law in China that might have bothered you the most (1 to 10). As a group, discuss your first and last choices. Can you agree on the worst aspects?

To obey all the wishes and commands of your mother-in-law.

Not to know your husband before your wedding day.

To have to move away from your family home and village.

To be expected to be up the earliest and work the hardest of any female family member.

To be expected to submit without protest to physical or verbal abuse from your mother-in-law.

To have your husband ignore you except when you were alone.

To have your husband take his mother's side in arguments between you and her.

To feel you must become pregnant and have a son as soon as possible.

Not to be able to visit your home or family without your mother-in-law's permission.

5) This section is called "Mother-in-law/Daughter-in-law: Women As Family Adversaries". If we were writing about an American marriage the title would probably be "Marriage: Wife and Husband."

A. Why was the title "Mother-in-law/Daughter-in-law: Women As Family Adversaries"?

B. What does your group think were the main purposes of marriage in traditional China? What are the main purposes of marriage in your country?

C. What problems might a young traditional Chinese husband encounter in trying to maintain a peaceful household atmosphere?

C. The Ideal Chinese Woman

During the Han Dynasty Liu Hsiang[1] wrote down stories and sayings that later became the "ideal" toward which Chinese women were supposed to strive. These "ideals" were not always accepted by Chinese women, but his book became a sort of textbook of Confucian[2] principles for women.

After each item, write a few words on your worksheet which seem to describe the characteristic for women which is stressed:

1. A woman came from a wealthy family, but dressed simply so that she could match the poverty level of her husband.
2. A man was caught by bandits in a famine period. They threatened to eat him, but his wife said she would die in his place. The bandits then ate her.
3. A woman was extremely nice to her sister-in-law and also obeyed her mother-in-law in whatever she wanted. The good example of this woman made the household live in harmony.
4. A man in the fields was attacked by a tiger. His daughter jumped on the tiger and beat it with her fists until it ran away.
5. Husbands and wives were not supposed to sit together, nor should their hands touch when giving or taking things.
6. The house of a widow was on fire. But when people urged her to escape, she refused because she could not respectably leave the house without a chaperone. She died in the flames.
7. A family tried to force a widow to remarry. She shaved her head, next cut off her ears and finally cut off her nose so that no one would want to marry her.
8. Mencius (a famous Chinese philosopher) played around in school until his mother lectured him. He then settled down and became a great scholar.
9. "A woman's place is in the kitchen. The affairs of government do not concern her."
10. When her mother was sick and wanted fish to eat in winter, a daughter went out and lay on the ice until it melted. Then she caught three fish and her mother quickly recovered.

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[1] Selections are from A. C. Safford (Trans.) Liu Hsiang's *Typical Women of China* (Shanghai: Kelly & Walsh, 1899).

[2] A Chinese philosopher who lived in the 6th – 5th centuries B.C. and whose ideas became the basis of the Chinese social system.

F. The Custom of Footbinding

One of the most noticed customs to do with women of any world cultural area was the traditional Chinese practice of "footbinding." When a Chinese girl was six or seven years old the process was started. A long narrow bandage was wrapped tightly around each foot so as to force the toes under against the sole. The large toe was left unbound, but the bandaging was so tightly done against the heel of the foot that the toes were eventually pulled back against the heel.[1] If the bandages were applied skillfully, after several years the ideal of a three-or-four-inch "lotus" (the Chinese expression for the tiny foot) might be achieved. The next pages show a photograph of bound feet, the eventual physical results of the binding process as seen in the X-rays and some drawings of the tiny shoes worn.

In an earlier section, the beginning of this process was described by a missionary observer. In this next excerpt a young Chinese girl tells what it was like to have her feet bound:

"Born into an old-fashioned family at Pingxi, I was inflicted with the pain of footbinding when I was seven years old. I was an active child who liked to jump about, but from then on my free and optimistic nature vanished.... It was the first lunar month of my seventh year that my ears were pierced and fitted with gold earrings. I was told that a girl had to suffer twice, through ear piercing and footbinding. Binding started in the second lunar month; mother consulted references in order to select a lucky day for it. I wept and hid in a neighbor's home, but mother found me, scolded me, and dragged me home. She shut the bedroom door, boiled water, and from a box withdrew binding, shoes, knife, needle, and thread. I begged for a one-day postponement, but mother refused: 'Today is a lucky day,' she said. 'If bound today, your feet will never hurt; if bound tomorrow, they will.' She washed and placed powder on my feet and cut the toenails. She then bent my toes toward the sole with a binding cloth ten feet long and two inches wide doing the right foot first and then the left. She finished binding and ordered me to walk, but when I did the pain proved unbearable.

"That night, mother wouldn't let me remove the shoes. My feet felt on fire and I couldn't sleep; mother struck me for crying. On the following days, I tried to hide but was forced to walk on my feet. Mother hit me on my hands and feet for resisting. Beatings and curses were my lot for secretly loosening the wrappings. The feet were washed and rebound after three or four days....

After several months, all toes but the big one were pressed against the inner surface. Whenever I ate fish or freshly killed meat, my feet would swell, and the pus would drip. Mother criticized me for placing pressure on the heel in walking, saying that my feet would never assume a pretty shape. Mother would remove the

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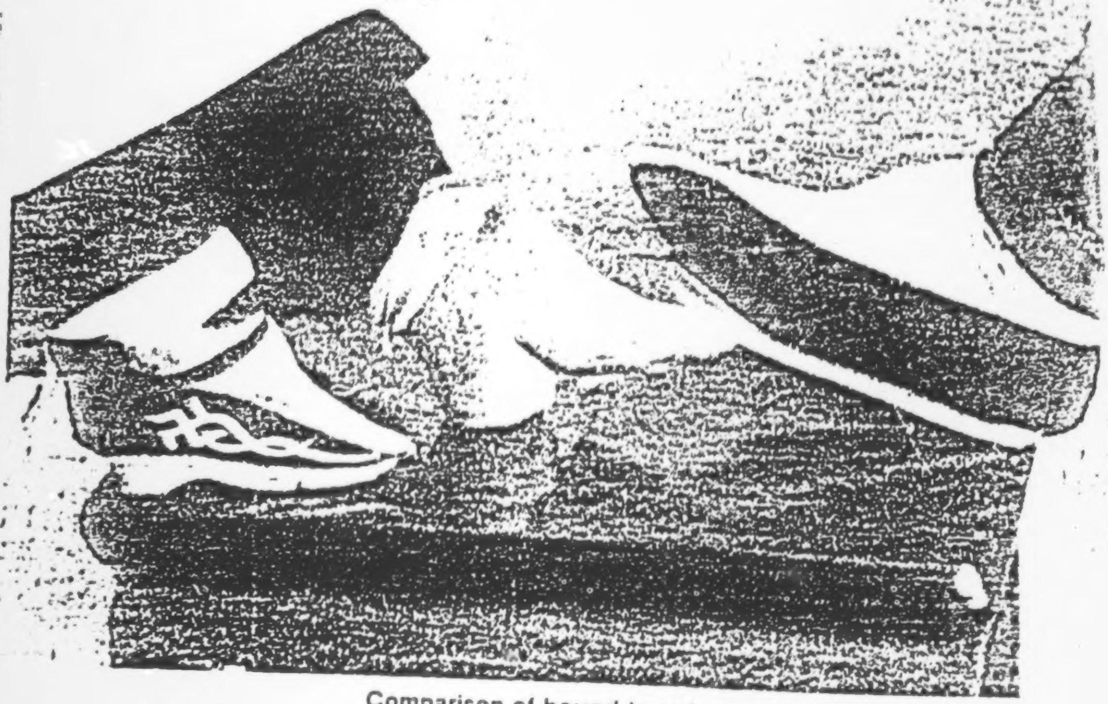
[1] Howard Levy, *Chinese Footbinding* (New York: Walton Rawls, 1966), pp. 23-24.



Comparison of bound to unbound feet

bindings and wipe the blood and pus which dripped from my feet. She told me that only with removal of the flesh could my feet become slender. If I mistakenly punctured a sore, the blood gushed like a stream. My somewhat fleshy big toes were bound with small pieces of cloth and forced upwards, to assume a new moon shape.

"Every two weeks, I changed to new shoes. Each new pair was one to two tenths of an inch smaller than the previous one. The shoes were unyielding, and it took pressure to get into them. Though I wanted to sit passively by the kang [stove], Mother forced me to move around. After changing more than ten pairs of shoes, my feet were reduced to a little over four inches. I had been binding for a month when my younger sister started: when no one was around, we would weep together. In summer, my feet smelled offensively because of pus and blood; in winter, my feet felt cold because of lack of circulation and hurt if they got too near the kang and were struck by warm air

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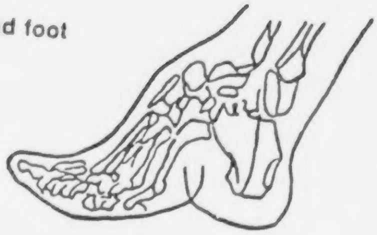
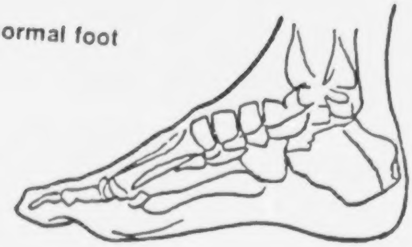
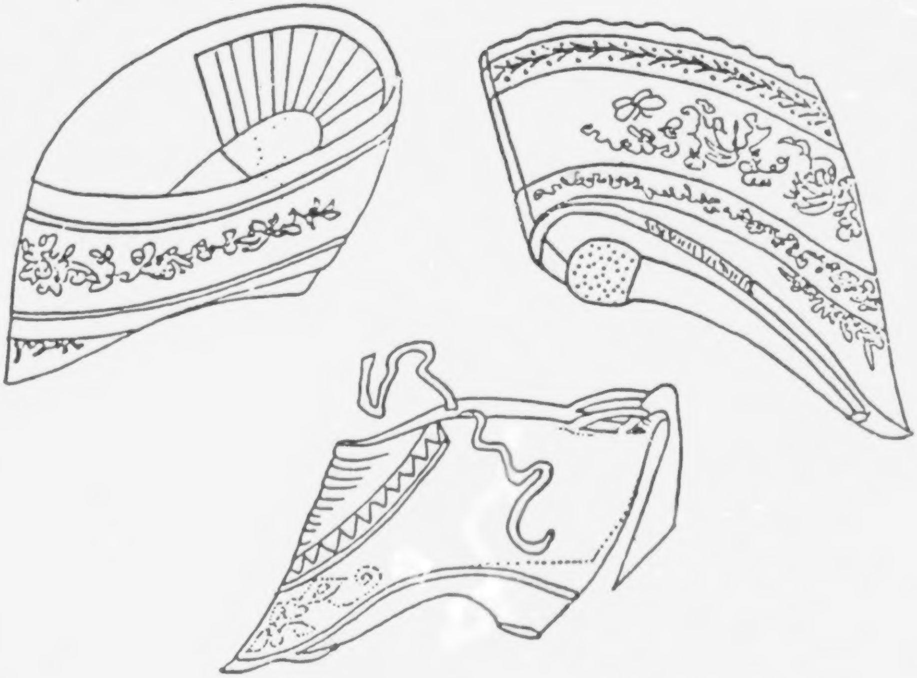
X-Ray of bound foot



X-Ray of normal foot





Drawings of tiny shoes

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currents. Four of the toes were curled in like so many dead caterpillars; no outsider would ever have believed that they belonged to a human being. It took two years to achieve the three-inch model. My toenails pressed against the flesh like thin paper. The heavily-creased sole couldn't be scratched when it itched or soothed when it ached. My shanks were thin, my feet became humped, ugly, and smelled badly; how I envied the natural-footed!"[2]

In this description of the process of footbinding, the role of the mother is particularly disturbing to people today. In traditional China it was the mothers and grandmothers who insisted that their daughters have bound feet and saw to it that they were properly bound at an early age. For women who had themselves suffered through the process of footbinding their insistence that their daughters also suffer is a perplexing aspect of this custom. Not all mothers were as harsh as the one described here. Some could barely stand to watch their daughter's suffering and would hire someone to carry out the binding. But many traditional Chinese women— rich and poor— had bound feet and the women of the family carried on this tradition.

Fortunately, the suffering described here did not continue. After about two years the bound feet lost all feeling-- becoming completely numb. Then the feet only hurt when they were unbound and circulation was restored. However, having tiny feet affected these Chinese women in many ways. Their walk became permanently changed. ***"They sway, or rather, wobble from side to side with stiff knees, as though on stilts, for the whole weight of the body is balanced on the point of the heel and the ball of the great toe."***[3] Because of their tiny feet, their pace became painfully slow and their mobility limited.[4] If the binding had been severely tight, these women often had to use a cane to walk or even be carried. The tiny feet of traditional Chinese women became a symbol of their status. But footbinding was also a real way to limit their activities and to restrict them to narrow, secluded lives close to home.

The origins of this custom in Chinese history are somewhat a matter of speculation. Various theories about how it came about have been given:

In Chinese folklore a fox fairy took on a human form and became an empress of the Shang Dynasty (1500-1000 B.C.). However, her fox paws did not change to human feet so she covered them with bandages to conceal her true identity as a fox fairy. Because she was the empress, all the women began to imitate her and tightly bandaged their feet. In this way the custom of footbinding came into practice in very ancient times.[5]

More scholarly explanations rule out footbinding until a much later period, probably at the end of the Tang Dynasty (600-900 A.D.). There is much evidence in art and literature that women in the Tang period lived active lives and did not bind their feet. Zhang Bangji, a Chinese writer of the 12th century A.D. (Song Dynasty), described the origin of footbinding in the following way: He claimed that footbinding had begun at the end of the Tang Dynasty by an emperor-poet called Li Yu.

"According to the reference, Li Yu had a favored palace concubine named Lovely Maiden who was a

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[2] Quoted in Levy, *Footbinding*, pp. 26-28 from a Chinese collection of descriptions of footbinding.

[3] Hermann H. Ploss, Max and Paul Bartels, *Woman* (London: William Heinemann, Ltd., 1935), Vol. I, p. 268.

[4] Section III-A-3 described a Chinese grandmother with bound feet who had walked for three days to get to a medical clinic. The doctors were amazed at her journey not so much because of her age but because she had managed it with bound feet.

[5] Levy, *Footbinding*, p. 37.

Gentry woman with unwrapped tiny "lotus" feet

slender-waisted beauty and a gifted dancer. He had a six foot high lotus constructed for her out of gold; it was decorated lavishly with pearls.... Lovely Maiden was ordered to bind her feet with white silk cloth to make the tips look like the points of a moon sickle. She then danced in the center of the lotus, whirling about like a rising cloud."[6]

There are other, later references that seem to associate bound feet with dancing. The original footbinding may have been meant to accomplish what western toe shoes do for ballet dancers-- permitting dancing on a pointed toe. If this was the origin of footbinding the original purpose was so completely lost that later women with bound feet could hardly walk, much less dance.[7] It appears most likely that footbinding began at the palace level and filtered down to the lower classes becoming quite general by the end of the Song Dynasty in the 13th century.

The binding of Chinese women's feet was but one aspect of their loss of status during the period from about 900 to 1300 A.D. During this time women's intellectual activities were restricted, it became customary for widows not to remarry and seclusion

[6] Quoted in Levy, *Footbinding*, p. 39

[7] *Ibid.*, pp. 40-41

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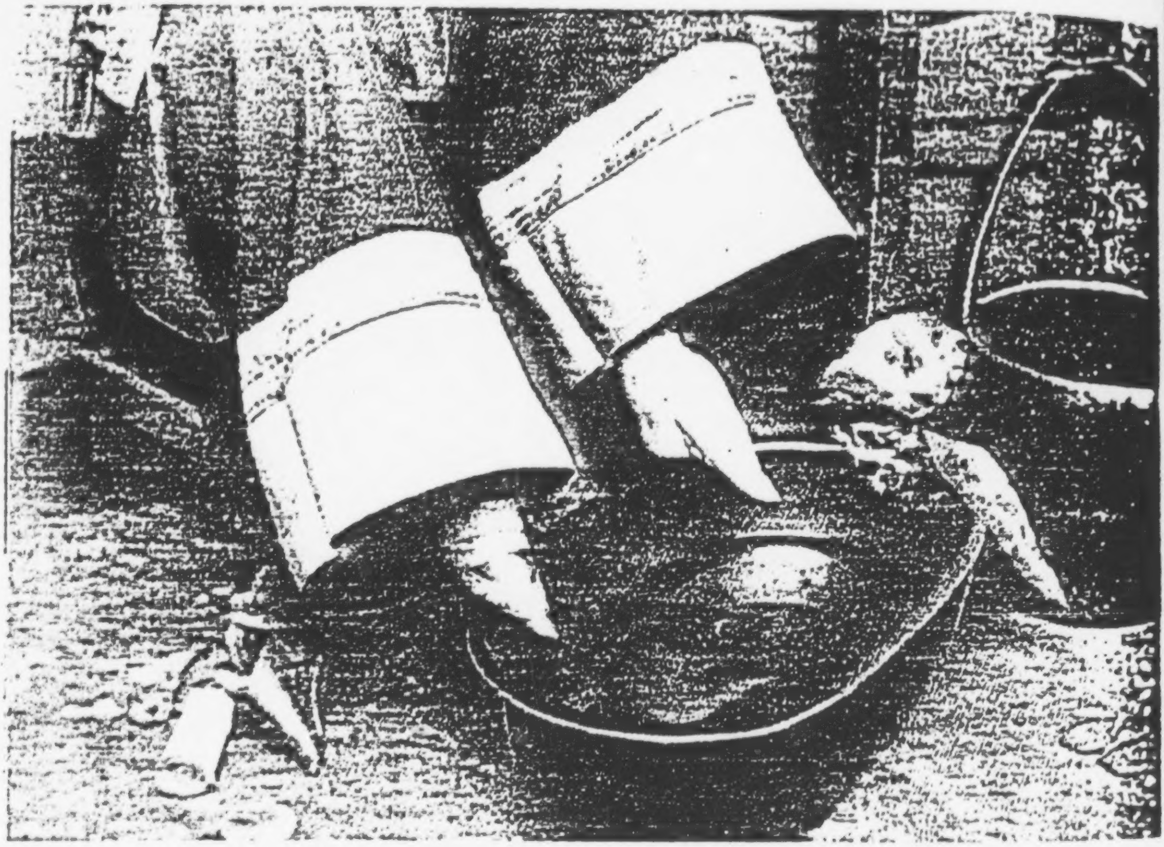

Bathing of tiny lotus feet-- shoe and bindings have been removed from the foot to the right.

of women at home became an ideal. Unfortunately, because footbinding started with the upper classes, it came to be considered low class to have big feet. Smaller and smaller feet came to be the ideal until the deformed, tiny lotus foot was considered to be the height of sensual beauty. Upper class mothers feared that their daughters would not find suitable husbands if they did not have properly bound feet. Low class parents hoped that if they tightly bound their daughters' feet to achieve the three-inch ideal, their daughters might marry into a higher class or more wealth. Mothers forced their daughters to have bound feet, as this made them more likely to have marriage choices and future security. Much poetry and many love stories were devoted to glorifying tiny, bound feet. The notion that big feet were ugly and low class and small feet beautiful became cultural standards, making it very difficult to get rid of this custom.

The following excerpt is about a Chinese girl whose association with anti-footbinding Christian missionaries in the early part of the 20th century makes it possible for her to try to break away from her mother's insistence that she bind her feet:

"When I was twelve I entered the [missionary] school. About the school door, I saw many happy girls, playing games and skipping, and I thought I was in Heaven. The

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happiness and hope in my heart could not be expressed. But there was one thing which troubled me deeply. My feet were still tightly bound. I could have taken the bandages off; but Mother had laid down the rule that if I did not keep my feet bound, I could not go to school. There were other small-foot girls like me, and they felt as I did. Some of the older pupils who had natural feet,...brought scissors and wanted to cut our foot bandages. They looked every day to see if our feet were still bound. At first I was willing to endure the pain for the privilege of coming to school. Then, when I saw the big feet of the others and looked down at my own three-inch 'golden lotuses,' I thought mine were too disgraceful and too ugly for words. So I ceased to care and took off my bandages. And when it rained, I took off my shoes too and waded in the pools in the courtyard like my big-foot schoolmates....

"Mother saw that my small feet were getting big again, and was very angry and hurt. She scolded me for disobeying her, and at the same time said that the school authorities took too little thought of the face of the parents. It was true, of course, that in her eyes a pair of fanlike big feet were a great disgrace. How could she be satisfied with five-inch feet, as the result of all the trouble she had taken to make them small?"[8]

Points To Consider

1. What explanations have there been for the origin of footbinding? By most estimates this custom began around 900 or 1000 A.D. -- it only went out of fashion in the 1920's and there are still older women in China with bound feet. Why do you think that Chinese women continued to bind their feet for about 1000 years? Why do you think the custom was so hard to get rid of?
'. In what economic class did this custom begin? Why did other classes of women accept this strange custom? What effects might footbinding have on families that needed women's labor?
3. Do you think that the custom of footbinding would have been so widespread if traditional Chinese women had had higher status? In what specific ways was footbinding a sign of their low status?
4. Why do you think it is the mother who is disturbed when her daughter unbinds her feet in the last story? What encourages the young woman to unbind her feet against her mother's orders?

The custom of footbinding became a major target for reformers in China. To many people footbinding seemed both to restrict women's physical activities and to symbolize their subordinate status. However, historical China had many traditions that applied to women. Women of China had held power as Empress Dowagers. Women warriors had fought in wars, rebellions and, even as bandits. Women had become religious nuns, artists and poets. Although women were restricted by the Confucian system, it also provided the promise of high status in old age. The richness of China's cultural traditions has meant increasing opportunities of women.

In *Women in Modern China* some aspects of these topics are discussed:

- The diversity of traditions for women which have been present in China's minority groups.
- Various individuals and groups who have worked for reform for women — through slow change in China or by revolutionary activities.
- The Communist Revolution's effect on women's lives.
- Some suggestions about the current status of Chinese women from travelers' accounts, statistics and reports from China.

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[8] Xie Bingying, *Girl Rebel* (New York: John Day, 1940), pp. 32-33, 37

Women in China Teaching Bibliography

Barlow, Tani, and Donald M. Lowe
1985 *Feminism* and *Sexism* in Chinese Reflections. New York: Praeger. [Reprinted as: Teaching China's Lost Generation. San Francisco: China Books and Periodicals, 1987]

These are chapters in a longer memoir of teaching in China in 1981–82 by two authors who are sensitive to the issues of cultural interpretation. The chapter entitled "Feminism" has a fascinating account of a Women's Day celebration that describes the cultural gap between Western and Chinese feminisms. See especially the two chapters entitled "Feminism" and "Sexism."

Beldon, Jack
1970 Goldflower's Story. China Shakes the World. New York: Monthly Review Press.

This short excerpt from Beldon's account of the war-torn 1940s is a classic reading in Western discussions of women and revolution in China. It is similar in some respects to the "speaking bitterness" narratives cited below (Greenblatt 1976), but it also details the process of struggle and the role of the women's associations in supporting individual women's struggles.

Croll, Elisabeth
1984 The Exchange of Women and Property: Marriage in Post-Revolutionary China. *In* Women and Property—Women as Property. Renée Hirschon, ed. New York: St. Martin's Press.

In prerevolutionary Chinese society, women's labor, fertility, and person constituted property in marriage transactions. Accordingly brideprice (or betrothal gift) was considered compensation to the bride's family, while dowry, although it remained a woman's personal fund, was less obligatory and served a more symbolic function in maintaining face for the family of the bride. The postrevolutionary socialist state, in its efforts to improve women's relation to property, assumed that once private property was collectivized and "feudal" ideology was abolished through education, the problem would resolve itself. However, the patriarchal family has continued as a viable unit of production and consumption in the rural collective economy where it derives its wealth from a concentration of labor rather than landed property. This heightened value for their labor has not necessarily worked to the benefit of women, but has increased their value in marital exchange which remains under the control of patriarchal authority and contributes to the resilience of traditional marriage practices under socialism. For a more extended treatment of marriage in socialist China, see her *Politics of Marriage in Contemporary China* (Cambridge University Press, 1981).

Diamond, Norma
1975 Collectivization, Kinship, and the Status of Women in Rural China. *In* Toward an Anthropology of Women. Rayna Reiter, ed. New York: Monthly Review Press.

Socialism has failed to displace feudal-patriarchal ideology in rural China because the cohesiveness of patrilineal kin groups lends itself to collective agriculture. Women upon marriage continue to move from one group of male kinsmen to another. Virilocal marriage reproduces the economic, social and ideological structures which subordinate women and limit their access to land, educational opportunities and leadership roles.

Furth, Charlotte
1987 Concepts of Pregnancy, Childbirth, and Infancy in Ch'ing Dynasty China. Journal of Asian Studies 46(4):7–35.

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Due to its focus on Chinese theories of fertility and procreation, this article necessarily involves a discussion of gender ideology as it was articulated in late Imperial China and which continues to carry its influence into contemporary popular thought. Furth suggests that reproductive medicine offered a dual model of Confucian gender relations. On the one hand, women were perceived as being physically weak and dependent on a patriarchal social order, while at the same time they were seen as sources of destructive emotions and polluting substance that subverted that order. Women were caught between the images of "negative sexual power and socially acceptable weakness" (9).

Honig, Emily, and Gail Hershatter
1988 Personal Voices: Chinese Women in the 1980s. Stanford: Stanford University Press.

Written by two social historians who have spent considerable time in China in the last several years, this book examines newly emerging areas of public discourse on issues concerning women in the post-Mao era. Taking their data from letters to the editor in women's magazines and in newspapers, the authors discuss the redefinition of moral boundaries in courtship, marriage, and divorce, the reinscription of sexual difference in a newly valorized "femininity" that marks a retreat from the relative androgeny of the Mao years and other issues which provide a fascinating commentary on the changing position of women in the family and the workplace. Each chapter is followed by a sampling of these letters in translation.

Lu Hsun (Lu Xun)
n.d. New Year's Sacrifice. Chosen Pages from Lu Hsun. New York: Cameron Associates, Inc. [Reprinted in a number of Lu Hsun collections]

This short story, one of Lu Hsun's best known, deals with some of the issues discussed in the emergence of Chinese feminism in the early 20th century, including widow remarriage and the objectification of women in marriage exchange.

Watson, James L.
1982 Chinese Kinship Reconsidered: Anthropological Perspectives on Historical Research. China Quarterly 92:589–622.

This state-of-the-art essay reviews recent research on Chinese kinship by both historians and anthropologists. It is exemplary for its historical sensitivity in its discussions of the Chinese lineage and patrilineal family.

Watson, Rubie S.
1986 The Named and the Nameless: Gender and Person in Chinese Society. American Ethnologist 13(4):619–631.

Chinese naming patterns mark gender difference. Only men accumulate a number of names marking important transitions in their lives while women remain relatively nameless. The namelessness of women suggests that for them personhood is quite differently defined than for men insofar as names in Chinese society are a public acknowledgment of one's individuality.

Wolf, Margery
1985 Revolution Postponed: Women in Contemporary China. Stanford: Stanford University Press.

This study of women in the People's Republic of China is one of the few written by an anthropologist and is based on fieldwork research. It unavoidably reflects the constraints placed on social science research by American scholars in the early years following the normalization of relations with the PRC. Indeed, the chapter entitled "Speaking Bitterness" is an unparalleled account of the difficulties encountered in such an endeavor. Especially interesting is Wolf's discussion of how her own difficulties in research were complicated by her identity as a woman and as spouse to a senior male scholar, both of which are interesting reflections of her object of study. Her data suggest that the Chinese revolution

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Wolf, Margery
1977 Uterine Families and the Women's Community. *In* Conformity and Conflict: Readings in Cultural Anthropology. James P. Spradley and David W. McCurdy, eds. Pp. 201–208. Boston: Little, Brown.

This short reading excerpted from Margery Wolf's Women and Family in Rural Taiwan (Stanford University Press, 1972) introduces the concept of the uterine family, a concept devised by the anthropologist to describe how the Chinese patrilineal family is experienced by the women who marry in. In contrast to the enduring patriline which includes dead ancestors and unborn descendants in an unbroken line, the uterine family is born anew with each generation. By bearing sons for her husband's patriline, a woman not only provides a secure niche for herself, but also, in her close affective ties with her sons, she is able to gain a measure of power and influence in the household. Rural women also have informal access to power through the women's community which may counter male abuse of power through gossip and the force of public opinion.

Wolf, Margery
1974 Chinese Women: Old Skills in a New Context. *In* Women, Culture, and Society. M. Zimbalist Rosaldo and Louise Lamphere, eds. Stanford: Stanford University Press.

How did women become such successful activists for revolutionary change when their participation in public affairs was so severely circumscribed in prerevolutionary China? Wolf argues that the skills developed by women in managing interpersonal relations in a male dominated society were the same as those needed by women in their newly acquired roles of leadership after liberation.

Wolf, Margery, and Roxane Witke, eds.
1975 Women in Chinese Society. Stanford: Stanford University Press.

This collection features a number of papers written by anthropologists. Notable among these are Marjorie Topley's study of marriage resistance sisterhoods in prerevolutionary Guangdong, Margery Wolf's paper on women and suicide, and Emily (Ahern) Martin's paper on female pollution.

Women in China
Resources for Classroom Use

Articles

[Below is a list of shorter readings suitable for an undergraduate course. For annotations, see the accompanying teaching bibliography.]

Barlow, Tani, and Donald M. Lowe
1985 Feminism and Sexism *In* Chinese Reflections. New York: Praeger. [Reprinted as: Teaching China's Lost Generation. China Books and Periodicals, 1987]
Beldon, Jack
1970 Goldflower's Story. China Shakes the World. New York: Monthly Review Press.
Diamond, Norma
1975 Collectivization, Kinship, and the Status of Women in Rural China. *In* Toward an Anthropology of Women. Rayna Reiter, ed. New York: Monthly Review Press.

Lu, Hsun (Lu Xun)
n.d. New Year's Sacrifice. Chosen Pages from Lu Hsun. New York: Cameron Associates, Inc. [Reprinted in a number of Lu Hsun collections]

Watson, Rubie S.
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Wolf, Margery
1984 Uterine Families and the Women's Community. *In* Conformity and Conflict: Readings in Cultural Anthropology. James P. Spradley and David W. McCurdy, eds. Boston: Little, Brown.

Books

Wolf, Margery
1972 Women and the Family in Rural Taiwan. Stanford: Stanford University Press.

Cultural Documentation

Ebrey, Patricia B.
1981 Chinese Civilization and Society: A Sourcebook. New York: Free Press.

This collection has a number of primary source materials in translation on women, marriage, and the family throughout Chinese history. The items are presented chronologically but there is a topical index for ease in locating materials. The items concerning the anti-footbinding movement (pp. 245–248) are useful background for example one of this unit. There are also in translation some letters by women in the process of deciding whether or not to unbind their feet during the intellectual ferment of the 1920s, that demonstrate the concerns and difficulties experienced by educated women of that time.

Greenblatt, Sidney L. ed.
1976 The Story of Selling Oneself and A Woman Farmhand. *In* The People of Taihang. White Plains, N.Y.: International Arts and Sciences Press.

These two stories exemplify the narratives of "speaking bitterness" that were so potent in fueling the revolutionary momentum of land reform and collectivization through their depiction of gender and class oppression.

Honig, Emily, and Gail Hershatter
1988 Personal Voices: Chinese Women in the 1980s. Stanford: Stanford University Press.

In addition to its being an excellent introduction to gender issues and current debates within China itself, this book also has a wide range of materials in translation that have been taken from Chinese newspapers and women's magazines. Much of this material is in the form of letters to the editor; and although they appear in an officially controlled context, they give a very clear picture of the present limits to the discussion of alternatives for women in a range of issues.

Films and Videos

Small Happiness. Carma Hinton and Richard Gordon (1984, color, 58 min.) Available through: New Day Films, 22 Riverview Drive, Wayne, N.J. 07470-3191 (201) 633-0212. Formats: 16mm film: purchase $800, rent $90; video (VHS/Beta/3/4") purchase $480, rent $75

In China, the birth of a son is considered a "great happiness" and the birth of a daughter a lesser one, hence the title *Small Happiness*. This award-winning film is about the women of Long Bow Village by a filmmaker with unparalled access to rural China. Carma Hinton is the daughter of William Hinton, author of *Fanshen*, a celebrated eyewitness account of land reform. She was born and raised in China and speaks the language with native fluency. In the film, village women respond to questions posed by an unseen narrator as they carry on their work of husking corn, rolling noodles, washing clothes, and other tasks. This interview format is interspersed with ethnographic clips of life in the village: a bridal pair bowing to the groom's ancestors, women working in the fields and in a brigade sawblade factory.

In less than an hour and with great sensitivity and balance, the film touches on an impressive array of issues which touch on the lives of women. Women of several generations and positions within the village order tell their stories. Older women tell of women's oppression in the old society and marvel at the relative freedom of younger women today. One of these venerable ladies demonstrates the proper way to bind one's feet as she tells of the pain she suffered as a young girl when her own feet were bound. Another explains how her progressive daughter-in-law helped her to stand up against her feudal-minded husband. A woman cadre involved in promoting the stringent one-family policy comments on the difficulty of her work and the tremendous resentment it focuses on her as the agent of this unpopular policy. A young girl tells of a work strike in the local brigade-owned factory in which the employees, all of them young unmarried girls, were successful in their standoff with the factory manager, an older male kinsman, in negotiating some improvement in their appalling work conditions. This film is highly recommended not only as an informative look at women in rural China but also as perhaps the finest ethnographic film about China available today.

China's One-Child Policy. Nova Special. (1985)

This is an excellent documentary on China's population policy. With very little editorial comment, it documents the arguments that the state makes for the policy, the means of implementing it, its unpopularity, and the tactics used in cases highly resistant to the more common means of inducing compliance.

Visual Materials

Levy, Howard S.
1966 Chinese Footbinding: The History of a Curious Erotic Custom. New York: Walton Rawls.

This account of footbinding is by an unreconstructed "orientalist" scholar who tends to exoticise the erotic associations of the custom. However, it does have good background material and a number of useful line drawings and photographs of feet which illustrate the physical effects of footbinding.

Women

CHINESE WOMEN IN HISTORY AND LEGEND, VOLS. 1, 2 & 3. (30pp. each). By Lu Yu. Grades 5-8. Chinese bilingual texts with line drawings relating stories of famous and influential women in Chinese history. Covers from 700 B.C. through the twentieth century. Each volume #3301.........................$2.50

CHINESE WOMEN SINCE MAO. Elisabeth Croll. (Sharpe, 1984, 144pp.). An informative analysis of the impact of post-Mao policies on the status of women in Chinese society. Includes a discussion of the one-child family issue and the future role of women in Chinese political life. #3301...........................$12.95

OLD MADAME YIN. By Ida Pruitt. (Stanford University Press, 1979, 129pp.). Through Madame Yin, readers learn a way of life that will never be found again in China—that of the very rich in the early 1900s. Readers obtain a rare glimpse into how Chinese women viewed themselves and managed in the male-oriented Chinese society—how they rejected some social constructions and adapted others to fit their needs and their own understanding of women's capabilities. #3303..................$6.95

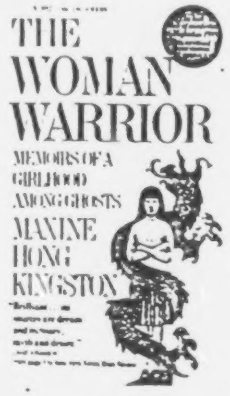
CHINESE
WOMEN
WRITERS

SEVEN CONTEMPORARY CHINESE WOMEN WRITERS. By Ru Zhijuan, Huang Zongying, Zong Pu, Shen Rong, Zhang Jie, Zhang Kangkang and Wang Anyi. (Panda Books, 1982, 280pp.). Collection of short stories by seven women authors who present a good cross-section view of life in contemporary China. Deals realistically with themes such as the generation gap and the delicate balance between job and family for working women. #3304.........$5.95

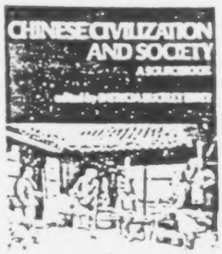
WOMEN IN MODERN CHINA. By Marjorie Bingham and Susan Gross. (GEM Publications, 1980, 120pp.). Grades 10-13. A good historical survey of 19th century and early 20th century reform movements aimed at achieving women's rights. Compares the nationalist and communist plans for change in women's status, outlines changes for women brought by the communist revolution and discusses the careers of several prominent Chinese women.
#3305 ....$7.95
Teacher's guide. #3306............$1.25

WOMEN IN TRADITIONAL CHINA. By Susan Gross and Marjorie Bingham. (GEM Publications, 1980, 113pp.). Grades 10-12. An historical survey of women from the most ancient archaeological evidence to the modern transition period of the 19th century. Discusses issues related to and the hardships suffered by women in traditional China due to their subordinate role in the Chinese family until old age. Includes excerpts from diaries, anthropological studies and traveller's accounts. #3307......................$7.95
Teacher's guide. #3308...............$1.25

WOMEN POETS OF CHINA. Translated and edited by Kenneth Rexroth and Ling Chung. (New Directions, 1972, 149pp.). Representative collection of poetry of Chinese women from legendary court poetry and Taoist princesses to contemporary Chinese women living in both East and West. Introductory essay on women in literature, notes, tables, and bibliography.
#3309....................................$6.00



WOMAN WARRIOR. By Maxine Hong Kingston. (Random House, 1976, 243pp.). With stunning force, Kingston shares her childhood as a first generation Chinese-American. She grew up among the ghosts her parents brought with them—the traditions, folk beliefs, their way of making sense of life and surviving in the face of American reality.
#3310....................................$3.95



CHINESE CIVILIZATION AND SOCIETY: A SOURCE BOOK. Edited by Patricia Buckley Ebrey. (The Free Press, a division of Macmillan, 1981, 429pp.). A gold mine of readings that complement textbooks. Arranged chronologically, they cover the millenia from the period of ancient China to the People's Republic. An excellent introduction, a glossary and a bibliography add to the value of the volume. Selections portray the life of ordinary people as well as the elite.
#1009......................$18.95

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Seven Contemporary Chinese Women's Writers. Bejing: Panda Books, 1982.

The Story of the Stone. Vols. 1-4 trans. David Hawkes. Vol. 5 trans. John Minford. Harmondsworth and Baltimore: Penguine, 1973-1986.
Complete translation of China's greatest novel, better known as Dream of the Red Chamber. A pleasure to read.

Love Must Not be Forgotten. By Zhang Jie. Beijing: Panda Books, 1986.
Collection of short-stories by contemporary award-winning author. Powerful treatment of women's issues. Students like her work.

Songs of Gold Mountain. Trans. Marlon K. Hom. Berkeley: University of California Press, 1987.
Anthology of Cantonese poems from old San Francisco's Chinatown. Traditional Chinese themes, but set in the U.S. Good for Asian-American topics. (This reference requested by participating member.)

Women in Traditional China: Women in modern China. Gary E. Mc Cuen Pub., 1980.

EDUCATION IN MAINLAND CHINA

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EDUCATION IN MAINLAND CHINA

BACKGROUND

The record of formal education in China can be traced back to the Shang Dynasty (16th cen. B.C.). By the Sui Dynasty (598-618 B.C.), a set of examinations had been developed at the Imperial level. Success in these exams made one eligible for a position in the government civil service. Students worked on an individual basis with tutors to master the information needed to pass these exams which were based on a comprehensive study of traditional literature, i.e. Confucius, Mencius, etc. The exams were administered in the capital over a three-day period under the strictest control. There were several levels. The level passed determined the eligibility for civil service positions . The highest level exam was administered by the Emperor himself. All of those who passed the exams and were thus qualified for government posts did not necessarily get such posts. Many successful graduates spent their lives as tutors or scribes and did not attain much financial independence or security. However, there was a large measure of respect that went with success in the exams.

While the examination system assured a steady stream of competent bureaucrats, it produced a culturally conservative group of scholars The material, which had to be mastered to pass the exams, emphasized tradition and was based on memorization not on interpretation or application of skills. Thus there was no reward or interest in new knowledge or in science as we know it. Innovation was eschewed not only by the exam system itself but by the philosophy of Confucius whose precepts were the foundation for the entire cultural fabric of Chinese society. The Imperial Examination System was discontinued in 1906.

MODERN EDUCATION

Western-style schools emerged in the 19th century during a period in Chinese history in which the country was in a state of turmoil. The Manchu Dynasty was weak and much of the country was controlled by regional war lords. Europeans were making economic inroads in the southeast. Originally, these western-style schools were set up by missionaries. Later, others were established by the Chinese themselves. In 1906 the Imperial Examination System was discontinued. The first design for a national school system appeared in the early 20th century. It was a combination of Chinese thought and some western knowledge. In the 1920's, a new system, heavily influenced by the work of the American educator John Dewey, replaced the old one. Education was, however, not universal in China. The Manchu Dynasty had been overthrown in 1912 and the Kuomintang (Nationalist Party) under Sun Yat-sen was unable to unify the country. After Sun Yat-sen's death in 1925 there was further disorder precipitated by the struggle between the Kuomintang and the Communists. Consequently, education was available only to those who lived in cities where it was available and to children of families who could afford to do without the services of a son or daughter while he\she was in school.

After the Communist Revolution in 1949, schools were reorganized on a Soviet model. At the university level professors and texts from the USSR dominated education until the late 1950's. Between the late 1950's and the mid-1960's, Chinese universities tried to go their own way. However, this attempt was cut short by the Cultural Revolution which was inaugurated in 1966.

In Communist China entrance to higher education was based on an exam system not unlike the traditional Imperial Exam. Students from cities and students from more privileged families (e.g. those from families of high-ranking party officials) had the best chance simply because of better access to books and quality schooling. The number of places in universities was extremely limited and, therefore, the competition was fierce. Those who were able to go on to a university became assured of a good job after graduation and they automatically became part of an intellectual elite.

CULTURAL REVOLUTION

In the middle of the 1960's, it became evident to Mao Zedong, the leader of China, that the new generation was beginning to lose the immediacy of the revolution. Especially at risk were the members of the growing intelligencia--educators and students--who were increasingly isolated from the countryside where the revolution had had its roots. In an effort to revitalize the revolution and discourage the growing class distinctions, Mao initiated the Cultural Revolution. He authorized the rebellion of students against authority in general and teachers in particular. Admission to universities was no longer based on examination but on recommendation. While this often resulted in worthy students being admitted, it also allowed for the admission of a large number of unqualified students. Furthermore, the quality of education declined as qualified professors were harassed and political activities took precedence over studies. The degrees which were granted during the period from 1966 to 1976 were later looked upon as inferior, which, in fact, they were.

During this period many universities closed. Between 1966 and 1968, many former students just wandered around the countryside. By 1968 some students and teachers were being assigned to work in rice fields or on road gangs in remote regions of China. Some, however, simply stayed at home. Groups known as Red Guards grew out of the enthusiasm for cultural purging. Made up of young people and given names associated with the Communist Revolution, e.g. Red Flag, Red Star, these groups became the self-appointed censors of society harassing those with "bourgeoise tendencies," such as former capitalists and their relatives. By the mid 1970's, it was evident that this anti-intellectual policy was having devastating effects on Chinese society and economy. It was impossible to turn out nuclear physicists or space programs without universities. Therefore, in 1976 Deng Xiao Ping initiated the "Open Door Polity" which effectively ended the Cultural Revolution.

By 1978, the admission exam system had been reinstated and new schools were opening. Many students who had been unable to enter the university during the Cultural Revolution now wanted to catch up. Some students had been able to keep abreast of their studies and so needed only a couple of months of reviewing in order to pass the entrance exams. Others had to study for several years in order to make up their deficiencies. Consequently, for several years after 1978, there was a greater than normal number of students taking university entrance exams and the competition for the limited number of university spots was exceedingly fierce (only 2% of the applicants could hope for places; today about 6% gain entry to universities and colleges.)

ILLITERACY

One of China's biggest problems is the number of illiterates and semi-illiterates. Statistics show that the number of illiterates and semi-illiterates has been cut by 64% since the founding of the People's Republic of China; but the country still has 180 million illiterates and semi-illiterates, which is 16 percent of the total population.

Most of the illiterates and semi-illiterates are in the countryside. On the average, the population aged 12 and over, has received only five and a half years of education, less than the six-year primary education. Only about 2 to 2.5 % of the population (c 20 million) have a secondary or higher education. More than 14 million people, who have received just primary and middle school education, enter the potential labor force every year. The government spends only about 3% of its GNP on education. Nevertheless, there is a goal of eliminating illiteracy and semi-illiteracy by 2020.

COMPULSORY EDUCATION

At the inception of the PRC, about 80% of Chinese people were illiterate and only 20% of school age children were in school. By 1982, illiteracy had been cut back to 23.6% and in 1986, the People's Congress passed the Universal and Compulsory Education Law. According to this law, all children in China must receive nine years of schooling. This includes six years of elementary school and three years of junior high school. These schools are completely funded by the state. The curriculum is determined by China's State Department of Education.

The goal of nine years of compulsory education appears to have been achieved in cities; however, in many areas of the countryside, there are gaps. In some of the most remote regions where there are very few students, "teaching centers" have been established. Such a center is generally a one-room school to which students sometimes have to walk two hours each way. In some areas there are boarding facilities, but these are too expensive to be generally practical. Satellite TV is also being used to deliver education to remote regions. Courses for teacher training and adult education have been especially designed for this type of transmission.

Overall, elementary education has been the easiest part of the Compulsory Education Law to implement. Statistics for 1992 indicate that 97.7 % of elementary aged children are enrolled in primary schools. Girls and handicapped children make up most of the 2% which is not enrolled. In some rural areas it is still considered a waste to educate women. There are difficulties, however in popularizing junior high education especially in rural areas. About 26% of students leaving primary school do not go on to junior high School, and during the three years of junior high there is about a 5% drop out rate (1990 statistics).

DROP OUT RATE

Girls make up the greatest part of the population of dropouts from school. This is especially true in rural areas. The reasons for this are varied. Traditionally, the customary duties of girls were to look after younger brothers or sisters or to take part in farming and household work. As a result, they are not sent to school. Efforts are being made in provinces all across China to encourage the education of girls and women. These include establishment of special schools for girls, and the introduction of special vocational courses aimed at girls: weaving, gardening, maintenance of household appliances, etc.

SENIOR HIGH SCHOOLS

In the 1980's, there was an attempt to reform high school education by developing two types of senior high schools, academic high schools and vocational high schools. Vocational high schools are designed to train students for specific jobs. In urban areas, these vocational schools might be devoted to publishing or restaurant management, while in the countryside they relate to household and agricultural management. Even students who wish to become primary teachers attend special vocational teacher schools.

In Beijing the aim is for 55% of Senior High School students to study in these vocational high schools. After graduation these students go on to jobs in their fields and do not enter a college or university. However, it is not impossible for a student to go from a vocational school to a university. Any student may take the entrance examinations for university entrance. The major obstacle for the vocational school graduate would be that the curriculum of the vocational school is not geared to the study of material tested in the national entrance exam.

SCHOOLS: Secondary Academic

In both middle and high school, students have three components to their education: compulsory courses, electives, and extracurricular courses. Compulsory courses include math, Chinese, English, and history. Hours devoted to the various courses depend on the "importance" of the course. For example, five hours a week might be devoted to math, not necessarily once a day for five days. It could be two times in one day and once on three others. Chinese would also require perhaps five hours and the time would be divided between the grammar and writing. In Shanghai, for example, a two hour writing assignment is required every two weeks. Five hours of English a week is required while history might require two to three; science (physical science, chemistry, biology, physics,) might be up to eight hours depending on the grade level. Electives include courses like cooking, sewing, typing, minor equipment repairs, etc.

SCHOOLS: Vocational

Before the Cultural Revolution most Chinese education was aimed at moving students toward a college or university education. Curriculum was entirely academic. The fact that there were very few university places actually available meant that most students were never able to go to college. Students left secondary school therefore without any real skills or training for the workplace or for living on the land as almost 80% do. Therefore, in the 1980's the concept of vocational schools was developed. Students, after junior high school (after 9 years of schooling) ARE given the opportunity to enter one of a variety of specialized senior high schools. Admission is based on test scores. The highest scorers go to academic schools if they choose. Others are matched with schools based on their interests and their scores. Beijing hopes that it will ultimately have 50% of its senior high school students in vocational schools.

In the rural areas, a program called Prairie Fire grew out of a 1985 UNESCO conference which was attended by Asian and African countries. UNESCO recommended that to strengthen rural education, traditional teaching content should be combined with more localized curriculum. For example, there is increased emphasis on local geography, economy and customs along with instruction on manual skills and health. In addition, courses in production techniques are teamed with extracurricular activities that encourage the application of new agricultural technology: field management techniques, introduction of new crop strains, insecticides, herbicides, and chemical fertilizers.

KEY SCHOOLS

Students in China are assigned to elementary and junior high schools based on where they live. The result is that Chinese schools are generally neighborhood schools. However, there are special schools called Key schools which admit students on the basis of test scores. At the end of elementary school and again at the end of junior high school, students take exams. On the basis of these exams they can gain admittance to Key schools which are academically rigorous and give the student the best shot at university entrance. While Key schools appear to exist in different parts of China, they do not appear to be universal.

LOCAL AUTONOMY

While education policy guidelines are produced at the State level, there appears to be a great deal of local autonomy. Of course most of the academic courses in schools across the country are driven by the national college entrance exams. Even this, however, is not absolutely uniform. In Shanghai, for example, starting in 1993, there will be a separate exam for entry to Shanghai universities. Students may take the national exam as well in order to gain entrance to their (non-Shanghai) universities. But, anyone wishing to go to a Shanghai institution will have to take the Shanghai exam. In the matter of Key schools, Shanghai also seems to have a local option. There have been Key school in Shanghai in the past; but recently these have been turned into neighborhood schools. The fact that they are still perceived as being superior to other schools is causing problems because people feel they are being denied an equal opportunity.

HIGHER EDUCATION: UNIVERSITIES/COLLEGES

To enter a college or university, it is necessary for a high school student to take a national exam. The exam is given over a three-day period in July. On the basis of the results of this exam a student is placed in a university. When placing students, the students' scores plus his interests are taken into consideration. The best students are assigned to the best schools. For example, the top students wishing to be teachers are assigned to Beijing Normal university. Once a student has been admitted to a university, all his or her expenses are paid by the state. However, there is a growing movement to allow some students to be self supporting. These students fall into three categories: those who had good academic records but did not score well on the exams, those who are interested in majors only offered to self supporting students, and those who plan to study abroad.

In July of 1992, some 3 million students sat for the 3-day exam. Of these, only about 1/5 will gain admission to a college or university. While admission is based on test scores (the best scorers are assigned to the best schools), there is also an element of choice. Based on scores and academic interests, the student submits a list of preferred institutions. On this basis the State Education Commission matches the student with a college and a program. Often students do not get their first choice, or, even their second or third. Occasionally a student ends up in a place he doesn't want to be, studying something he doesn't care about. However, the value of the education and the ultimate diploma are unquestioned and the student will probably complete the course. After graduation the government will assign the graduate to a position. At one time, that was the only choice. Today, however, there are other choices in the rapidly growing private sector. A student we met who had graduated from a teaching college didn't want to be a teacher so she was working as a clerk in a shop and following leads for jobs in joint-venture enterprises (companies owned jointly by the government and a private company). State assignments currently have more security. They usually come with housing and medical care. However, in the future this may change, and, generally the pay is not as attractive as the pay offered in joint-venture companies. A third choice is private enterprise. A student can go out on his own. This is being done all over Beijing and other major cities; but it is a risky choice and, as yet, it certainly isn't the most popular one.

Study abroad is also a viable alternative. However, since the events in Tiananmen Square, the government requires that a student must first put five years of service into a state-owned enterprise. This has kept many capable students at home and grumbling. Many of them see the Chinese students who didn't return to China after June 4th, 1989 as responsible for their situation. Even university professors are finding their travel restricted especially if their husband/wife is already abroad.

Until recently a college education was paid for entirely by the government, and, if you didn't make the exam grade cut, the government didn't pay and you didn't go to college. There appears to be other options on the horizon now. For example, in Shanghai, starting in 1987, self-supporting students were allowed to enroll in colleges. Most of them had marks 10 or 20 points below the bottom line. This practice will continue, plus, beginning in the fall of 1992, about 1,100 students who have passed the national college entrance exam will be "allowed" to pay for a college education. This is because many are attracted by majors offered only to self-supporting students. These majors include foreign languages, international trade and computer sciences.

The self-supporting student is eligible for scholarship help and a government interest-free loan. The cost of tuition in 1990 was 1,800 yuan. There is a feeling that self-supporting students will help improve college education. It will subject colleges to market forces when developing curriculum.

The government, until recently, assigned graduates to jobs upon graduation. Consequently, where you went to school made a great deal of difference. Graduates from the most prestigious schools got the best jobs. However, this system is being dismantled as there are now jobs available in the private sector. In addition to state organizations and industries, students can also choose among joint-venture companies or even self-employment. Consequently, the government is moving to a partial-job assignment; that is to say, some jobs are still being assigned (resulting from a combination of student request and government need). As the opportunities for non-assigned jobs increase, the government will find itself having to compete more and more to lure the best and the brightest into government service.

TEACHER TRAINING

During the Cultural Revolution (1966-76) the Chinese school system became disfunctional. Many colleges closed down and students in those which were still operative spent more time in social/political action than on their studies. Therefore, when the 1987 "Open Door Policy" began to reemphasize education, there were simply not enough trained teachers to go around; people were assigned to teaching posts with only minimal training. Even today only a degree from a secondary high school is necessary in order to teach in a preschool or primary school. This is especially true in the more remote areas of the country. Once in place, however, teachers are required to continue their training through in-service programs and adult education courses.

In some provinces, Shandong for example, Satellite Television Education (STE) is also being used. In the Shandong city of Tai'an located in a mountainous area, the educational department of the city has set up a ground station in every village and a relay station in every municipal district so as to provide an STE network for both the city and the surrounding rural area. It currently has 125 ground stations, 1,200 video-playing sites, and has six education relay stations under construction. In addition, schools, which can teach broadcasting are also being established.

Staffing the schools in major cities has been successful, but finding enough teachers to handle the rural schools is still a problem. In some of the more remote regions, efforts are being made to encourage local students to train as teachers for their own regions. In order to supplement rural teaching staffs, local farmers and technicians with particular expertise are enlisted to teach classes on relevant local topics such as crop management, pesticides, etc.

In order to become a teacher at the pre-school or elementary level, a person has to successfully complete junior high school and then attend three years of vocational teacher's school. To qualify as a teacher at the senior high level, a person has to complete senior high school and study for two to three years at a teacher's college or teacher's vocational senior school.

Teacher's universities, such as Beijing Normal University, train teachers for the teacher's colleges as well as for their own institutions. Most university teachers were trained in the universities in which they teach. For example, of the graduates of BNU, 40% go to teacher training colleges and institutes, 60% go to other institutes. Virtually none of them go the secondary level.

TEACHING LOAD\CONDITIONS

Generally teachers have a 12-18 hour teaching load a week. This means two to three hours a day. She\he also has other duties such as being in charge of a class as well as the organization of extracurricular and social activities. In total, each teacher has about 30 hours of teaching duties a week.

Teachers are ranked and paid accordingly. In Shanghai, for example, there are four levels of secondary school teachers. The top rank is the senior teacher who has the same pay level as an associate professor in a university or a senior supervisor in a factory. The first rank teacher is next and is equal to a lecturer in a university or an engineer in a factory. Below these are the second rank and third rank teachers.

While teachers get the same base pay scale as factory workers with similar levels of expertise, the teachers' pay is not ultimately as good because, while they may both make the same base pay, the workers' bonuses are paid on a sliding scale (more if production is up). Teachers' bonuses are fixed. However, there is extra income available in the form of stipends for years of experience and for extra duties. Extra duties might include being "head of a class" which means that the teacher is responsible for overseeing the entire educational program of each student in a class and communicating with each child's parents.

CASE STUDIES

CASE STUDY #1: HU Weiguo

HU Weiguo was born in a village (in Hubei Province) in April, 1964. His parents were both workers. Mr. Hu's life was not an easy one. His village was in the epicenter of an earthquake which devastated the region in the mid-1970's. During the quake, Mr. Hu's house collapsed and he was trapped under the rubble. Mr. Hu also recalls serious food shortages during his childhood. He remembers a time at seven years of age, when, for about three months, all his mother could find for the family to eat was sweet potatoes.

In spite of these hardships, Mr. Hu excelled academically. He was identified as bright quite early and sent to key schools. These schools prepared him well and he confidently took the exam after secondary school. He said he was not particularly nervous before the exam because he had no doubt that he would pass it. However, he is well aware of the importance of these exams. When he introduced us to students who were preparing for upcoming exams, he cautioned us not to take too much of the their time. As he put it, "These exams will determine their lives." His scores on the exams qualified him to attend Beijing Normal University - the number three school in China and the leading teachers' university.

Mr. Hu graduated in 1989 and now works for the International Office of Beijing Normal. His job is to prepare for delegations like ours, arranging transportation and housing. He was invaluable on our trip, being the principal interpreter as well as organizing the logistics of the trip. He is now married and earns about 300 yuan a month ($44.50) from the state plus a "bonus" from the University. About 5 of this pays for his one-bedroom apartment on the campus of Beijing Normal.

Beijing Normal is the danwei ("the iron rice bowl") or "work unit" which provides the couple with housing. Mr.Hu is a prime candidate for study abroad. Barring that, he could make considerably more money working for a joint venture company or even for himself. However, as a result of Tiananmen, all persons desiring to go abroad must first work for a state organization for five years. Mr. Hu would like the option to study abroad. He has been working in the International Office of Beijing Normal University for three years.

HU Weiguo is well aware of the difference an education can make. His brother is still living in the village. He works as a factory worker, and earns about 100 yuan a month. It is most likely that he will work his entire life at this same job. On the other hand, the language ability, education and experience of Mr. Hu will undoubtedly provide him with many options for the future.

CASE STUDY #2: LIN Xiaohua

Born in 1946 in Shanghai and orphaned; she was adopted by a well-to-do family of a banker. She entered primary school in 1951 and after the 6th grade passed the test to get into middle school. She studied math, algebra, language, history, science. After 1949, Chinese education was based on a Russian model with rote learning emphasized. This included memorization of Communist government publications. There was also an emphasis on social service. All students had to spend much of their day doing socially significant things. For example, during this period Mao launched an attack on the four pests (Chinese causes always involve numbers)--sparrows, rodents, flies and locusts, which were devastating crops. Students were enlisted during school hours to participate in their eradication. One of LIN Xiaohua's classmates died falling off of a roof trying to attract and destroy sparrows. Students also raised pigs and produced other types of food in an effort to relieve the food shortages which were a problem by 1958. Because the school day was given over to such activities, students had to go back to the classroom in the evening to study.

LIN Xiaohua graduated from high school in 1964. She took the entrance exam for college but because she belonged to a family that was considered elite she was not allowed to apply. By this time, the "bourgeoisie" was being harassed. By 1966, the Cultural Revolution had been launched and exams were . Entry into college was now possible only by recommendation and it was not possible for someone from the "bourgeoisie" to get a recommendation. College entrants were recruited exclusively from worker and peasant families. So, she stayed at home. Very soon, squads of Red Guards began to harass her family. They would enter the house without warning, turn the houses upside down, destroy things, and humiliate members of the family. All of their clothing and possessions was confiscated. The government allowed each person 12 yuan a month. Prices were low so with an average family income of 40 Y a month it was possible ONLY to survive.

Shortly after the Cultural Revolution began, Shaio Wai's family was thrown out of their house and moved into a cement room about half the size of a one car garage. She stayed there with her father until his death. She still lives there although in the past few years additions have been made. There is still no kitchen or bathroom. (need to call Lucy and confirm?) From 1966 on, LIN Xiaohua was self taught. She married in 1974 and she and her husband still live in the same apartment. Her husband is a construction worker and has been assigned to a job outside of Shanghai. He has been away for two years. She has never been able to resume her schooling. She earns a precarious living as a free lance writer. When we asked her what she saw for herself in the future, she simply said "no hope."

CASE STUDY #3: DENG Lili

DENG Lili is from a village outside of Beijing. Her father was a peasant who worked for a factory during the "Anti-Japanese War" (World War II) and who moved to Beijing along with the factory. DENG Lili remained the village with her grandparents. Her grandfather was the principal of a local school. When her grandmother died, DENG Lili moved to Beijing where she went to a key high school. Her test scores were high and she was selected by the State Education Commission to study foreign languages. The government was interested in training some of China's best and brightest to become fluent in languages that would be needed to compete in the international arena). DENG Lili was not excited about the prospect because she had hoped to study science. However, her parents convinced her that it was a great opportunity and so she agreed. She was assigned to learn Portuguese. Plans were to send her to Brazil but she and several others were sent instead to Macao, the Portuguese colony off the southeast coast of China.

In 1966, the Cultural Revolution erupted and in 1967 the State Education Commission brought the students back not only from Macao but from other countries where they were studying language as a part of this program. They were ensconced in the Friendship Hotel in Beijing. Most of them hung out there with no assignments. Sometimes they were used on various projects, but, for the most part, they remained idle. In 1868, they were sent en masse to the countryside to work in rice fields.

In late 1970, the students were assigned to teach in various parts of the country. DENG Lili was one of the only ones chosen to stay in Beijing where she was assigned to teach in an elementary school. Another of the students, who had been with her group in Macao and whom she eventually married, was assigned to a school outside of Beijing. Eventually, he was reassigned to Beijing and they were married in 1971. In 1973, her husband was moved to Beijing Normal University, one of the top ten universities in China and the major teacher training institute in the country. In 1977, DENG Lili followed. Their daughter was born in 1974. Up until the 1980's, China had no degree system. In 1980, DENG Lili's husband took a qualifying exam for study abroad, received the highest score, and went to Stanford. In 1984, DENG passed the qualifying exam and went to Madison Wisconsin.

By 1985, DENG Lili and her husband had published books and articles and were both promoted to associate professorships at BNU. In 1987, DENG Lili's husband got his Ph.D. in Education, the first Ph.D. in Education in all of China and was made director of comparative education and research. DENG Lili became a professor in the University's development center. Subsequently, she was asked, because of her fluency in English, to work in the University's foreign affairs section. She agreed, albeit reluctantly. In 1991-92, DENG Lili's husband went to Harvard on a Fulbright Program as a visiting professor. That same year, Li Huan was invited to go to Harvard as part of an international study of the relationship between economic development and education. BNU would not let her go because her husband was out of the country. Ironically, she and her husband had talked about immigrating to the U.S. but had decided that not only did they not want to leave their families and their country, but they both felt that China needed them and people like them.

DENG Lili doesn't feel that she is unique. She has worked hard, been very lucky--silver medals, key school, sent abroad to study; but at the same time she has suffered--been separated from her family, sent to country side, unable to pursue career she desired; not allowed to take advantage of opportunities abroad even though they would benefit her and her university. DENG Lili took part in the Tiananmen Square incident. Students in her university participated in the demonstrations and she was with them. Her view is that the demonstrations began because people were disgusted with some Communist party members who misused their power and influence. The students were demanding an end to corruption in the party, according to DENG Lili

CASE STUDY #4: HUANG Xiangli

HUANG Xiangli grew up in Beijing with a father who was an engineer and a mother who was a doctor. Her parents were sent to the provinces to work with peasants and they sent her back to Beijing to live with her grandmother.

HUANG Xiangli received her degree in languages in the mid-1970's. She was fortunate because only a few years earlier, during the height of the Cultural Revolution, when universities were virtually non-functional, this would not have been possible. However, In the early 1970s, students were once again admitted to universities; but, not on the basis of exams, rather, on the basis of recommendations. Students were actively recruited from the worker, peasant, and soldier population of the country. During this period, students in universities spent half of their time working in fields and factories as actual work was stressed over theory. Students organized themselves to put in extra hours after work and classes in an effort to master their fields.

After her graduation, HUANG Xiangli taught in middle school for eight years. By this time the examination system had been reinstated and she took a competitive exam which qualified her for admittance to graduate school. She was the only person in her university graduating class to go on to graduate school. She believes that this success vindicated her original degree which was considered inferior because students during the period were not chosen by exam and because the education was so undermined by the political and social activism of the period. Ultimately, HUANG Xiangli received her masters in History of Western Education. In 1985, she took another exam and began work on her PhD in the History of Chinese Education. In 1987, she went to Penn State for one year as a visiting scholar. She then wrote her dissertation on American Missionaries and their effect on Chinese Education. She received her PhD in 1989 and is currently teaching at Beijing Normal University and doing research on "women in education".

CLASSROOM ACTIVITIES

ACTIVITY #1: A jig-saw cooperative group activity

Divide students into groups of five. Number each person in each group one to five. Students then regroup according to number. Giver each group sections from "Education in China" to read and discuss.

Ones: background, modern education and cultural revolution.

Twos: compulsory education, senior high schools and key schools.

Threes: local autonomy, higher education, and teacher training.

Fours: illiteracy, dropout rate and teaching load and conditions.

Fives: Secondary, and vocational, and universities and colleges.

The responsibility of each group is to read and discuss these sections in order to return to the original group and teach this information. Each person then goes back to the original group and reports about what he/she has learned.

ACTIVITY #2:

After reading "Education in China" or doing the cooperative group jig saw activity, look at a topographical map of China and discuss in which areas education would be the most difficult to deliver. Have students discuss why they think it would be difficult to obtain teachers in these areas, and why students would find going to school a hardship. In contrast have students identify areas in which education would be easily delivered.

ACTIVITY #3:

Use an ordinary deck of cards.

Eliminate enough of the cards from the lowest numbers up to equal the number of people in the class. For example, if there are 32 people in the class take number 2, 3, 4, 5, and 6 from each suit. Then deal out all the cards, one per person.

Or deal them completely out. Some students will receive two. These students must choose one of the two. The discards would be eliminated.

Everyone would then have a single card and this would represent compulsory education to grade nine.

The class would then be divided into two groups. All the people with red cards would go on to academic high schools and all those with black cards would go on to vocational schools (There could be a description of each vocational school associated with each black card. Some could be luckier than others and go on to vocational schools which would result in higher paying or better jobs.) Those with red face cards would get to go to Key Schools.

After all these have been identified, then 5% of those with red cards would get to go on to University. (1 card out of 30, although that would be more than 5%)

ACTIVITY #4:

Each student fills out a form about his/her educational goals and background

1. Mother's education: high school, college, graduate school
   Father's education: high school, college, graduate school
2. Parents' work: Mother
   Father
3. Parents' educational goals for you
4. Your place of residence: rural, suburban, urban
5. Your educational goals: high school, college, graduate school
6. What will you being doing at age 30?

7. Do you expect to be married at age 30?
8. How many children do you expect to have?

Read the information about Education in China and the case studies. Have the students discuss or fill out a similar form for one or each of the case studies. Tell the students "Imagine that you are able to transport yourself into the body of a person in China who is exactly your age. This person has all of the abilities that you have, the only difference is that this person is living in China instead of the United States.

Fill out this form for your new persona

1. Mother's education: high school, college, graduate school
   Father's education: high school, college, graduate school
2. Parents' work Mother:
   Father:
3. Parents' educational goals for you
4. Your place of residence: rural, suburban, urban
5. Your educational goals: high school, college, graduate school
6. What will you being doing at age 30?
7. Do you expect to be married at age 30?
8. How many children do you expect to have?

Based on this information, write a short essay about your Chinese life. Include all the information on the form and imagine that you are at a critical point. You are anticipating taking an exam (either the exam at 9th grade which will determine whether you go on to an academic high school or a vocational school; or the exam at the end of 12th grade which will determine whether or not you will go on to the university). How do you feel about this? What are your choices? How will the results of this exam affect your future?"

After this is done have the students compare and contrast the two either in written form or discussion. How is are educational expectations different in the United States and China?

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FROM

THE GREAT WALL

TO

THE BAMBOO

CURTAIN

CHINA: THE ASIAN GIANT

AN INTEGRATED, INTERDISCIPLINARY UNIT
FOR SIXTH GRADE STUDENTS

CHESTER BROWNING
NEIL ARMSTRONG MIDDLE SCHOOL
FOREST GROVE SCHOOL DISTRICT 15
FOREST GROVE, OREGON

OVERVIEW

CONTENT

With the age of high speed transportation and communications shrinking the world, China is coming into the twentieth century at breakneck speed. As China opens its doors more and more to outside visitors, life for the average Chinese is changing at a pace almost too rapid to comprehend. As China and its people move into the forefront of modern news, it becomes increasingly important that our middle school students learn to appreciate the cultural differences that exist between the peoples of the United States and the People's Republic of China.

PROCESS

Thinking skills are developed through a series of activities, individual and group, which allow the students to synthesize, evaluate, and analyze the topics.

PRODUCT

As a result of this unit, students will have a better knowledge and understanding of the cultural diversity that exists between and within the ethnic groups which make up the population of the PRC, and the rich cultural diversity these groups offer to us in our country as well to the rest of the world.

UNIT OVERVIEW

GOAL #1 Students will know selected, factual information about the history and culture of China.

GOAL #2 Students will understand the cultural diversity existing in China.

GOAL #3 Students will be active participants in the learning process.

I-SEARCH
INDEPENDENT RESEARCH PROJECTS

1. PARADOXES
The Chinese are noted as devoted, hardworking people who often spend long hours toiling at manual hard labor in order to provide for their families. Yet in today's China there exists an overabundance of workers resulting in the hiring of more workers than needed to efficiently complete a task. At the same time, if China is to move into the twenty-first century, it must also learn to adapt technology into its factories. The Chinese also recognize that if this occurs, many Chinese will be unemployed, creating economic chaos within the country. Research the impact of this paradox upon today's China and teach a lesson to the class including the reasons for your conclusions.

2. ATTRIBUTES
Research the desirable attributes of a Chinese worker. Using an outline of the human form, lable the attributes you discover. Continue your research by looking at desirable attributes of an American worker. Add this information to your outline form by using a different color pen or pencil.

3. ANALOGIES
Find one example of art created by a Chinese artist. Find an example of art created by an Oregonian that is comparable in subject matter and form. Design a display for an art gallery comparing the two works. Write a review including your comparison as part of the display.

4. DISCREPANCIES
In the past few years, China has begun to allow some of its citizens to own and operate private enterprise ventures. Read several articles on this subject, then write a position paper on why you think the Chinese government is relaxing its control in this area.

5. PROVOCATIVE QUESTIONS
What products or businesses do you think would flourish in China today? Research and write a government brochure encouraging joint ventures within the PRC.

6. EXAMPLES OF CHANGE
Discover one problem which has been created by foreign investors moving into China. Use the problem solving process to find a solution to these problems, yet allow China to continue to advance technologically. Write your answer in the form of a report to your local government official.

7. EXAMPLES OF HABIT
What would China be like today if the Emperor had continued in power? Create a diorama depicting what you think a typical scene in today's cities might be like.

8. ORGANIZED RANDOM SEARCH
Create and illustrate a modern Chinese folk tale. Read at least three examples of Chinese folk tales before you begin.

9. SKILLS OF SEARCH
Develop a Jeopardy game for the following catagories dealing with China: schools, foods, history, industry, cities, geopraphical features, religion.

10. TOLERANCE FOR AMBIGUITY
Look one hundred years into the future of China. Write a science fiction story using your predictions as a setting.

11. INTUITIVE EXPRESSION
Role play a scene where a Chinese student who has failed to place high enough on national exams to get into college must now deal with what to do with his/her future. Include a best friend who is trying to help him/her work through this time.

12. ADJUSTMENT TO DEVELOPMENT
After World War II, China found herself in a struggle between the Nationals and the Communists for control of the government and the people. After looking at the advantages and diadvantages of each faction, develop a plan to help China adjust to a new regime and a new type of government. Include in your answer ideas about which group could offer the best hope for the Chinese people at that time in history.

13. STUDY CREATIVE PEOPLE AND PROCESS
After reading teacher selected materials on famous American leaders and famous Chinese leaders, both past and present, summarize the accomplishments of each and list three things each culture must do if we are to find true harmony between these two cultures.

14. EVALUATE SITUATIONS
Survey at least three history books, looking for references to China and Chinese Americans, both before and after 1949. What is the attitude toward the Chinese, and the Chinese Americans in particular, expressed in each book? Make a venn diagram showing overlapping ideas. Evaluate each book in writing.

15. CREATIVE WRITING SKILL
After reading two or more fiction books set in China, critique each book and prepare a book talk on your favorite. Remember to include details of Chinese life.

16. CREATIVE LISTENING SKILL
While listening to a piece of traditional Chinese music, write down your thoughts and feelings. Listen again, and draw/illustrate the feeling of the music. On your illutrated page, write in your feelings and thoughts. (You may need to listen to the music several times.)

17. CREATIVE WRITING SKILL
Research family life in China. Write and illustrate a book/story which depicts life in a typical Chinese family.

18. VISUALIZATION SKILL
After watching the movie The Good Earth, give an oral defense of the peoples' position of the birth of a male child over the birth of a female child. Why was it important to the Chinese to have a son rather than a daughter?

CRITICAL THINKING SKILLS

1. PRODUCING, EXCHANGING, AND DISTRIBUTING [ECONOMICS]

Knowledge:
List the companies which are involved in joint ventures with Chinese companies. What products do they produce? What are the economic impacts of these joint ventures on both China and the United States?

Comprehension:
Summarize, by graphing, the types of exports China sends to the United States. Use an area graph to show by percentages each product listed.

Application:
Create a collage showing products exported by China to the United States. Use pictures from recent magazines.

H.O.T.S.:
Analyze the balance of trade between the United States and China. Does the Most Favored Nation status now given to China benefit both countries equally? Prepare a three to five minute speech defending your position. Be sure to include valid statistical data in support.

2. TRANSPORTATION

Knowledge:
Identify all types of transportation common in China. Be sure to include all the many, varied, unusual methods used daily by the Chinese people.

Comprehension:
Explain why so many Chinese people either walk, ride bicycles, or use public

this the same for both city and rural populations?

Application:

If you were a person living in China today, which of the means of transportaion mentioned above do you think you would use most often? What if you were a city dweller? Countryside dweller? Write a paper supporting your choice.

H.O.T.S.:

Using China as an example, design a transportation system for this area keeping in mind the need to move vast numbers of people at the lowest cost per person while at the same time maintaining a healthy environment.

3. COMMUNICATIONS

Knowledge:

Describe both the form and the history of Chinese calligraphy.

Comprehension:

Summarize the advantages and disadvantages of Chinese calligraphy. Take into account that the written language is the same all over China, but the spoken language may differ from area to area, with the national language being Mandarin.

Application:

Using appropriate brushes and ink, create examples of Chinese calligraphy. This will entail using a an outside resourse person, such as community volunteer or an art teacher.

H.O.T.S.:

Use what you know about the difficulty of written Chinese to describe what it might be like to introduce instructing Oregon students in Chinese. Given the idea of the shrinking world, do you think this would be an advantage or a disadvantage for our students? Keep in mind the Chinese begin teaching English to students at a very young age. Pair up with someone holding the opposite view and hold a debate over the issue.

4. PRACTICING AND CONSERVING

Knowledge:

Describe the many, varied ways the Chinese preserve their unique culture. Include in your answer the ways the minority sub-cultures are also preserved and respected.

Comprehension:

Predict what might happen if the older generation does not pass on the knowledge os the culture the Chinese are working to preserve. Do you think the same fate might have already overtaken some of the many, diverse traditions of minority groups in this country?

Application:

Collect examples of the protected/preserved elements of Chinese culture. Build a class bulletin board using both pictures and articles.

H.O.T.S.:

Design and perform a skit showing the value of preserving our cultural heritage.

5. PROVIDING EDUCATION

Knowledge:

Describe a typical school day and week for students in China. Include the length of day, number of days per week, and subject matter covered at the sixth grade level.

Comprehension:

Working in pairs or in cooperative groups, compare and contrast the typical Chinese school day with your own. Again, include length of day/week, and subject matter covered at comparable grade levels. Make a chart showing the results of your work.

Application:

Draw a diagram or map of the buildings in both a Chinese school and our own. What are the major differences in the two? Do these differences affect the learning atmosphere in any way?

H.O.T.S.:

Using the information gathered above, make some inferences about the coutural differences in your school and those in China. Prepare a simulated interview with students from each culture to discuss these differences.

6. MAKING TOOLS

Knowledge:

List farming practices which may have been exported to other countries, such as terracing. Also make a list of important discoveries or inventions made by the Chinese.

Comprehension:

Elaborate on your list to include ways these Chinese inventions/discoveries are still in use today. How are they the same? How have they been altered or improved to provide today's technology?

Application:

Construct a working compass. Using compass coordinates, lay out a path for students to follow in moving from your room to another part of the school campus where you will have hidden an object they must retreive.

H.O.T.S.:

What characteristics of Chinese society make it possible to cheaply produce goods on a scale large enough for world wide export? How can the Chinese use these same characteristics to develop their own economy to the point where the standard of living is raised for all Chinese people?

7. PROVIDING RECREATION

Knowledge

Describe Chinese opera, a Chinese musical instrument or a sport popular in China, such as table tennis or acrobatics.

Comprehension:

What elements of Chinese culture are reflected in art form you chose? Include in your response such ideas as grace of movement, elaborate costumes, etc.

Application:
Using a variety of mediums, create as series of Chinese masks.

H.O.T.S.:
Using dough art figures or stick puppets, create a short play about some aspect of Chinese culture.

8. ORGANIZING AND GOVERNING

Knowledge:
Identify the type of government in China. How does this type of government differ from our own?

Comprehension:
Prepare a flow chart showing the governmental structure of China. Include in your answer the Central Government as well as provincial and local government.

Application:
Prepare a speech contrasting the Chinese form of government of today and the form of government pprior to 1949.

H.O.T.S.:
Write a position paper supporting either the present form of government or advocating a change. Use research to support your position.

9. MORAL, ETHICAL, RELIGIOUS BEHAVIOR

Knowledge:
List the major religions of China and give the characteristics of each.

Comprehension:
Prepare a short speech on how the daily lives of the Chinese people is reflected in the religious practices and/or beliefs.

Application:
Choose one of the religions of China and prepare a mobile relating the elements of the religion to the daily lives of its followers.

H.O.T.S.:
Prepare an analysis of the changes in freedom of religion allowed in China today as compared to

the control of religion by the government following the Communist take over in 1949.

10. AESTHETIC NEEDS

Knowledge:

Brainsorm in small groups those things considered to be aesthetic, such as dance, music, painting,etc.

Comprehension:

Extend through the small group a research project one of the brainsormed areas and prepare a diorama depicting this area. (Chinese opera, painting, etc.)

Application:

Take a field trip to see Chinese acrobats. Write a news article describing the action, content, form.

H.O.T.S.:

Design a bulleting board complete with pictures and written explanation of acrobatics as an art form. Include in your project the history of Acrobatics.

11. SOCIAL SCIENCE

A. POLITICAL HISTORY

Knowledge:

Outline the major turning points in Chinese history which have occured during the twentieth century. Include the end of the dynastic period, the beginning of the Communist party take over, and the affects of the Cultural Revolution.

Comprehension:

Produce a time line of the Dynasties of China. Begin with the Yin (Shang) and end with the Qing.

Application:

Choose one of the dynasties and create a collage of the major artistic and technological contributions of that period.

H.O.T.S.:

Trace the history of the Chinese people's attitude toward the Emperor of China. Include in your answer the probable reasons for the end of the dynastic period and the eventual downfall of the last Emperor.

B. GEOGRAPHY

Knowledge:
In your cooperative groups, create a web for China including: relative location, geographical features, population density.

Comprehension:
On an outline map of Asia, locate China, Korea, Hong Kong, Taiwan, Russia, Japan, the Sea of Japan, The South China Sea, and the Pacific Ocean.

Application:
On an outline map of China, locate all major geographical features such as rivers, mountain ranges, plateaus. Locate all major cities and population areas. Draw conclusions about how the geographical features affect population density.

H.O.T.S.:
Relate gepgraphical features to such elements of daily Chinese life as foods, jobs, housing styles, and modes of transportation. Prepare your responses in the form of an informational pamphlet.

12. MATHEMATICS

Knowledge:
Figure out the exchange rate of dollars to yuan of $1, $5, $10, $20, and $100.

Comprehension:
Prepare a newspaper ad using yuan. Write two story problems using information in the ad.

Application:
Convert the above story problems to US dollars. Include the ad, work in yuan, and answers on a poster showing the conversions.

H.O.T.S.:
Plan a trip to China. Include your itinerary, budget, types of transportation for the entire trip, and amount of money in both US dollars and Chinese yuan you expect to spend. Prepare a scrape book of your journey.

13. SCIENCE

Knowledge:

List all the technological discoveries or inventions made by the Chinese. List these discoveries by the proper dynastic period (or year, if in the last 100 years).

Comprehension:

Explain why, when the Chinese have excelled so well in the past, they still seem to be struggling to catch up to the rest of the industrialized world.

Application:

How has the influx of technology from the United States and Japan changed life for the Average Chinese? Prepare a speech as if you were a young student in China today. Explain how your life and opportunities are different from that of your parents.

H.O.T.S.:

Elaborate on your answer above. Prepare a paper to present to your class on how you expect life to continue to change not only for you, but for your children. Include in your answer the effect of Hong Kong's return to Chinese control after 1997.

14. LITERATURE

Knowledge:

Select and read at least one poem, one folk tale, and one short story about China, preferably written by a Chinese author. Summarize the information you learned about China or Chinese people in your reading.

Comprehension:

In your cooperative groups, generalize what this literature demonstrates about Chinese daily life.

Application:

Write your own folk tale or short story. Use the information learned about Chinese daily life and beliefs as backgound material for your story/tale.

H.O.T.S.:

Using the information learned about Chinese daily life, create a skit with other students about how you think a typical morning might begin in a Chinese household.

15. LANGUAGE ARTS

Knowledge:

list all the parts of a friendly letter.

Comprehension:

Write a sample friendly letter by drawing names of another classmate from a box in which all names have been placed. Pay special attention to details and parts of a friendly letter, especially content.

Application:

Write a friendly letter to a middle school aged student in China. Describe yourself, your home. and your typical day at school. Be very positive, as well as inquisitive.

H.O.T.S.:

Prepare a pictoral report of your community and your neighborhood. Write a friendly letter to the pen pal established above and include your pictoral report. Remember, your pen pal may not be able to respond in exactly the same fashion.

16. ART/MUSIC

A. MUSIC

Knowledge:

Listen to selections of both traditional and contemporary Chinese music.

Comprehension:

Compare and contrast traditional and comtemporary Chinese music with American music. Include in your answer such elements as pentatonic scale, types of instruments, etc.

Application:

Complile a four minute tape of your favorite Chinese music and your favorite American music.

Include both traditional and comtemporary styles.

H.O.T.S.:
Identify the traditional types of Chinese musical instruments. In cooperative groups, create reproductions of some of these instruments, then compose (or select) a short musical piece to perform for the class.

B. ART

Knowledge:
List all the art forms utilized in Chinese art.

Comprehension:
Locate examples of pictures representing each of the major art forms. For each of these examples or pictures, exlain how each relates to or evolved from the daily lifestyle of the Chinese.

Application:
Within your cooperative groups, create dough art figures that will be used to tell a traditional Chinese folk tale. Remember, you will also need to create backgrounds for these performances.

H.O.T.S.:
Write your own play or folf tale, use the dough art figures. and prepare a performance for another class. As part of your performance, include an explanation of the history of dough art figures and how they are used in China today.

17. PHYSICAL EDUCATION

Knowledge:
List the rules for the game of table tennis. (Or other game popular in China)

Comprehension:
Summarize the history of the game of table tennis. Include in your answer why this game has become so popular in China, and why you think Chinese are such good players.

Application:
Practice the game of table tennis. Make sure all rules for playing and scoring are followed.

H.O.T.S.:

Set up and run a table tennis tournament within your school. Print and distribute the rules for the game. Challenge a school within the area to a friendly, competitive match, using the winners from your school wide tournament already held.

18. HOME ECONOMICS

Knowledge:

Make a list of traditional Chinese foods. Include all the many, varied, and unusual foods you can think of.

Comprehension:

Explain how traditional Chinese dishes are prepared, both Americanized and traditional Chinese styles.

Application:

Take a field trip to a traditional Chinese restruant. Choose one which serves authentic Chinese dishes, and served in the traditional Chinese style.

H.O.T.S.:

In your cooperative groups, plan and prepare a traditional Chinese dish which will be used as part of a class meal. This means you must first coordinate your dish with others being prepared by other groups.

MORAL, ETHICAL, SPIRITUAL REASONING, AND DELIMMAS

TEN SCENARIOS

1. PRODUCING, EXCHANGING, AND DISTRIBUTING [ECONOMICS]

You are an American citizen with a good job and a very comfortable income. You decide to take a trip to China, and take with you enough money to purchase several pieces of art work while you are there. You soon notice, however, that you are spending as much money on one piece of art as most Chinese people earn in a month. At the same time, you also realize that your purchases are helping to stimulate the Chinese economy by providing income to the sellers of these items. Do you continue to purchase these items, or do you slow down your spending?

2. TRANSPORTATION

As an American citizen, you and your family probably own and operate one or more motorized vehicles. You find, however, that this particular method of transportation is not only costly, but is quickly depleting the world's supply of fossil fuels. You read in China that most people still travel by foot or by riding bicycles. If you were placed in a of suggesting permanent changes in our local modes of travel, what changes, if any, would you suggest. Remember to take into account this country's history of automobile travel and the freedom such travel allows.

3. COMMUNICATIONS

A new student is assigned to your class, and you are asked by your teacher to make sure he/she finds his/her way around the school and learns appropriate school expectations and behaviors. You soon discover that this new student is from China and that he/she has a limited knowledge of English. One of your best friends thinks it is very funny to teach this new student some very inappropriate words. You know that this student will probably use one or more of these words in class and get into trouble, but you also know that if you do anything about it, you will most likely lose your best friend. What do you do?

4. PROTECTING AND CONSERVING

You are a government official in China. You know that in order to meet the needs of your people, a new hydo electric dam must be built. The only feasible site for such a project would also mean the flooding of a vast area of not only great beauty, but also many historically important archeological sites as well. What decision will you make, and how do you justify this decision?

5. PROVIDING EDUCATION

You are a Chinese student studying at a university in the United States. You have been offered the opportunity to stay and work in the United States when you complete your education. You realize, however, that if you stay, your younger brothers and sisters might not ever be afforded the same opportunity to leave China to study. You also know that if you return, you may not have the opportunity to use the skills and knowledge you have gained in your own country. Will you decide to return to China, or to remain in the United States?

6. MAKING TOOLS

As a student in China, you are well prepared to deal with many emergency situations. You are awakened one night by an earthquake. You soon realize that some members of your household are trapped and/or injured. All power and water has been cut off. What tool or devise could you construct which would not only enable you to see, but also to begin to free your trapped family?

7. PROVIDING RECREATION

You are a school administrator in China. You realize that the recreational aspects of a student's life is often as important in developing well rounded citizens as the academics. You also realize that the competition to excell on the national exams is tremendous, and can mean the difference in what careers will be open to students for the rest of their lives. How will you balance the need for recreation with the reality of pressure to study for the national exams?

8. ORGANIZING AND GOVERNING

You are in a position of setting up a joint venture business between your company in China and a Japanese company. You know that this joint venture will bring in much needed funds to help both your company and the national economy expand greatly. You also remember, however, how your family and the Chinese people suffered at the hands of the Japanese during World War II. Do you decide to allow the joint venture to proceed, or do you decide that dealing with the Japanese people on any level is just beyond what you can deal with?

9. MORAL, ETHICAL, AND RELIGIOUS BEHAVIOR

You are a Chinese-American teenager. Your family has alwys celebrated Chinese New Year together. This year, however, your best friend who is not Chinese has invited you to accompany his/her family to Disneyland, which would necessitate your being gone over Chinese New Year's. Your family has left the decision up to you. You know you will be disappointed if you miss the chance to go to Disneyland, but you also know how disappointed your family will be if you are not there to join in their traditional celebration. What will you choose to do?

10. AESTHETIC NEEDS

You are a homemeker living in China. Your family has always lived in a single family dwelling with a small, but private, courtyard. You are informed that the government is considering tearing down your entire neighborhood of single family dwellings to make room for construction of several modern highrise apartment buildings. You know that the need is great for more housing for the huge population in China, but you also know that you will miss your privacy. If given the choice, would you allow the government to tear down your home in exchange for one of the first new apartments to be completed, or would you choose to remain in your own home?

PRODUCTIVE THINKING SKILLS

DIVERGENT/CREATIVE THINKING

1. BRAINSTORM MODEL

   A. Brainstorm all of the...

      1. countries near China
      2. many, varied jobs (employment) in China
      3. modes of travel in China
      4. traditional Chinese art forms
      5. differences between Chinese and American lifestyles
      6. Chinese handicrafts

   B. Brainstorm as many __________ as you can think of.

      1. Chinese products
      2. Chinese foods
      3. ways Chinese people differ from Americans
      4. ways Chinese and American people are the same
      5. Chinese symbols
      6. elements of Chinese culture
      7. Chinese inventions/discoveries

   C. How many ways can you think of to ...

      1. identify Chinese art
      2. identify Chinese music
      3. solve the economic problems of China
      4. resolve conflicts between the needs of the individual and the needs of society in today's China
      5. say Ni Hou in English

2. VIEWPOINT MODEL

A. How would __________ look to a(n) __________?

1.	modern Chinese	Emperor
2.	you	Chinese child
3.	computer	warlord
4.	rice	eskimo
5.	your school	Chinese student
6.	your kitchen	Chinese homemeker

B. What would a ____________ mean from the viewpoint of a _____________?

1.	messy paper	Chinese teacher
2.	set of chopsticks	primitive African
3.	meal of duck feet	American student
4.	poor paying job	middle class American
5.	national exam stress	typical American student
6.	a beautiful temple	caveman

C. How would _______________ view this?

1. the Emperor
2. Chinese peasant
3. a member of a Chinese minority group
4. modern Chinese music composer
5. Buddah
6. Confucius

3. INVOLVEMENT MODEL

A. How would you feel if you were __________?

1. a Chinese student
2. herding water buffalo
3. a Chinese child whose father is arrested
4. a Chinese family living in Hong Kong
5. a college trained intellectual with no real future in China

B. If you were a ________. what would you.. (see, taste, feel, smell)

1. piece of tofu
2. earthquake
3. tomb of an early Emperor
4. cloisonne vase
5. a piece of carved jade
6. a Buddist temple

C. You are a ____________. Describe how it feels.

1. Chinese youngster who has just learned he passed the national exams
2. member of the national government under Communist control
3. member of the Chinese national opera company
4. Chinese street merchant
5. Chinese street artist
6. member of a minority group in China
7. the Dalia Lama of Tibet

4. CONSCIOUS SELF-DECEIT

A. Suppose you could have anything you wanted. What ideas could you produce if the following were true?

1. you were the Emperor of China
2. you had knowledge of future technological advances
3. you have won the lottery. How would you use this money to help solve world hunger?
4. the United States had lost World War II. How would this affect you if you were a Chinese citizen?
5. all the wildlife in Oregon and China were to exchange places

B. You have all of the ____________ in the world. How could you use it to...?

1. political power
2. theaters
3. sun's energy
4. one of Maslow's Heirachy of needs

provide worl peace
change ideas
improve life for The Chinese people
which would you use to create harmony both within China and with the rest of the world

5. FORCED ASSOCIATION MODEL

A. How is ______________ like ______________?

1.	the invasion by Japan	Desert Storm
2.	a scribe	a computer
3.	an abacus	calculator
4.	a Chinese student	an American student
5.	calligraphy	a work of art
6.	China	Japan

B. Get ideas from ____________ to improve ____________.

1.	China	America
2.	America	China
3.	American students	Chinese schools
4.	Chinese students	American schools
5.	a Chinese nutritionist	American diets
6.	your mind	use of China's resources
7.	technology	the world
8.	history	the future

C. I only know about ____________. Explain ________ to me.

1.	chopsticks	forks
2.	American money	yuan
3.	my history	your history
4.	my cultural traditions	your cultural traditions
5.	Chinese workers	American workers
6.	American educational system	Chinese educational system

6. REORGANIZATION MODEL

A. What would happen if ____________ were true?

1. you were the principal of a Chinese school
2. all your pen pals came to visit
3. the oceans warmed and all the fish died
4. all the farms in China became mechanized
5. Americans began to treat teachers with the same respect as Chinese students do
6. we had to depend upon other countries for our major food supplies

B. Suppose ____________ happened. What would be the consequences?

1. a Chinese city were evacuated to America
2. our school appeared in Beijing at 12:30 PM on January 1, 1993
3. all sixth graders went to China instead of outdoor school
4. all trade with China was cut off
5. the population of the United States suddenly swelled to that of China (1.2 billion)

C. What would happen if there were no...?

1. VCRs
2. computers
3. Taiwan
4. Hong Kong
5. Japanese invasion of China
6. rice grown in China
7. super markets in the United States

RESOURCES

1. TEACHER/PROFESSIONAL BOOKS

China Reconstructs Press. Chinese History.
Dessaint, Alain Y. Minorities of Southwest China.
Washington, DC. US Borad on Gorgraphic Names [70]
Gazateer
Dillon, Michael. Dictionary of Chinese History
Kaplan, Fredric M. LEncyclopedia of China Today
Fairbank and Twitchett. Cambridge History of China
Wu, J. The Pinyin Chinese-English Dictionary

2. CHILDREN'S BOOKS

Chrisman, Arthur B. Shin of the Sea
Lattimore, Eleanor F. Little Pear
Lewis, Elizabeth F. Young Fu of the Upper Yangtze
Fritz, Jean. Chinaomecoming
Fritz, Jean. China's Long March
Fisher, L. E. The Great Wall of China
McLenghan, V. China, a History to 1949
Henry, M. Misty of Chincoteague
Haskins, J. Count Your Way Through China
Major, J. S. The Land and People of China
Humble, R. The Travels of Marco Polo
DeLong, M. The House of Sixty Fathers
Flack, M. The Story About Ping
Handforth, T. Mei Li
Lattimore, D. The Dragon's Robes
Leaf, M. The Eyes of the Dragon
Schlein, M. The Year of the Panda
Shi, Zhang Xiu, Monkey and the White Bone Demon

3. MOVIES AND VIDEOS--EDUCATIONAL

(V) China.
(V) Ancient Chinese: an Introduction
(V) China: the Old and the New
(V) Mao's China
(V) People of People's China
(V) Village in China Today
(V) Yan Xun the Peasant
(V) Beyond the Great Wall
(V) China: a Curtain Raiser
(V) China: World of Differences
(V) China and the Fordbidden City
(M) China and its People
(M) China: a Class by Itself
(M) China: Contemporary Changes in Historical Perspective
(M) China: a Hole in the Bamboo Curtain
(M) Zhou Xuan at School
(M) Jing: a Chinese Girl
(M) The Good Earth
(M) The Last Emperor

4. MUSIC/ARTS/LITERATURE

Cahill, James. An Index of Early Chinese Painting and Painters
Tsai, Meishi. Contemporary Chinese Novels and Short Stories
Lynn, Richard. Chinese Music: an Annotated Bibliography
Yang, Li, Mao. Classical Chinese Fiction

(V) Chinese Folk Arts
(V) Chinese Painting: its Traditions and Techniques
(V) Chinese Ink and Water Colors
(V) Chinese Music and Musical Instruments

6. FIELD TRIPS

Traditional Chinese Restruant
Art Museum
Chinatown

CHINA: ANCIENT CULTURE, MODERN LIVES

Prepared by: **Chester Browning**
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GRADE LEVEL:	SIX
SUBJECT:	SOCIAL STUDIES
LENGTH OF PERIOD:	FIFTY MINUTES
LENGTH OF UNIT:	TWENTY-THREE DAYS

I. UNIT INSTRUCTIONAL OBJECTIVE

After a series of lessons, slides, films, and speakers, the learner will demonstrate the ability to apply the skills of observation and inference by producing an oral/written presentation complete with visual aids which accurately describes how ancient traditions and customs (art work in particular) have affected and/or influenced modern Chinese culture. This presentation will be accomplished through working cooperatively in small groups, with each student responsible for a specific portion of the presentation.

II. PROCEDURE

- Students will read and discuss textbook material on modern and ancient China.
- Students will view and discuss a series of films, tpaes, and slides, both commercially produced and teacher generated, covering various aspects of Chinese life.
- Students will participate in activities guided by special speakers, presenters, and teachers.
- Students will participate in a art lessons designed to instruct students in various Chinese folk art forms.
- Students will participate in a foods tasting exercise designed to allow students to experience the tastes of China.

III. MATERIALS NEEDED

- Textook--The World Past to Present Heath, 1985.
- Textbook--The World Past and Present HBJ, 1991.
- Book--Chinese History China Reconstructs Press, Beijing, China, 1988.

- Book--The Arts of China Munsterburg, Tuttle Press, 1989.
- Slides obtained on tour through China.
- Films obtained through Educational Service Centers.
- Special videos produced by other members of tour group.
- Photographic displays--teacher generated.
- Bulletin Boards/classroom displays of Chinese artifacts obtained on tour of China.
- Art supplies--construction paper, pens, clay--for art projects.
- Butcher paper for Thinking Skills activities.
- Special speakers/presenters secured in advance.
- Food items for culminating activity.
- Skill Sheets and lesson plans for Thinking Skills

IV. ANTICIPATORY SET

TEACHER TALK: "What do you tink would be different in your lives if you suddenly found yourselves in a country without the conveniences most of us enjoy in our homes today? For instance, how many of you have micro wave ovens in your homes? (Record student responses on board.) This is just one of the modern things most Americans enjoy and take for granted every day. What I want you to do is to think for one minute, then write for two minutes all the many, varied, and unusual things you do or have that might change if you were to find yourselves living in a place that is still struggling to bring its people into the twentieth century."

After the three minutes, Teacher will say,"Now, in your small groups, I want you to list all of these changes on large butcher paper provided at each table. At the end of five minutes, one person in each group will read your lists to the rest of the class, and then hang your lists on the bulletin board for later reference."

After five minutes, students will read lists, then display them on an open bulletin board.

Teacher Talk: "You can begin to see that we here in the United States enjoy a lifestyle most of the rest of the world does not have. This week we are beginning a study of a people and a culture with a long history of development, discovery, and inventions. Through our study of China, we will see a people who have, through the centuries, contributed much to the world, and yet a people striving to arrive in the modern world of the future."

V. LESSON PLANS
- A. WEEK ONE
  - 1. Day One
    - a. Show and discuss film--China and its People (16 minutes).
    - b. Lead class in Forecasting Thinking Skill.
      - In small groups, students will have five minutes to discuss and write down as many varied reasons why Chinese culture may have developed as it did.
      - Lists will be shared with entire class and a composite list made. List will be hung on the wall. (See complete lesson plan included in information packet.)
    - c. Begin teaching basic Chinese writing by using skill sheets 22 and 23, "Characters in Chinese". Sheets are due on day two. (Included in Packet.)
  - 2. Day Two
    - a. Lead class in Productive Thinking Skill.
      - Students will make lists of the many, varied, unusual inventions that might help mankind. Students will work in small groups to generate as many ideas as possible. Teacher can guide student thinking with such questions as, "How do we find our way from one place in the world to another?"
      - A single list will be generated on the board from student responses. (See complete lesson plan in packet.)
    - b. Begin oral reading/discussion of textbook material, pages 162 - 167, The World Past And Present (Heath, 1985).
      - After reading, refer to list of inventions on board. Ask students to identify any inventions from the reading which might be on the board.
    - c. Students will complete a written description and drawing of any invention which they choose, and which they think might be of benefit to mankind.
    - d. Teahcer will lead the class in a discussion of how they think a simple tool such aa a calculator might have changed the world.
      - Teacher will introduce Skill Sheets 25 and 26, "Adding on an Abacus". (See information packet.)
  - 3. Day Three
    - a. Show and discuss film--Ancient Chinese

b. Begin oral reading and discussion of textbook section, "China's Golden Age", pages 168 - 170, The World Past to Present (Heath, 1985). Teacher will lead class to discuss the information in the film with the information in the text, particularly vocabulary words such as "Golden Age".
c. Teacher will lead in discussion and then assign Skill Sheet number 100, "The First Chinese". (See information packet.) Skill Sheets are due at beginning of Day Four.

4. Day Four
   a. Teacher will show slide presentations of The Great Wall of China and The Palace Museum, formerly The Forbidden City.
   b. Lead in Productive Thinking Skill.
      - If you were totally in charge of a group of people, what do you think you would expect them to do for you? Think of as many, varied, unusal things you might have done for you if you knew that whatever you demanded would be done. List as many as you can in three minutes. (Complete plans are included in information packet.)
      - Collect lists to be shared at the end of the unit when discussion will focus on reasons why the Chinese people might have been ready for changes.
   c. Lead class in discussion of Skill Sheet 101, "West Meets East". (See information packet.) Skill Sheet is due at beginning of Day Five.
5. Day Five
   a. Show and discuss film, China: A Class By Itself. (52 minutes)
   b. Lead class in brainstorming as many ways as they can think of in which China might be considered a unique culture and a unique people.

B. WEEK TWO
   1. Day Six
      a. Teacher Talk: Now that we have had a brief introduction into the lives of the ancient Chinese and a glimpse of how the culture has developed, we have one very important aspect of culture development to consider. What role do you think geographical features of an area plays in the way a society might grow, expand, or develop?
         - Brainstorm ideas on board--teacher might

need to suggest ways if the discussion is slow in starting. Allow 10 minutes.

Teacher Talk: During the next few days, we are going to be exploring the geography of China to see fi we can discover possible reasons for the lifestyles of today's Chinese people, and ways they might use modern technologyto help improve the daily lives of the people.

b. Teacher will pass out outline maps of east Asia and ask students to label the rivers. mountains, plateaus of China as well as identify the countries surrounding China. Students will use atlases for this purpose. (See information packet.) Maps are due at beginning of Day six.

2. Day Six
   a. Teacher Talk: What do we mean when we talk about the "climate" of an area? (Elicit responses, write on board.) After several responses, ask, "How do you think the climate around where we live affects the things we do in our day to day lives? (Elicit responses, write on board beside first list.) Discuss with class their responses to both questions, then lead class to question how the climate in the various areas of China might affect how the people in each geographic area live.
   b. Oral class reading and discussion of textbook pages 397 - 400, "The Geography of China", The World Past and Present (HBJ, 1991).
   c. Discuss and assign Skill Sheet number 99, "The Geography of China". (See information packet.)
3. Day Eight
   a. Teacher will bring in several current newspapers and read selected articles about The People's Republic of China.
      - Students will be asked to comment on one or two as a class.
      - Teacher will pass out one newspaper to each small study group. Students will divide the papers into sections and search for articles about PROC, select one and report on this to the class. (10 minutes)
      - Students will then be asked to search in other newspapers or magazines for articles to bring in and share with the class, then each article will be placed on a bulletin

board for display during rest on unit.

b. Teacher will show slides of the Li River trip, shots taken of terrain from airplane trip between Chinese cities--mountains, rivers, etc.
   - Use large topographical map obtained in China to show where various slides were taken. This allows students to better understand the geographical features of each area of the PROC.

4. Day Nine
   a. Teacher will show slides of the Summer Palace in Beijing.
      - Teacher will lead class into a discussion of the beauty found in the architecture, especially in the individual paintings lining The Long Corridor.
      - Teacher will show slide of The Marble Boat discuss how it came to be (The Dowage Empress spent all the tax money collected for the army on this one piece of art.)
      - Teacher will ask each student to write a paragraph describing what he/she might do if our government spent all our defense money on such a project. Paragraphs will be due Day Ten.
   b. Begin oral reading and discussion of pages 401 - 403, "The Ancient Chinese" through "The Mandate of Heaven" (HBJ, 1991).
5. Day Ten
   a. Special speaker invited from local university (Pacific University).
   b. Presenter (Professor Dan Amos) will speak on modern Chinese history.
      - Presentation will cover The People's Republic of China, the Republic of China on Taiwan, and the issue of Hong Kong and the possible impact of the PROC reclaiming Hong Kong in 1997.

C. WEEK THREE

1. Day Eleven
   a. Teacher will display and talk about various pieces of Chinese artwork, such as carved jade, carved figurines, vases, cloisonne, silk articles.
   b. Teacher will then introduce the book, The Arts of China, by Hugo Munsterburg (Tuttle, 1989).
      - Students will work in small groups to skim through sections of the book and then

    select one of the dynastic periods.
    - Each small group will develop a presentation on the artwork of the selected period. This presentation will include visual aids and will be delivered orally to the entire class in one week.
    - Each member of the study group must be personally responsible for a portion of the presentation.
  c. The rest of the period will be spent in organizing and planning by the study groups.

2. Day Twelve
   a. Teacher will show and discuss film China: Contemporary Changes in Historical Perspective (27 minutes).
   b. Students will write a comparison/contrast essay (one page) between the information presented in the film with the information presented by the special speaker on Day Ten. (Professor Dan Amos, Pacific University)
3. Day Thirteen
   a. Teacher will lead in a class discussion of previous material (See Day Three). Teacher will ask again for a definition of the term "Golden Age".
   b. Begin oral reading and discussion of textbook pages 403 - 406, "The Zhou Dynasty", and reading through "A Golden Age", (HBJ, 1991).
   c. Teacher will show slides and discuss the artwork from the Shaanxi Museum in Xi'an.
4. Day Fourteen
   a. Teacher Talk: What do you think a city in today's China would look like? Take about two minutes to think on the things we have read about and seen the the films and slides, then make a list of all the many, varied, unusual things you might expect to see if you could visit China today. You will have seven minutes to complete your list. (Allow seven minutes.) Now put your lists aside, and watch the slides I have prepared for you.
   b. Teacher will show and discuss slides of the cities of Beijing, Xi'an, Guilin, and Shanghai.
      - Students will then take about three minutes to compare their original lists and ideas about today's Chinese cities with the informnation presented in the slides.

- Students will write a paragraph comparing and contrasting ideas before and after viewing the slides.

5. Day Fifteen
   a. Show and discuss film China: A Hole in the Bamboo Curtain (28 minutes).
   b. Begin oral reading and discussion of textbook pages 408 - 412, "Change from the Outside" (HBJ, 1991).
   c. Teacher will discuss and assign Skill Sheet numbers 28, 29, and 30, "Changes in China". Skill Sheets due on Day sixteen. (See information packet.)

D. WEEK FOUR

1. Day Sixteen
   a. Oral presentations of dynastic period art works by small study groups.
   b. Visual aids used by each group will be displayed and/or hung around room at end of presentations.
2. Day Seventeen
   a. Teacher will show and discuss slides of the Communist Party Museum in Beijing.
   b. Begin oral reading and discussion of textbook pages 413 - 419, "The Communists: Change from Within" (HBJ, 1991).
3. Day Eighteen
   a. Teacher will show and discuss film Mao Tse Tung (14 minutes).
   b. Teacher will discuss and assign Skill Sheet number 102, "Communism in China". (See information packet.) Skill Sheets are due on Day Nineteen.
4. Day Nineteen
   a. Teacher Talk: What do you think it might be like to go to school in China? What are some things you would expect to find the same, and what do you think would be different? I would like each of you to take about three minutes to write down first those things you think would be the same. Allow three minutes. Now, take about three minutes to write down those things you think would be different.
   b. Students, after making the two lists, will spend about five minutes sharing in their groups.
   c. Teacher will show and discuss films Zhou Xuan at School (15 minutes) and Jing: A Chinese Girl (18).

    d. Teacher will show slides of various schools visited in China.
    e. Students will discuss the films and slides in small groups, then make a new list comparing their original ideas with what they now know about education in China.
5. Day Twenty
    a. Teacher from art department will lead the class in creating various art projects.
    b. Artwork will be displayed and/or hung in classroom as decoration for the culminating activity scheduled for Day Twenty-two.

E. WEEK FIVE
1. Day Twenty-one
    a. Special Tai Chi Chuan instructor and presenter will be invited from local university (Pacific University).
    b. Instructor will present history of the exercise form and its inclusion into the lives of today's Chinese people.
    c. Instructor will teach a lesson in basic Tai Chi movements to the class.
2. Day Twenty-Two
    a. Review major concepts and vocabulary covered in unit. (fifteen minutes)
    b. Students will take unit test. (See test included in information packet.)
3. Day Twenty-three
    a. Teacher will have secured authenic foods of China from local Chinese food markets.
    b. Students will be asked to dress as they think either royalty or peasant classes might have dressed during the dynastic perids of Chinese history. Prizes will be awarded for the top three costumes.
    c. Class will have opportunity to sample various foods.

Lesson 1
The Chinese Way of Life
(pages 162–167)

Main Ideas
- Farming has been an important part of Chinese life for over 5,000 years.
- The ancient Chinese were great thinkers and inventors.
- Daoism and Confucianism have shaped life in China.
- China was first united by Shi Huangdi around 221 B.C.

Objectives
The student will be able to
- describe farming in China;
- list Chinese inventions;
- explain the religion of Daoism;
- understand the teachings of Confucianism;
- identify Shi Huangdi.

Vocabulary
Daoism (165), Confucianism (165)

The Chinese Way of Life

The Chinese way of life has been passed down from parent to child for over 3,500 years. Parts of that civilization are older still.

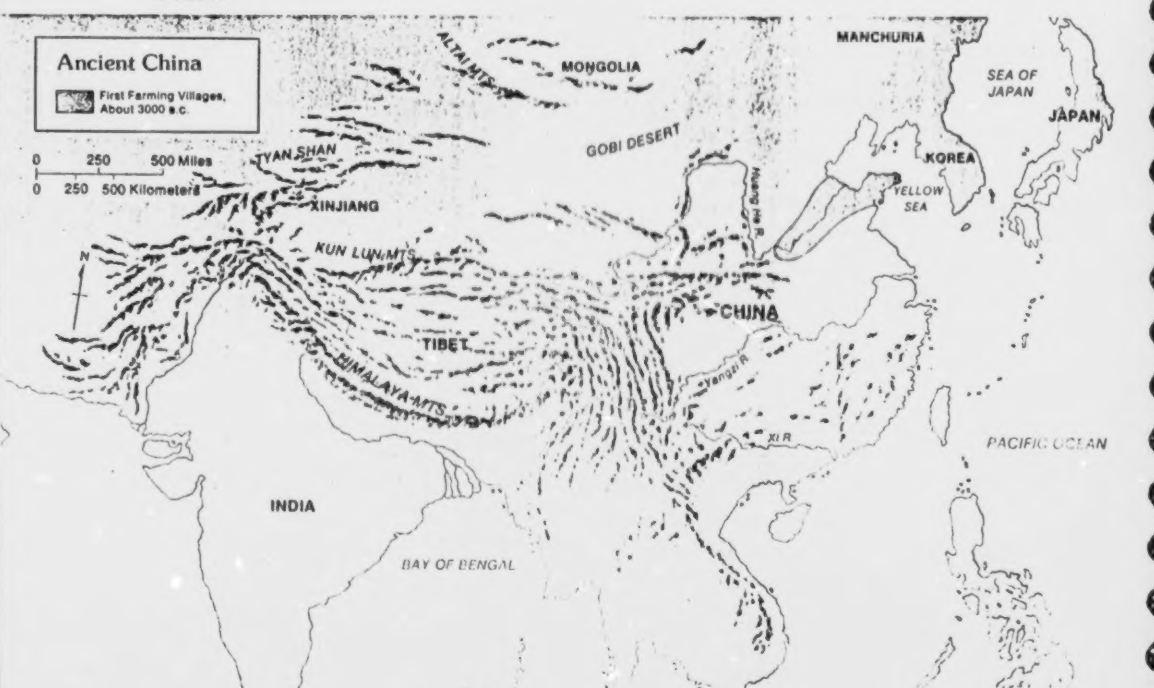
Farming the Land

Farming has been an important part of Chinese life since the beginnings of Chinese civilization, over 5,000 years ago. The first farmers in China lived along the Huang He River in the northern part of China. Over many hundreds of years, farming spread farther and farther south. In time, people were growing crops in all of China's great river valleys.

China's countryside has always been dotted with thousands of small farming villages. Around the villages lay fields of wheat and millet in northern China and rice in southern China. Many of these fields were built in steps on the sides of hills and even mountains. These step-like fields are known as terraces. Terraces keep soil from blowing or washing away. They also give farmers more land for growing crops.

along Huang He River in northern China

China is located in East Asia. Where in China were the first farming villages located?


Ancient China
First Farming Villages, About 3000 B.C.
0 250 500 Miles
0 250 500 Kilometers
N
ALTAI MTS.
MONGOLIA
MANCHURIA
SEA OF JAPAN
JAPAN
GOBI DESERT
TYAN SHAN
XINJIANG
KOREA
YELLOW SEA
Huang He R.
KUN LUN MTS.
CHINA
TIBET
HIMALAYA MTS.
Yangzi R.
Xi R.
PACIFIC OCEAN
INDIA
BAY OF BENGAL

Teaching Suggestions

Describing Farming in China Have students locate the first farming communities in China on the map on page 162. Then ask them the following questions:

1. Near what river were these farms located? (Huang He River)
2. In what direction did farming spread from these first communities? (south)
3. What crops were grown in northern China? (wheat and millet)
4. What crop was grown in southern China? (rice)

Now have students study the illustration on page 163. Ask them why the Chinese built terraces. (to keep soil from blowing or washing away and to give farmers more land for growing crops) Why have the Chinese always looked for ways of adding new farm land? (Much of China is desert or mountains that cannot be farmed.) What else did the Chinese do to get more farm land? (irrigated; built dams to prevent flooding; fertilized the land; planted two crops a year)

The Chinese have always looked for ways of adding new farm land. Even today, China has very little land that can be farmed. Much of China is covered with deserts and very tall mountains. So the Chinese people have always tried to get the most from the land. In the dry north, people dug irrigation ditches. In the wet south, they built dams to stop flooding. Everywhere the Chinese used fertilizer to keep their soil from wearing out.

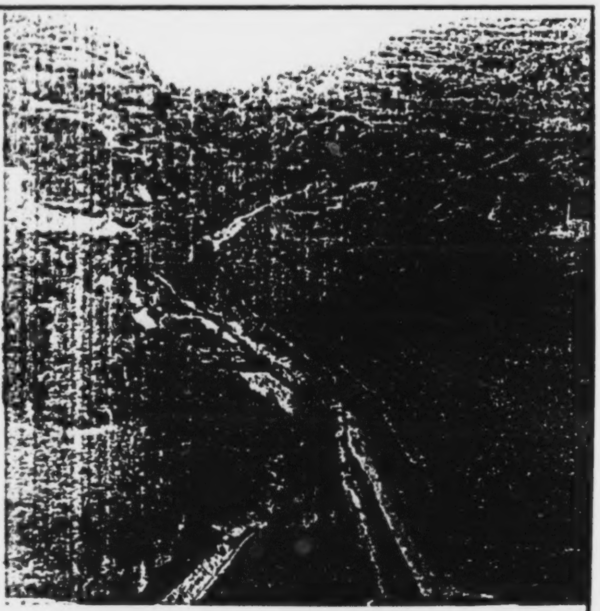
The Chinese had to put in many hours of extra work in order to increase the size of their harvest. In the south, for example, farmers found a way to grow two crops each year. Weeks before wheat and other winter crops were ready for harvest, farmers planted rice seeds in tiny, protected fields near their homes.

By the time the seeds sprouted, the family would have gathered the wheat and other winter crops from the main fields. They flooded these fields. Then the family moved its rice plants to the flooded fields. Each plant was replanted by hand. It was back-breaking work that required hours of bending in water-covered fields.

Most Chinese farmers did not own the land they worked. Instead, they worked the land for a few wealthy landowners. These landowners lived by collecting taxes and rent from the farmers.

Chinese Firsts

The ancient Chinese were more than good farmers. They were also great thinkers and inventors. Many of their ideas and inventions have made a big difference to the ways people live in East Asia and in the rest of the world.



Chinese farmers planted on hillsides. What are the step-like fields called?

terraces

Paper. The Chinese were the first to make books out of the kind of paper we use today. It is not surprising that they did so. The written word and learning have long been valued and admired in China.

The Chinese made paper by beating old rags, tree bark, and even fishing nets to a soft pulp. For many years, the Chinese kept this process a secret. It was not until the 800's that Arab merchants learned the secret and brought the idea to Europe.

The invention of paper meant that the Chinese no longer had to record their ideas on stone tablets or on wooden or bamboo strips. Now they had an inexpensive way to make books that were easy to read, carry, and store.

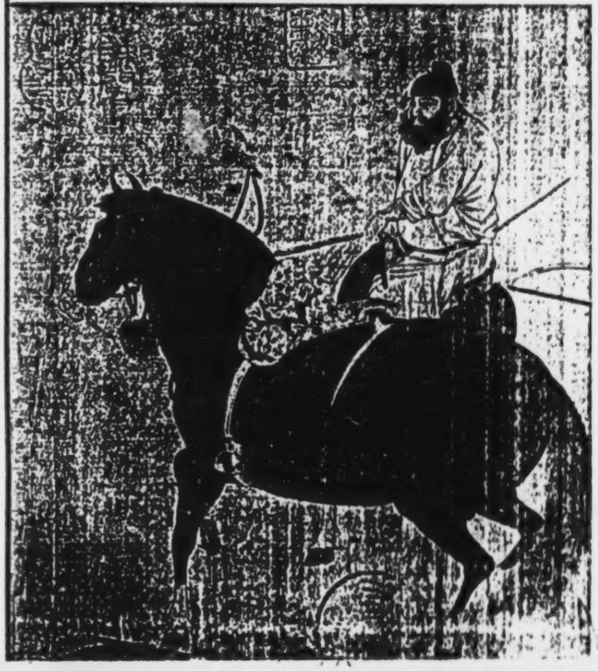
Listing Chinese Inventions Have students make chart of Chinese inventions. A model chart follows.

Invention	*Purpose*	*Used Today*
1. Paper	for records and books	Yes
2. Compass	to find direction	Yes
3. Wheelbarrow	to cart materials	Yes
4. Harness	to allow animals to pull heavy loads	Yes
5. Stirrups	to give rider control	Yes

The Compass. It has been said that the invention of paper changed the course of history. So did another important Chinese invention, the magnetic compass. The first Chinese compasses were made with a magnetic rock known as lodestone. The Chinese found that if they floated a piece of loadstone on straw or wood in a bowl of water, the straw or wood always pointed north.

Later the Chinese learned how to make compasses with magnetic steel needles. Think about what the invention of the compass has meant to our own country. Would Christopher Columbus have traveled so far from home without the compass to show him the way?

Mounting a horse became an easier task with the Chinese invention of the stirrup.



Everyday Inventions. Not all Chinese inventions changed history. The Chinese also invented a wide variety of tools that made life easier for people.

The wheelbarrow, the harness that allows an animal to pull a heavy load, and the stirrup that gives a rider more control over a horse are all examples of useful Chinese inventions. Each one may seem small to us today. Yet they eased work in many parts of the world at a time when most work was done by hand.

Chinese Thinkers

By about 500 B.C., the Chinese way of life was over a thousand years old. For many of those years, the people had lived in peace. Now China was torn by war.

In this war, nobles battled each other for power as ordinary people watched helplessly. Yet it was the ordinary people who paid for war. They also did the fighting. The nobles raised taxes again and again as their armies trampled fields and farms.

This time of disorder lasted for hundreds of years. During these years, many Chinese searched for a way of restoring order. In their search, they developed many ideas about the world around them and the way life ought to be.

In Tune with Nature. Some people living in China argued that the best government is one that does very little. They believed that people should live in tune with nature, not with the rigid rules of kings and nobles.

Over the years, a number of Chinese thinkers wrote about the importance of

Explaining Daoism Ask students what happened in China around the year 500 B.C. (torn by war) How long did the fighting last? (hundreds of years) How did it affect nobles? (battled each other for power) How did it affect ordinary people? (had to pay for the war with higher taxes) How did the disorder lead to a new religion? (People were looking for a way to restore order.) Have students write a paragraph in which they explain the Daoist beliefs about nature.

Understanding the Teachings of Confucius Have students study the illustration on page 165 and identify Confucius as a great thinker who lived around 550 B.C. Ask students how Confucius believed order could be restored. (by looking to the past for guidance) Now have students explain the meaning of the two quotations from Confucius that appear on page 165.

1. Let the prince be a prince. . . (People should behave according to their station in life and the duties required of that station.)
2. Do not do to others . . . (Behave in a manner in which you want others to act.)

Now ask students how Confucius applied his ideas to government. (wanted ruler to act like a father to his country: believed those in power needed help of wise advisors) Stress that after Confucius' death his teachings spread among the common people.

living in tune with nature. They told their followers to follow nature's path or way. In Chinese, the word for path or way is *dao* (dow). The religion is known as **Daoism.**

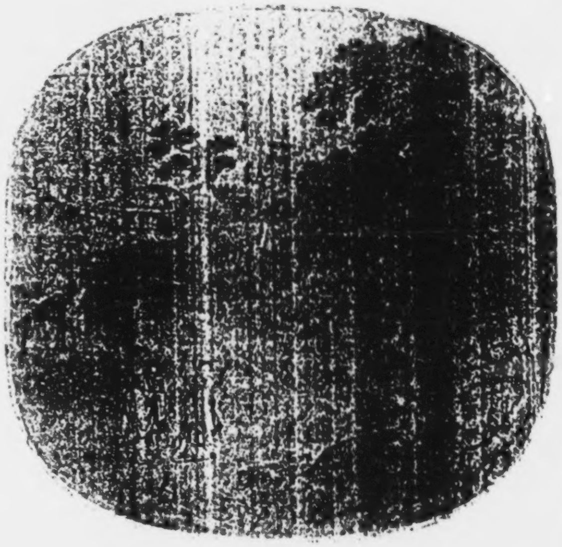
Many Daoists chose to look for nature's path by withdrawing from the world. In a peaceful forest or on a quiet mountain top, they could observe nature and be at peace with it. Even today, Daoists do not wish to interfere with nature or change it. They try instead to live in tune with the natural order of the world around them. Their guiding principle is "Do nothing and nothing is not done."

In Tune with Society. Other Chinese thinkers saw the world differently. Among these thinkers was a great teacher known as *Kung Fuze*, or "Kung the Master." We call him Confucius (kən fyu'shəs). He lived from 551 B.C. to 479 B.C.

Confucius was deeply troubled by the wars and unrest in China. Because earlier times seemed better to him, he told people to look to the past for guidance.

In the old days, Confucius said, people knew how to behave according to their station or position in life. In those days, children obeyed their parents and people obeyed their rulers.

Confucius wrote, "Let the prince be a prince. Let the minister be a minister. Let the father be a father. Let the son be a son." He told his followers that children should honor their parents and obey them. That is their duty. A father should respect the laws of society, honor his ancestors, and set a good example for his children.



Confucius' ideals of respect and good conduct strongly influenced Chinese life

Confucius wanted rulers to use these ideas in governing. He wanted a ruler to act like a father to the people of his country. He did not question the right of powerful nobles to rule. However, he believed that those in power needed the help of wise advisors. A wise advisor shows kindness and respect to even the poorest person. Confucius told his followers, "Do not do to others what you do not want done to you."

After his death, Confucius' teachings spread far and wide among the people of China. These teachings, today known as **Confucianism,** have shaped the Chinese way of life for thousands of years.

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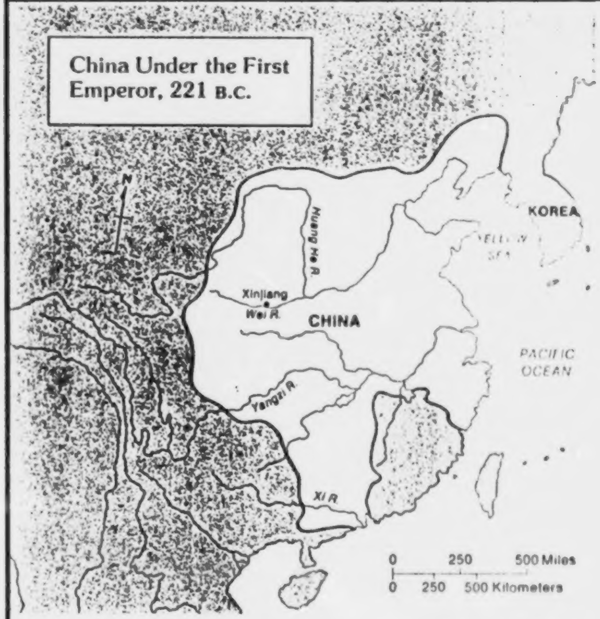
Identifying Shi Huangdi Have students study the illustration on page 167. Now have them review page 166 of the text. Tell them that they have been assigned to write an article about Shi Huangdi for a children's encyclopedia. Tell them that the article should include the following information:

1. What does the name Shi Huangdi mean? (first emperor)
2. What did Shi Huangdi do? (united much of China)
3. How did Shi Huangdi unite people? (built a strong central government; employed soldiers to keep peace)
4. Did Shi Huangdi follow the teachings of Confucius? (no; he ruled too much through fear of punishment)



The first emperor united much of northern China. What river formed part of the empire's southern border?

China's Rulers

Although the Chinese way of life is thousands of years old, the Chinese people have not always been united. In its early days, China was made up of many small kingdoms. The country was not united until 221 B.C.

The man who first united much of China ruled the kingdom of Qin (chin) in northwestern China. When he conquered neighboring kingdoms, he called himself *Shi Huangdi* (shėr huang dē), or "First Emperor."

The land the First Emperor ruled was home to many different groups of people. These people did not even speak or write the same language. The First Emperor set out to unite the people he ruled. He built many canals, bridges, and roads. He also built a strong central government that set rules about every part of life.

From the start, the empire was too large for one person to rule alone. So the emperor employed thousands of soldiers to guard the country's borders and keep peace at home. He also hired hundreds of other officials. They kept the roads and canals in good repair and collected taxes. They also made sure that even the smallest village knew and obeyed the laws of the country.

Under Shi Huangdi, officials were important people in China. They were treated with great respect. They were also greatly feared. Indeed, many boys dreamed of some day becoming government officials. In the time of the First Emperor, a young man could get a government position by showing bravery in battle. Later emperors required that their advisors take special examinations based on the teachings of Confucius. Many boys studied for years in hopes of passing these tests and becoming a trusted advisor to the emperor.

Such a career was impossible for Chinese girls. Any job outside the home was closed to them, no matter how bright or talented they might be. In all of Chinese history, only one woman ever ruled the country in her own name. She used force to take control of China. There was no other way for a woman to rule.

The First Emperor had dreamed that his family would rule China for 10,000 generations. It did not. The First Emperor

Follow-up Activities

Reinforcement Have students complete the following sentences with information from this lesson:

1. The Chinese way of life is over ____ years old. (5,000)
2. The Chinese have always looked for ways of adding more farm land because ____. (China has very little land that can be farmed)
3. Two famous Chinese inventions are ____ and ____. (paper; stirrup; compass; wheelbarrow; harness)
4. ____ taught people to look to the past for guidance. (Confucius)
5. ____ united China around 221 B.C. (Shi Huangdi)

As students read the chapter, assign the vocabulary review on Workbook page 36. Also assign Workbook pages 37 and 38.

Meeting Individual Needs Ask students to write a sentence that shows how each piece of art in this lesson relates to an important main idea. (*Page 163*: need for more farm land; *Page 164*: Chinese were great thinkers and inventors; *Page 165*: importance of Confucius' teachings; *Page 167*: importance of first emperor). See also Unit Three Resource Center, Activity 3.

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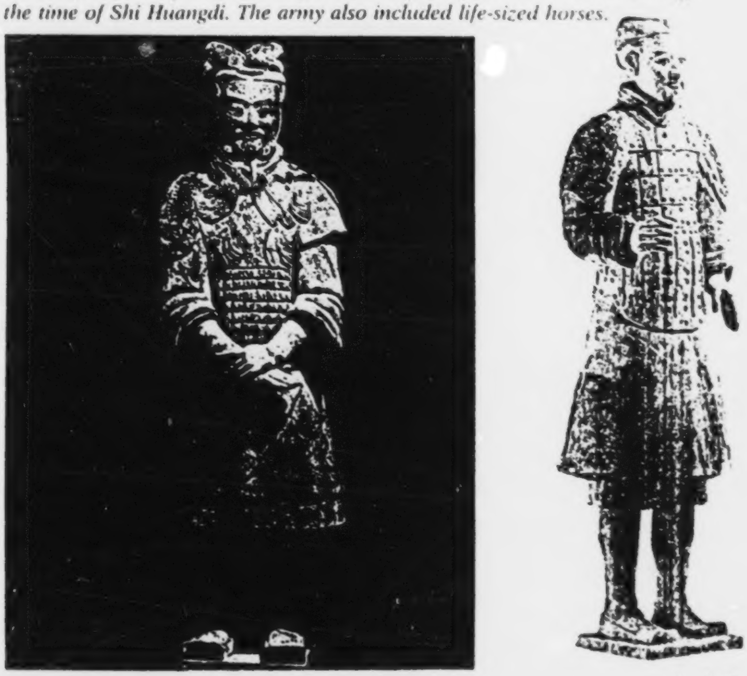
had not set a good example for his people. He had ruled too much through rules and punishment. Still, the idea of a united China did not die. Nor did the belief in a strong central government. Again and again, strong leaders would unite the Chinese under such a government.

To Help You Remember

1. (a) What way of earning a living has been an important part of Chinese life for over 5,000 years? (b) Name at least two things the early Chinese did to improve this way of earning a living.
2. (a) Describe two Chinese inventions that changed the course of history. (b) Name a Chinese invention that made life easier for people.
3. (a) What is the religion in which people try to follow nature's path or way? (b) Why do these people often withdraw from the world?
4. (a) According to Confucius, how did people live in the old days? (b) How did Confucius want rulers to behave?
5. (a) What are the teachings of Confucius called? (b) What happened to these teachings after Confucius' death?
6. (a) Name at least two things the First Emperor did to unite the people he ruled. (b) How did people treat the emperor's officials?

1. (a) farming (162) (b) *Possible answers*: built terraces, dug irrigation ditches, built dams, used fertilizer, two crops a year [illegible]
2. (a) paper, magnetic compass (b) *Possible answers*: wheelbarrow, harness, stirrup (164)
3. (a) Taoism (b) do not wish to interfere with nature or change it — live in tune with nature (165)
4. (a) according to station or position in life (b) as father to people of his country (165)
5. (a) Confucianism (b) spread far and wide among Chinese people (165)
6. (a) *Possible answers*: built canals, bridges, roads; built strong central government; used soldiers to guard borders and keep peace at home; hired officials to keep roads and canals in good repair, to collect taxes, and to enforce law (b) great respect (166)

These life-sized clay soldiers are part of a clay army buried in China during the time of Shi Huangdi. The army also included life-sized horses.



Lesson 1
China's [illegible]
(pages 168–170)

Main Ideas

- China entered a Golden Age about 800 years after the First Emperor.
- The Mongol invasion was not able to change the Chinese way of life.

Objectives

The student will be able to

- describe the Golden Age of China;
- analyze the effects of the Mongol invasion.

Vocabulary

(none)

Teaching Suggestions

Describing China's Golden Age Have students write two paragraphs about *one* of the following topics:

1. Links to Distant Lands (page 168)
2. Artists and Inventors (pages 169–170)

If they choose the first topic, have them include these terms: *Tang, Silk Road, merchants, Buddhism.* If they choose the second topic, have them include these terms: *Tang, silk, porcelain, respect of ancestors.*

China's Golden Age

Almost 800 years after the First Emperor, China entered a Golden Age. Like India's Golden Age, it was a time of peace and prosperity. It was a time too when art, learning, and science flourished.

During its Golden Age, China was governed by a family of rulers who called themselves the Tang (täng). The Tang controlled China for nearly 300 years, from A.D. 618 to A.D. 907.

Under the Tang, China became the largest empire in the world. In the north, the Chinese moved into what is now Inner Mongolia. In the east, they moved into southern Manchuria. In the south, they moved into parts of what is now Vietnam. Finally, to the west, the Chinese pushed into central Asia as far as Afghanistan.

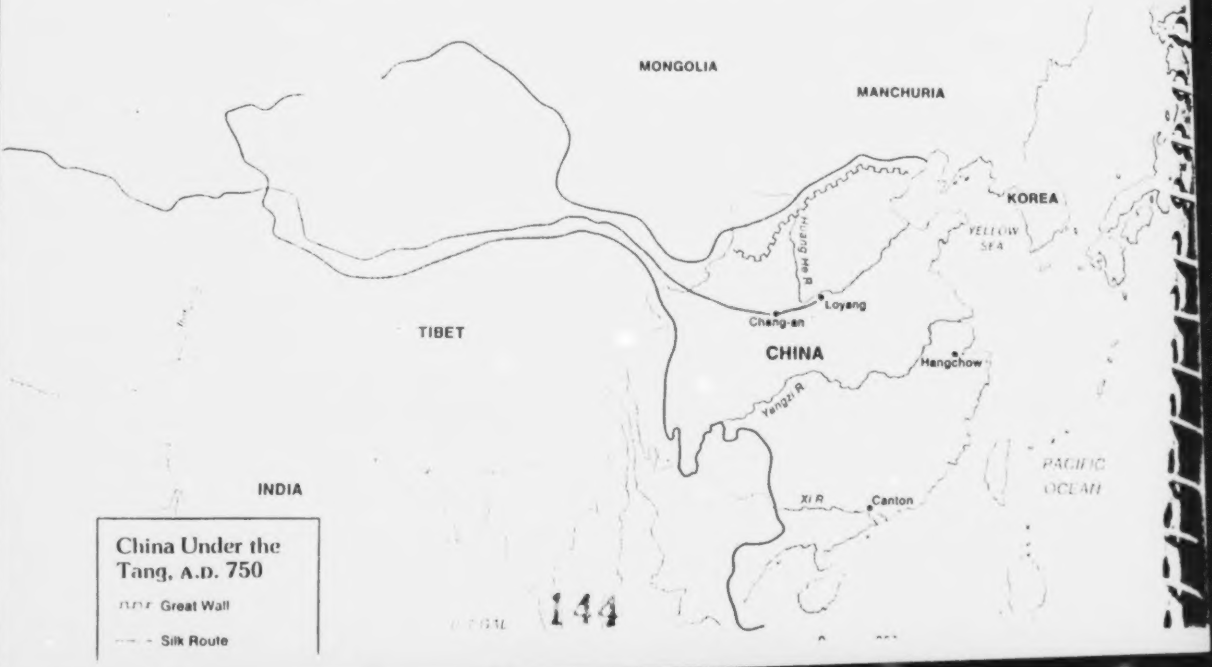
Links to Distant Lands

As China's empire grew, so did the demand for Chinese goods. Under the Tang, a network of land and sea routes connected the various parts of China. They also linked China with places far and near.

One of these routes was known as the Silk Road. By the time of the Tang, the

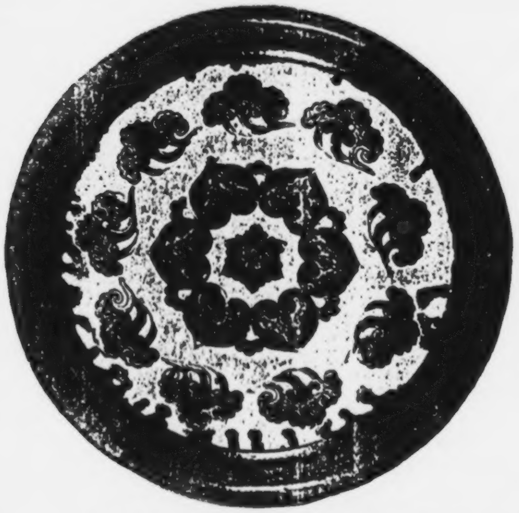
Southeast Asia

Under the Tang, parts of central Asia came under Chinese control. How far south did the empire reach?

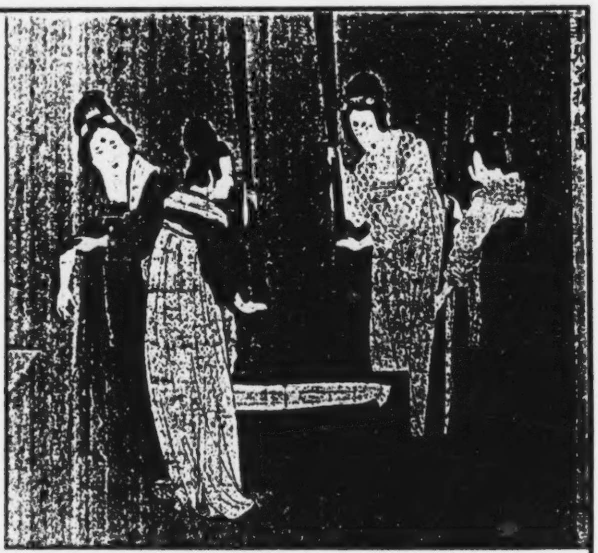


Analyzing the Effects of the Mongol Invasions Have students look at the illustration on page 170 and the map on page 168. Ask them what the Great Wall did. (kept out invaders for 1,500 years) Ask them what group of invaders was not stopped by the Great Wall. (Mongols) From what direction did they come? (north) For about how long did they rule China? (about 100 years) Now have students write an answer to the following question: *What effect did the Mongols have on Chinese beliefs?* (Mongols were not able to change the Chinese way of life.)

Providing Background The Great Wall is the longest barrier ever built. It snakes up and down mountains for a distance of over 1,500 miles. (It would stretch from New York City to Omaha, Nebraska, in our nation.) The wall stands 25 feet high with 35–45 foot towers built every 200 to 300 yards. It is made of earth, brick, and stone, but the top was made as a roadway for soldiers and horses. The wall was built entirely by hand and took hundreds of years to build.



This beautiful plate was made by Chinese artisans during the time of the Tang.



This painting, done on silk, shows women preparing beautiful silk cloth.

Silk Road had been in use for hundreds of years. It stretched across central Asia to Persia and Syria. In Syria, Chinese merchants sold silk and other treasures to Arab merchants. The Arabs in turn took the goods across the Mediterranean Sea to Rome and other European cities.

Chinese merchants also sold silk to India. They developed several land routes between the two countries, as well as a sea route. From India, Chinese merchants carried home precious jewels, hardwoods, and new ideas. The most important of these ideas was the religion of Buddhism.

Travelers first brought Buddhism to China around A.D. 100. By the time of the Tang, many Chinese were Buddhists. Even when people became Buddhists though, they might also continue to follow both Confucianism and Daoism.

Artists and Inventors

Under the Tang, honoring one's elders, obeying one's parents, and having respect for ancestors became even more important than before. So did love of art and learning. Artists used their skills to produce great treasures.

Soon people from all over the world were marveling at the genius of Chinese artisans. From very fine clay, Chinese potters made exquisite porcelain. They shaped this porcelain into dishes, bowls, and vases. In time, this porcelain came to be called *china* in honor of the country in which it had first been created.

Other artisans were skilled weavers. For many years, the Chinese had been the only people who knew how to unwind the thread of the cocoon made by the silkworm and spin it into silk. Under the

Follow-up Activities

Reinforcement Have students write a sentence explaining the relationship of each pair of words:

Golden Age/Tang (The Tang family ruled China during its Golden Age.)

Travelers/Buddhism (Travelers first brought Buddhism to China abound A.D. 100.)

Great Wall/Invaders (The Great Wall kept out invaders for 1,500 years.)

Mongols/Chinese Way of Life (The Mongols were not able to change the Chinese way of life.)

Building Thinking Skills Buddhism, Daoism, and Confucianism are all important to the Chinese way of life. Have students research one of these religions and report their findings to the class.

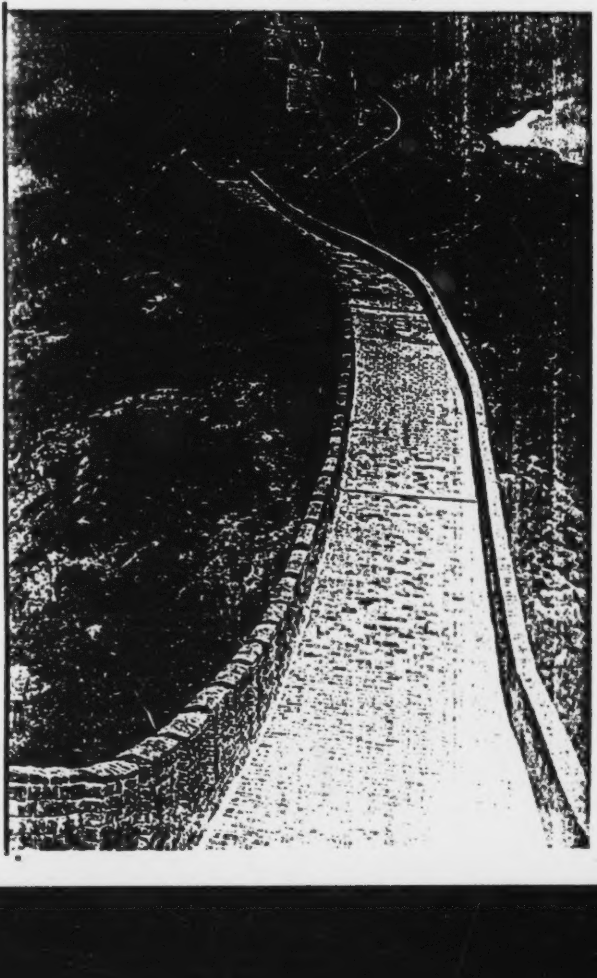
1. (a) A.D. 618 to A.D. 907 (b) Tang (168)
2. (a) overland trade route between China and Syria (b) Buddhism (169)
3. china — porcelain, silk (169)
4. (a) people who lived north of China (b) invaded China (170)
5. survived (170)

Tang, silk weavers in China created shimmering garments that delighted people.

A Lasting Way of Life

For nearly 300 years, Tang emperors ruled China. Then, in 907, the last Tang emperor, a boy, was murdered. His death marked the end of a glorious age in China. It would not be the last. After the Tang, a new family of rulers came to power. They called themselves the Song (sŭng). Under the Song, China had another Golden Age as glorious as the first. The Song are noted for magnificent painting, great poetry, and the largest buildings in the world at the time.

Snaking across northern China, the Great Wall kept invaders out for 1,500 years.



In the 1200's, the Song, like the Tang before them, lost power. In the years to come, the people of China would face many hardships. For the first time in a long time, China would be ruled by invaders.

These invaders were known as the Mongols. They lived to the north of China. In 1222, under their great leader, Kublai Khan (kū'blī khän'), the Mongols began to invade China. They took northern China first and then the entire country.

Although the Mongols ruled China for about 100 years, they were never able to change the beliefs and ideas of the Chinese people. When the Chinese rebelled in 1368 and pushed the invaders out, it was as though foreigners had never been there at all. The Chinese way of life had been strong enough to survive.

To Help You Remember

1. (a) In what years did China have its first Golden Age? (b) Who ruled China during these years?
2. (a) What was the Silk Road? (b) What religion did Chinese merchants bring back from India?
3. Name two Chinese crafts that people from all over the world admired during the Golden Age.
4. (a) Who were the Mongols? (b) What did they do under their great leader Kublai Khan?
5. What happened to the Chinese way of life when the Mongols ruled China?

Study Help
Following Routes

Teaching Suggestions

Following Routes Ask students if they or their parents have ever used a route map. Discuss what it is. If possible, bring in such a map and show students that highways are numbered, cities are indexed, etc. Explain that such a map helps people get from one place to another. Now have them look at the map on page 171. Ask them to name the three kinds of routes shown. (land; sea; silk) Ask them what else is shown. (goods exchanged along those routes) Now have them read the first question. Using Poster 5, work with students on this activity. Then have them answer the remaining questions working alone or in pairs.

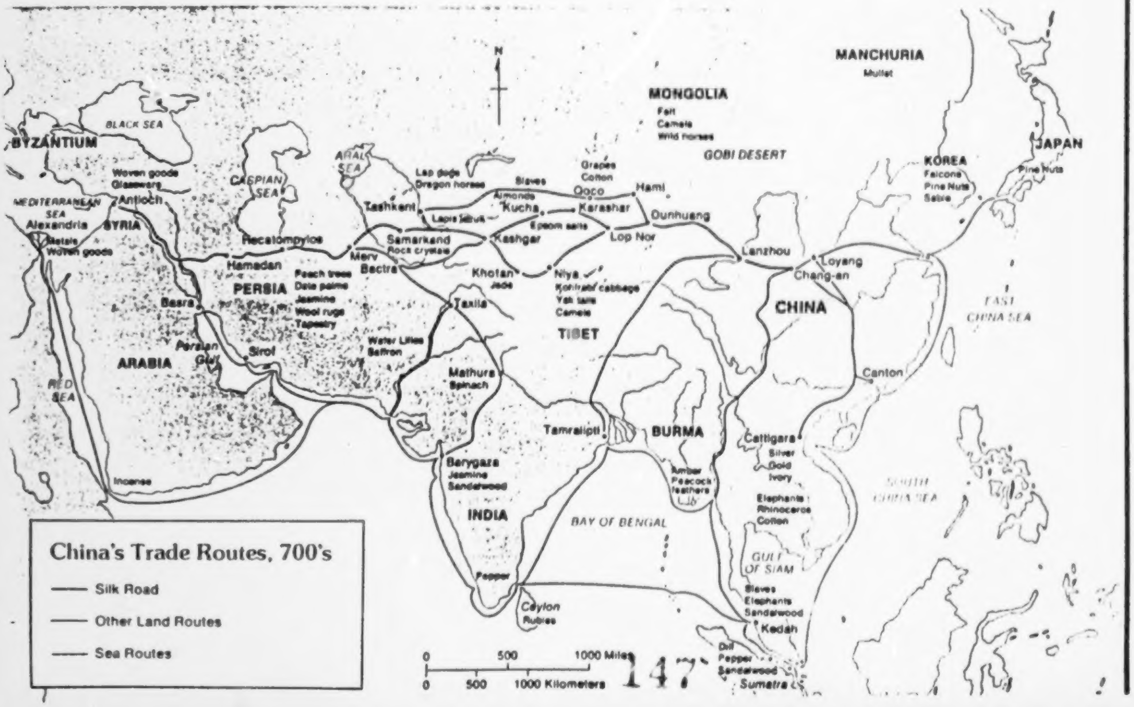
Reinforcement Have students make a map of China's trade routes using Outline Map 5. They can use the map in this Study Help as a model. If they wish to be original, enourage them to make up symbols for goods traded. See also Skills Worksheet 14.

Study Help
Following Routes

The map on this page shows the network of land and sea routes that linked Tang China with places far and near. Use the map and the legend to answer the following questions:

1. Find the Silk Road. (a) What city in China lay at one end of this route? (b) What city in Syria lay at the other end of this route?
2. Does the route from Chang-an to Japan cross over (a) land only, (b) water only, (c) both land and water?
3. Trace the route that connects Canton in China, the island of Ceylon, and Barygaza in India. (a) Name two cities that lay along this route. (b) Name at least three products traders could buy along this route.
4. Find Tamralipti in northeastern India. (a) Trace a water route *and* a land route between this city and Loyang in China. (b) Name the cities and some goods that lay along each route.

1. (a) Chang-an (b) Antioch
2. (c)
3. (a) Cattigara, Kedah (b) *Possible answers*: silver, gold, ivory
4. *water route*: Tamralipti, Kedah, Cattigara, Canton, Loyang *land route*: Tamralipti, Lanzhou, Loyang


China's Trade Routes, 700's
Silk Road
Other Land Routes
Sea Routes
N
BLACK SEA
BYZANTIUM
MEDITERRANEAN SEA
Alexandria
Metals
Woven goods
Woven goods
Glassware
Antioch
SYRIA
CASPIAN SEA
ARAL SEA
Hecatompylos
Hamadan
PERSIA
Peach trees
Date palms
Jasmine
Wool rugs
Tapestry
Basra
Persian Gulf
Sirof
ARABIA
RED SEA
Incense
Merv
Bactra
Tashkent
Lap dogs
Dragon horses
Lapis lazuli
Samarkand
Rock crystals
Slaves
Almonds
Kucha
Epsom salts
Kashgar
Khotan
Jade
Niya
Kohlrabi cabbage
Yak tails
Camels
Taxila
Water Lilies
Saffron
Mathura
Spinach
Barygaza
Jasmine
Sandalwood
INDIA
Pepper
Ceylon
Rubies
Tamralipti
TIBET
Grapes
Cotton
Qoco
Karashar
Hami
Lop Nor
Dunhuang
MONGOLIA
Felt
Camels
Wild horses
GOBI DESERT
MANCHURIA
Mullet
KOREA
Falcons
Pine Nuts
Sable
JAPAN
Pine Nuts
Lanzhou
Loyang
Chang-an
CHINA
EAST CHINA SEA
Canton
BURMA
Amber
Peacock feathers
BAY OF BENGAL
Cattigara
Silver
Gold
Ivory
Elephants
Rhinoceros
Cotton
GULF OF SIAM
SOUTH CHINA SEA
Slaves
Elephants
Sandalwood
Kedah
Dill
Pepper
Sandalwood
Sumatra
0 500 1000 Miles
0 500 1000 Kilometers

Lesson 2

China

(pages 458–462)

Main Ideas

- In 1911, a revolution began in China.
- By 1930, China was in the middle of a civil war.
- Life in China has changed greatly since the Communists came to power.

Objectives

The student will be able to

- list reasons China had a revolution in 1911;
- describe China's civil war;
- list changes that have taken place in China since the Communists came to power.

Vocabulary

(none)

Teaching Suggestions

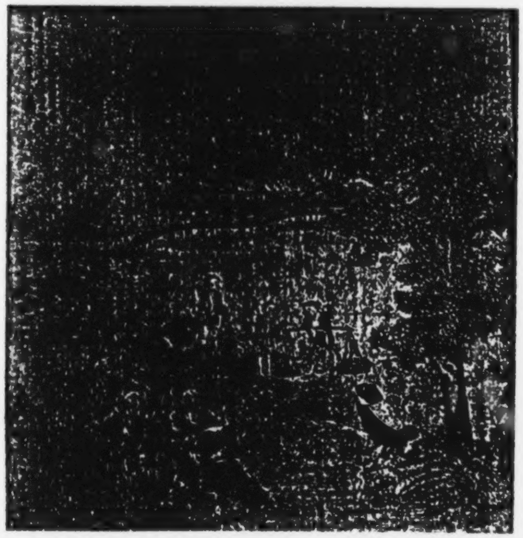
Listing Reasons China Had a Revolution in 1911 Have students review the section entitled The Need for Change on page 458. Then ask them to list three reasons why a revolution began in China in 1911. (poverty of nation; no factories; outsiders in control; nation of poor farmers; few owned their own land; people lived as beggars in cities, etc.)

China

For hundreds of years, China was one of the most advanced countries in the world. Then, in the 1700's, the Industrial Revolution began in Europe. It quickly spread to other parts of the world. It did not, however, spread to China. The Chinese government had no interest in new machines or inventions.

As a result, by the mid 1800's, Europe had guns, steamships, and cannons. China did not. The Europeans used their weapons to take over parts of China. By 1900, Japan and Russia were able to take over parts of northern China. The government of China had grown too weak to stop these advances.

Before the revolution, Chinese farmers earned barely enough to stay alive.



The Need for Change

By the early 1900's, China was a very poor country. Many people there farmed on tiny plots of land they rented. Although they worked long hours, they kept very little of their harvest. Almost all of it went to rich landowners.

Other Chinese farmers were even less fortunate. They could only find work as day laborers on large farms. They often went for months without any job at all. Every year thousands of families moved to the cities in search of jobs.

Yet life in the cities was not much better. Many people lived in the streets. They were forced to beg for food. In those days, China did not have many businesses. So there were few jobs available.

Many Chinese urged the government to take action. They wanted to help ordinary people. They also wanted to push out the foreigners and make China a great nation again. China's emperors and their advisors disagreed. They believed that China's greatness lay in its past. They did not want the country to change.

The Beginnings of Change

By 1911, a revolution had begun in China. The following year the nation became a republic. However, the new government was not much more successful than the emperors had been. For the next 17 years, many groups fought for control of China.

By 1928 a group known as the Nationalists ruled the country. They were led by Chiang Kai-shek (chyäng' kī'-shek'). The

BEST COPY AVAILABLE

Describing China's Civil War Have students review the section entitled The Beginnings of Change on pages 458–459. Then ask them to answer the following questions about China's civil war:

1. (a) What happened in China after the country became a republic in 1912? (Many groups battled for control of the country.) (b) What group was in control of China by 1928? (Nationalists)
2. What promise did the Nationalists make to the people of China? (promised to make the country a modern nation)
3. (a) What group of people did the Nationalists help? (people who lived in the cities) (b) To what group of people did the Communists appeal? (poor farmers)
4. What two things helped the Communists win the civil war? (won support of farmers by giving them land; were more successful than the Nationalists in pushing Japanese back)
5. (a) What country did the Communists establish in 1949? (People's Republic of China) (b) What happened to the Nationalists? (fled to Taiwan and set up a government called the Republic of China)

Nationalists promised to make China more modern. They built railroads and highways, updated China's laws, and opened schools and hospitals. These improvements helped city people. They did not help the millions of poor farmers who had barely enough food to stay alive.

The Chinese Communist party understood the way poor farmers felt. The party's leader was Mao Zedong (mä'ō dzu'dŭng'). He himself came from a family of poor farmers.

By 1930, China was in the middle of a civil war. On one side were Nationalists. On the other side were Communists.

At first, the Nationalists seemed to be winning. The Communists were forced to flee to the northern mountains. There, however, they managed to win some victories. As the Communists took control of more and more land, they divided it among local farmers. For the first time, many families owned their own fields. As a result, more and more Chinese farmers supported the Communists.

Then, in 1931, the Japanese took advantage of China's trouble. They invaded the country. It was the start of World War II in Asia. The Communists were more successful in pushing back the Japanese than the Nationalists were. By the end of the war, the Communists controlled much of China. By 1949, they ruled the entire country. They set up a new government. They called it the People's Republic of China.

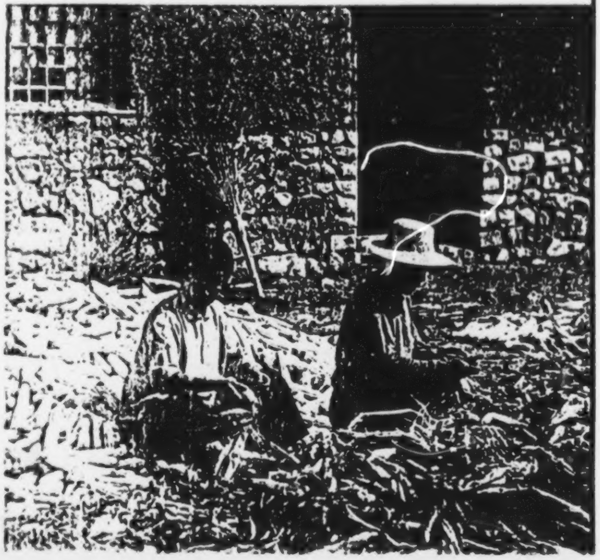
Chiang Kai-shek and other Nationalist leaders fled to the island of Taiwan. There they set up a government called the Republic of China. Until 1971, many nations viewed it as the true government of China. Today most nations recognize the People's Republic of China as the nation's real government.

Life in Communist China

Like the Nationalists, the Communists wanted China to be a strong, modern country. Unlike the Nationalists, the Communists wanted a country in which no one was very rich or very poor. They wanted everyone to be equal.

Life in the Countryside. Mao tried to make everyone equal by taking away land from wealthy landowners and giving it to poor farmers. In 1958, he went a step further. That year the government set up communes. On those communes, people owned and worked the land jointly. Farmers did not keep the crops they grew.

Everyone works long hours on a commune. These workers are husking corn.



Chapter 13

Introducing the Chapter

Review briefly the inventions and achievements of Mesopotamia and Egypt in Unit 1. Point out that many of these inventions survived to affect later civilizations, but the ancient civilizations of Mesopotamia and Egypt themselves did not last. Then explain that in the case of China, both the ancient civilization and its inventions survived. Tell students they will read about the long-lasting Chinese civilization and its achievements in this chapter.

Go to the Source

This excerpt is a peasant song of unknown authorship. It can be found in *Encyclopedia of China Today*, Fredric M. Kaplan, Julian M. Sobin, Stephen Andors, editors, Eurasia Press, 1979. The song proclaims that the Chinese people, not their rulers, are the essence of the country.

Read the primary source with students and have them study the picture. Explain that the peasant song refers to the revolution in China that ended the rule of emperors and kings and established a communist government.

Q

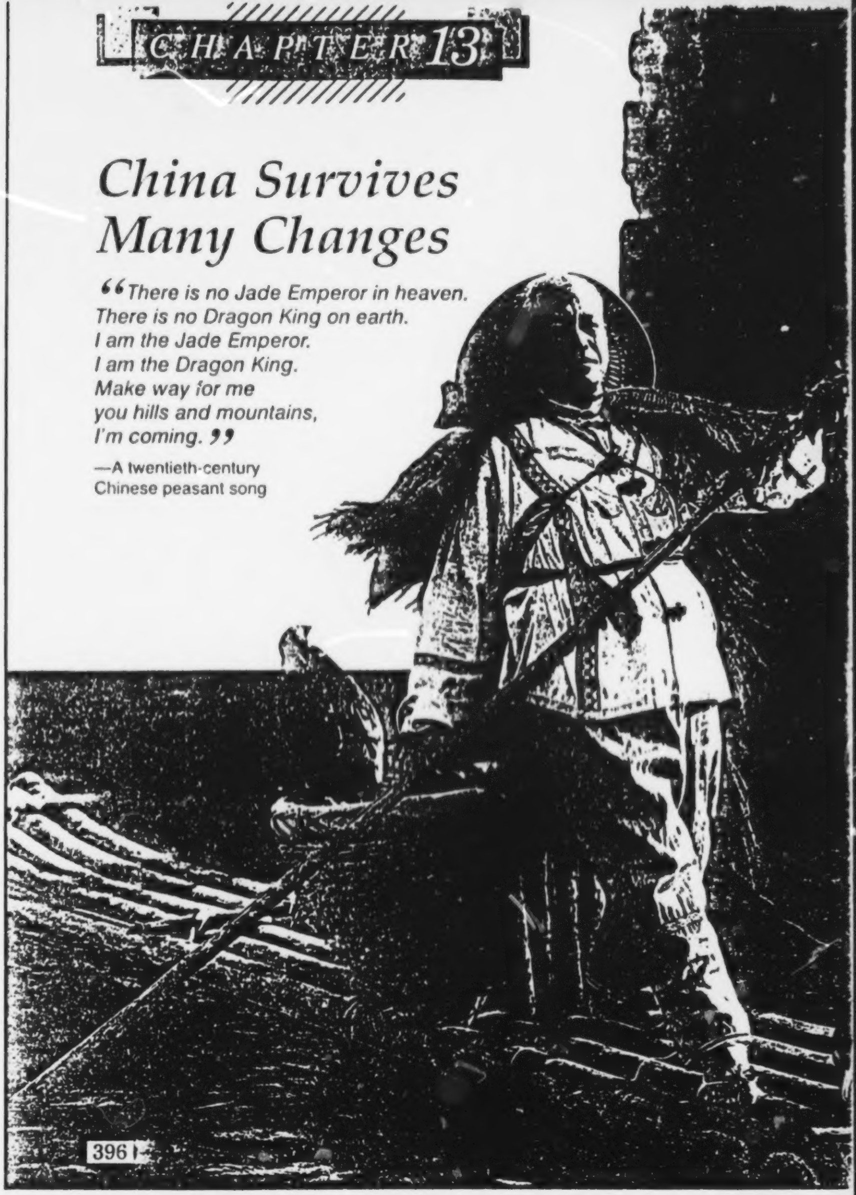
- **Who does "I" refer to in the song?** (the Chinese people)
- **Who does the song say is the Jade Emperor and the Dragon King?** (the Chinese people)
- **What is the meaning of the song?** (that the people rule in China)

Tell students that for thousands of years China was ruled by emperors. In the twentieth century the rule of emperors was ended by a revolution that eventually resulted in a communist government. Though the communists claim to have established a nation in which the people rule, in reality the government strictly controls the people's lives.

CHAPTER 13

China Survives Many Changes

> *"There is no Jade Emperor in heaven.
> There is no Dragon King on earth.
> I am the Jade Emperor.
> I am the Dragon King.
> Make way for me
> you hills and mountains,
> I'm coming."*
>
> —A twentieth-century
> Chinese peasant song



Chapter Overview

Chapter 13 opens by describing the geography and climate of China. It goes on to discuss the early civilization of China and its achievements. It then details the changes in China made by outsiders, including the Mongols, Manchus, and Europeans, and the rise of Chinese nationalism. The chapter concludes by discussing the history of the People's Republic of China and describing China today.

The skills lesson in this chapter is "Reading a Newspaper." The lesson discusses news articles, feature articles, editorials, and political cartoons. The lesson examines short articles about a mayoral election and political cartoons about the United States and China.

About the Art

This photograph shows a fisher on the Li River near the city of Guilin in southeast China. He is riding a raft made from logs lashed together. He steers the raft using pole, while his birds search for fish. The birds are trained to dive into the water, capture fish, and bring them back to the raft. The fish are then stored in the baske

Reading for a Purpose

Look for these important words:

Places
- Mongolia
- China Proper
- Shanghai
- Beijing

Look for answers to these questions:
1. What are the four main regions of China Proper?
2. How are the climates of these four regions different?
3. How are the Chinese developing their country today?

1 The Geography of China

China lies between the Himalaya Mountains in Central Asia and the Pacific Ocean. China is the third-largest country in the world. Mountains, deserts, and plateaus cover two-thirds of its land. From lofty peaks in the west, mountain ranges extend eastward like fingers. Between these mountains are river basins. It is within these river basins that most of China's people live.

North of China lie the high plateaus of **Mongolia.** From this area come dry, cold winds that give northern China its severe winters. The lack of rain makes much of northwest China suitable only for nomadic herders.

To the east of China is the Pacific Ocean. From here come the tropical summer rainstorms. Driven by monsoons, the heavy rains make rice farming possible in much of southern China. The monsoons also may cause flooding of China's major rivers. The Chinese have long had to deal with terrible floods that have brought death to millions. One river, the Huang He, has been responsible for so many deaths that it is called "China's Sorrow."

China Proper

For centuries natural boundaries prevented outsiders from interfering in China's growth. Shut off by mountains, deserts, and seas, the Chinese people developed a unique culture. Their land, however, has not made this an easy task. Most of it is too dry, mountainous, or windswept. Therefore, the Chinese have clustered in four main areas that make up only one-third of their land. The areas are the North China Plain, the Chang Jiang valley, the Sichuan (SEECH-WAHN) Basin, and the Guangzhou (GWAHN-JOH) Delta. Together these areas are called **China Proper.**

Rivers are the key to China Proper. The Huang He, the Chang Jiang, and the Xi Jiang enrich the land with their floods. Early Chinese settled in the fertile valleys and deltas of these rivers.

Population

The Chinese make up the largest population on Earth. More than a billion people live in China, or about one

CHAPTER 13 Section 1
(pages 397–400) 1 day

Objectives

Students will
1. name the four most heavily populated regions of China Proper
2. compare the climates of China's four main regions
3. compare the resources of China's four main regions

1 FOCUS

Motivation Ask students to tell what they know about China.

Purpose This section describes the geography, climate, resources, and population of China. This will help students gain an overall understanding of this vast nation.

2 TEACH

Discuss the land and regions of China. Explain that only the Soviet Union and Canada are larger. Contrast the climate and economy of such varied regions as Mongolia and southern China. *Generalize*

Discuss China's most populous regions. Point out that China's population is more than four times that of the United States. *Transfer*

Q

- **What are the four regions of China Proper that have been settled in the greatest numbers?** (the North China Plain, the Chang Jiang Valley, the Sichuan Basin, and the Guangzhou Delta)

Reading for a Purpose

Preteaching Vocabulary

List the entries under Key Words on the chalkboard. You may wish to pronounce and preteach them before beginning the section.

Point out that the older spelling of *Beijing* is *Peking*. Tell students that the system of spelling Chinese words in our alphabet has changed in recent years. The system used today is pinyin. (See the Background on page 402.)

Explain that Mongolia is today the Mongolian People's Republic. It became independent in 1945. It has a communist government and is closely allied with its northern neighbor, the Soviet Union.

Prereading Strategies

A preview of the questions will help students build on prior knowledge and set purposes for new learning. Have students read the questions aloud or silently. Encourage students to predict what the section will be about.

Architecture The Forbidden City in Beijing is a major achievement of the Ming period (1368–1644). The Temple of Heaven reflects traditional style with a one-story room on a stone platform, covered by one or more overlapping, brightly tiled roofs.

Skill Extender

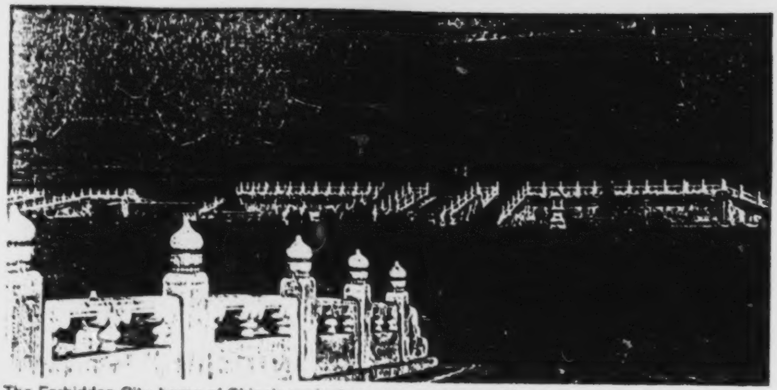
This map shows the physical features and major cities of China today. It also shows the location of the Great Wall.

Have students find the North China Plain and the Sichuan Basin. Explain that these are two heavily populated agricultural regions. Then have students find the Chang Jiang, and explain that its valley is another heavily populated agricultural region. Finally, have students locate the city of Guangzhou. Explain that the delta region around Guangzhou is the fourth-most heavily populated of China's agricultural regions.

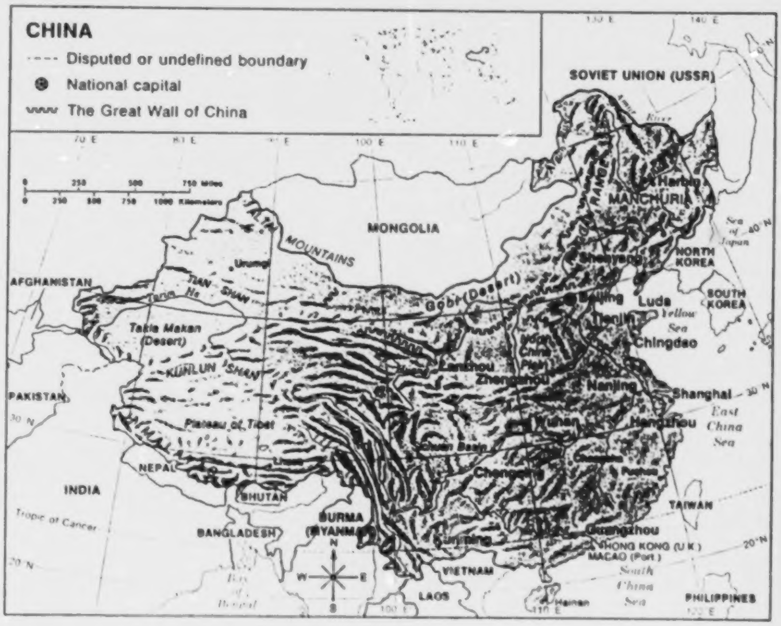
Apply

You might want to ask these questions:

1. **What is the name of the region in China's northeast?** (Manchuria)
2. **What river forms much of the easternmost border between China and the Soviet Union?** (the Amur River)
3. **What is the approximate latitude and longitude of the capital of China?** (Beijing is at about 40°N, 116°E.)
4. **The word *Shan* means "mountains." What two mountain ranges surround the Takla Makan desert in western China?** (Tian Shan and Kunlun Shan)
5. **What is notable about the cities of Hong Kong and Macao?** (They are not controlled by the government of China.)



The Forbidden City, home of China's ancient emperors, was considered a holy place. No one outside the royal court ever entered its gates.


CHINA
Disputed or undefined boundary
National capital
The Great Wall of China
SOVIET UNION (USSR)
MONGOLIA
Harbin
MANCHURIA
Shenyang
NORTH KOREA
SOUTH KOREA
Sea of Japan
Beijing
Luda
Tianjin
Yellow Sea
Chingdao
Gobi (Desert)
ALTAI MOUNTAINS
Urumqi
TIAN SHAN
Tarim He
AFGHANISTAN
Takla Makan (Desert)
KUNLUN SHAN
PAKISTAN
Plateau of Tibet
Lanzhou
Zhengzhou
Nanjing
Shanghai
East China Sea
Hangzhou
Wuhan
Sichuan Basin
Chongqing
NEPAL
INDIA
BHUTAN
BANGLADESH
BURMA (MYANMAR)
Kunming
TAIWAN
Guangzhou
HONG KONG (U.K.)
MACAO (Port.)
South China Sea
VIETNAM
LAOS
Hainan
PHILIPPINES
Tropic of Cancer
Bay of Bengal
N
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398

Background

The two regions that comprise the lands of Western China are Xinjiang-Mongolia and the Tibetan Highlands. Both regions are characterized by sparse rainfall, extreme temperatures, rugged terrain, and generally poor soil. These two regions include half of China's land area but hold only about 5 percent of China's population. Many of the native people in this region are not ethnic Chinese.

The Tibetan Highlands make up one-fourth of China's land area. Much of this plateau is more than 2 miles (3.2 km) above sea level. There are pockets of population in a few of the lower valleys, where streams running down the mountainsides provide water for farming. The few inhabitants of the higher regions are herders of sheep. In all, the population of the Tibetan Highlands represents less than 1 percent of China's population.

The Xinjiang region includes high mountains and barren deserts, such as the Takla Makan, one of the emptiest regions on Earth, and Lap Nor, a vast salt wasteland. Someday the Xinjiang region may become more heavily populated, despite its unsuitability for agriculture, as large deposits of valuable minerals are known to exist here.

The part of Mongolia within China's borders in known as Inner Mongolia. It is a dry, cold region, where herders move their livestock across the windy steppes in search of grasses for grazing.

Background

The Sichuan Basin is protected by mountains and is fertile enough to grow all the food its people need. Thus it has remained relatively independent from the rest of China during much of China's history. Food crops that grow well in this area include rice, corn, sweet potatoes, wheat, soybeans, barley, millet, and tropical fruit.

Pedestrians and motor vehicles crawl along crowded Nanjing Road in Shanghai.

The Chinese have tended rice fields with simple tools for thousands of years.

of every five human beings. China has many large cities. With a population of 7 million, **Shanghai** is one of the largest cities in the world. **Beijing,** China's capital, has nearly 6 million people. Eighty percent of the Chinese people, however, live on farms or in villages. The enormous Chinese population has great variety. People in one region may differ in customs, appearance, and language from those in other regions.

Climate

Climate also varies among the regions. The North China Plain, for example, enjoys pleasant, dry summers. However, it suffers from high winds that blow from the deserts. These winds often carry clouds of dust that are deposited along the banks of the Huang He. Like the American Great Plains, the North China Plain is well suited for crops that require little water, such as wheat.

The Chang Jiang valley receives much more rain than the north. Tropical storms in summer sweep in from the sea. They bring water to the farms. Farmers in this region grow rice, often two crops a year.

Farther west on the Chang Jiang is a high, hilly region known as the Sichuan Basin. Sichuan means "four rivers," named after four tributaries of the Chang Jiang. The area also is called the Red Basin, which refers to

Continue the discussion of China's population. Explain that the population figures given in the textbook for cities are based on the population of a city proper, rather than a metropolitan area. The population of the city of Shanghai, for example, is 7 million. The population of Shanghai and its surrounding metropolitan area, however, is 12 million.

Q

- **How many people live in Shanghai?** (7 million)
- **What is China's capital?** (Beijing)
- **What percentage of the Chinese population live in villages or on farms?** (80 percent)

Discuss the climate of China. Begin by discussing the North China Plain. Point out that the wind-carried dust made the plain, as well as the Huang He, yellow. Thus the Chinese have long referred to this area as "Yellow Earth."

Q

- **What is the summer weather like in this region?** (pleasant and dry)
- **What grain grows well in this region?** (wheat)

Compare the Chang Jiang Valley with the North China Plain.

Q

- **How does the climate of the Chang Jiang Valley region differ from that of the North China Plain?** (The Chang Jiang Valley receives much more rain.)
- **What grain flourishes in the Chang Jiang Valley?** (rice)

Reinforcement and Enrichment Activities

BULLETIN BOARD (Easy) Ask students to collect newspaper and magazine articles and pictures discussing life in China today. Have students make a bulletin board display of these articles and pictures.

RESEARCH/ORAL REPORT (Average) Have students do research on wildlife in China. Ask them to report to the class on the life cycle and habits of a particular animal, such as the panda.

RESEARCH/BULLETIN BOARD (Advanced) Ask students to do research to learn about how and where rice is cultivated, how rice is processed, and which of the world's peoples depend upon rice as a staple food. Have students prepare a bulletin board display about rice. Encourage them to include maps, charts, diagrams, and samples of natural and processed rice.

Reteaching

TABLE Have students study the headings on the table before reviewing the section. Then ask them to complete the table with a partner. Students should use the example provided as a model.

	Heavily Populated Regions			
	North China Plain			
Climate	dry summer, high winds			
Resources	wheat			

Compare the climates of the Sichuan Basin and the Guangzhou Delta.

Q

- **Which crops are raised in the Sichuan Basin?** (rice, millet, wheat, and cotton)
- **Which are the main products of the Guangzhou Delta?** (rice and fish)

Discuss China's move toward development. Review the ways in which the Chinese are changing their land.

Q

- **What effect do you think these changes might have on China?** (Possible answers: The population might be more evenly distributed as people move to new areas; farming methods and transportation might become more modern; new industries might produce different goods for export.) *Challenge*

3 CLOSE

Summary Have students discuss China's vast population. To begin, you might tell them that China has more people than each of the world's continents—except, of course Asia.

Evaluation To assess students' understanding of the section, have them name and locate on a map the four main regions of China Proper. Ask students to describe the climate and one important resource for each region. (North China Plain is dry and dusty, and good for wheat. Chang Jiang Valley has a wetter, more tropical climate, good for rice. Sichuan Basin has a dry, mild climate, good for such crops as rice, millet, wheat, and cotton. Guangzhou Delta is tropical, good for rice and fish, and its coastal location makes it a major shipping center.)

Independent Practice: Use **Activity Book,** page 99. (See TE p. 396C.)

In parts of southern China, the landscape features magnificent limestone hills. This farm is near the Guangzhou region.

the red sandstone that lies under the region's rich topsoil.

Since it is about 2,000 feet (about 600 m) above sea level, the Sichuan Basin has a drier climate than the Chang Jiang valley. Fertile land and a mild climate make the Sichuan Basin a highly productive agricultural region. Such crops as rice, millet, wheat, and cotton do well during the area's long growing season.

Far to the south is the Guangzhou Delta. It is a tropical area crossed by the Xi Jiang. Rice and fish are among the most important products of this area. Its deepwater harbor makes the Guangzhou district a major shipping center as well.

From their first settlements beside the rivers, the Chinese have spread out to occupy more of their land. Today they are working to develop their country. Irrigation and new fertilizers are helping to cultivate parts of the dry western lands. Modern highways connect distant areas with the east. Modern industries have arisen to take advantage of China's large deposits of coal, oil, and other minerals. From about 20 deepwater harbors, the Chinese have increased their growing trade with other nations. They import fertilizer, metals, and machinery and export tea, silk, and oil.

Reading Check

1. Why do most of China's people live on only one-third of the land?
2. Name China's three main rivers.
3. Why is the Chang Jiang valley suitable for growing rice?

Think Beyond What do you think it would be like to live in a country of over a billion people?

Answers to Reading Check

1. The rest is covered with mountains, deserts, and plateaus. (p. 397)
2. China's three main rivers are the Huang He, the Chang Jiang, and the Xi Jiang. (p. 397)
3. It receives much rain from tropical storms in summer. (p. 399)

Think Beyond—Critical Thinking

Answers will vary but should reflect students' understanding of the effects of competition for limited resources in areas of dense population. (Drawing Conclusions)

Reading for a Purpose

Look for these important words:

Key Words
- dynasty
- pictographs
- character
- Mandarins
- Mandate of Heaven
- jade
- civil service
- porcelain

People
- Confucius
- Li Po

Places
- Chung-Kuo

Look for answers to these questions:
1. What were four important ruling groups of ancient China?
2. What kind of writing system do the Chinese have, and how did it develop?
3. What belief caused the Chinese to support or rebel against their rulers?
4. How did Confucius influence the ancient Chinese?

2 The Ancient Chinese

Chinese legends claim that China had a civilization long before any other people did. They say that the Chinese invented calendars, coins, canoes, and chariots. There is no proof that these legends are true. There is proof, however, that the Chinese built a very early civilization near the Huang He and the Chang Jiang. The ancient Chinese probably began to develop their civilization at about the same time that river valley civilizations began in the Middle East and India.

The ancient Chinese named their land **Chung-Kuo,** which means "Middle Kingdom." They believed that they were at the center of the world. They thought that others, such as the nomads who lived to the north of them, were uncivilized. From early in their history the Chinese considered themselves leaders among Asian peoples.

The Yin Dynasty

From its early civilization until the beginning of the twentieth century, China was ruled by one **dynasty** (DY•nuh•stee) after another. A dynasty is a ruling family that passes control from one generation to the next. The first recorded dynasty appeared about 1766 B.C. It was called the Yin dynasty. The Yin kings expanded China to include all the land between Mongolia and the Pacific Ocean.

The Yin kings established customs, some of which have lasted in China ever since. The Yin style of building is seen in China today. The Yin method of using vast numbers of workers to build public works, such as canals and bridges, also was copied for many years.

The majority of people of the Yin period were farmers. They grew millet,

CHAPTER 13 Section 2
(pages 401–406) 2 days

Objectives

Students will
1. describe China's system of writing
2. explain the Mandate of Heaven
3. list the five virtues of Confucius
4. explain how officials in the Chinese civil service were selected.

1 FOCUS

Motivation Ask students to tell who they think Confucius was.

Purpose Students will learn about early Chinese civilization and the teachings of Confucius. To understand the Chinese, it is important to know their early culture because many of their values have not changed.

2 TEACH

Discuss the ancient civilization and legendary claims of China.

Q
- **Why did the ancient Chinese refer to their land as the Middle Kingdom?** (because they believed that they were at the center of the world)

Begin discussing China's early dynasties. Point out that dynasties were not always families. Sometimes control went to nonfamily members of the group.

Q
- **What was the name of China's first recorded dynasty?** (the Yin dynasty)

Reading for a Purpose

Preteaching Vocabulary

List the entries under Key Words on the chalkboard and pronounce them. Ask students to prepare a prediction chart for the Key Words in the section. Tell them to complete the chart after reading the section and to compare the actual meanings with their predictions.

Explain that *dynasty* comes from a Greek word meaning "domination" or "lordship." It refers to a ruling family that passes control down from one generation to the next.

It may help students to know the root meaning of *Mandarin.* This word comes from the Portuguese word *mandarim,* meaning "commander." Point out that *Mandarin, commander,* and *mandate* (as in *Mandate of Heaven)* are all related to the same Latin verb *mandare,* meaning "to give an order."

Prereading Strategies

A preview of the questions will help students build on prior knowledge and set purposes for new learning. Have students read the questions aloud or silently. Encourage students to predict what the section will be about.

Continue the discussion of the Yin dynasty. Explain that Yin is the pinyin spelling of China's first dynasty. It is sometimes written as *Shang*. Have students trace the development of writing during this period.

Q

- **What occupation did most people of the Yin period have?** (They were farmers.)
- **Why were pictures scratched onto bones and shells during this era?** (Fortune tellers used them to predict the weather.)
- **What were the drawings in ancient Chinese writing called?** (pictographs)
- **How are Chinese characters different from the English alphabet?** (Characters represent ideas or words instead of sounds.) *Apply*
- **How did the difficulty of learning to read and write the Chinese language affect Chinese society?** (Because only the rich had enough time to learn to read and write, it was mainly wealthy, educated people who ran the government.)

Remind students that only a small percentage of the population in ancient civilizations could read and write. Educated people usually were wealthy to begin with or else became wealthy because of their special talents.

The characters on these 2,500-year-old bones are like those of modern Chinese.

raised chickens and pigs, and cultivated silkworms for silk cloth. For all these occupations they depended upon the events of nature, such as regular rains. To understand weather patterns better, the ancient Chinese studied nature. They tried to predict the weather.

This desire to predict events led not only to science but also to a form of writing. Fortune tellers scratched pictures of such things as the sun or animals on animal bones or turtle shells. The fortune tellers asked questions about rain or drought. Then they heated the bones. When the bones cracked, the fortune tellers looked at the pattern of the cracks. The fortune tellers believed that the pattern would give answers to their questions.

Ancient bone drawings formed the basis of China's written language. The drawings, called **pictographs,** were combined to make countless words. For example, the Chinese word for "movie" is given by a drawing that means "electric shadows."

Chinese differs from English because it developed without an alphabet to represent sounds. Instead, each Chinese word, or **character,** has a different form. Students must learn thousands of characters to read and write Chinese well.

The difficulty of writing Chinese has had an important effect on China's history. Only the rich could afford time to learn to read and write. Since all government officials had to read and write, farmers and laborers rarely qualified for these jobs. It was mainly wealthy, educated Chinese who ran the government.

電影

electric shadows

Background

The Chinese attributed many developments of their civilization to the legendary Yellow Emperor (Huangdi). He is supposed to have used fire to clear the plains of trees and bushes so that people could farm and raise cattle. He is also supposed to have invented boats, cars, musical instruments, the calendar, money, the compass, building blocks, carts, cooking utensils, palaces, and medicine.

Use **Cross-Curriculum Activity,** pages 23–24. (See TE p. 396E.)

Background

Silkworms are the larvae of a kind of moth. Traditionally, Chinese women bred these larvae and fed them mulberry leaves. Silk cloth was made from the fine, strong thread the larvae produced to make their cocoons. Each larva spins a single thread up to 3,000 feet (915 m) long. The larva is killed by hot air or steam after it has finished its cocoon.

Background

Pinyin, introduced by the Chinese in 1956 and in general use since the 1970s, changed the way Chinese words were spelled to more closely represent their tru sounds in Chinese. The word *pinyin* mean "spell sounds." The pinyin alphabet is made up of 25 letters that are similar to English letters. The pinyin alphabet has n letter *V*. For a time many Western nations resisted the new spellings because they seemed so completely different from the old method used to spell Chinese words—the Wade-Giles system. Today, however, most Western publications, including this textbook, use pinyin.

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Scholarly officials oversaw Chinese government for thousands of years.

These government officials in China were called **Mandarins.** The Mandarins passed laws to protect their wealth. They wore lengthy robes to set themselves apart from common people. They grew very long fingernails to show they did not work with their hands. They alone advised China's rulers.

The Mandate of Heaven

After the Yin kings, 24 dynasties ruled China. One dynasty lasted more than eight centuries. Another lasted only 15 years. The change from one dynasty to another usually meant rebellion and violence.

The Chinese people supported each new ruler because of what they called the **Mandate of Heaven.** They believed that the king or emperor who gained power had been selected by heaven to lead. When a ruler's control was weak or if disasters occurred, the people said the ruler had lost the Mandate of Heaven. Then they rebelled against him.

The Zhou Dynasty

A dynasty called the Zhou (JOH) was China's longest-lived dynasty. It lasted from about 1122 to 256 B.C. The founders of this dynasty headed a group of nomads who lived in the western mountains near the source of the Huang He. They had reached China just as the use of iron was spreading. The nomads hammered this metal into tools for farming. They used powerful iron weapons to overthrow the Yin kings.

Offerings to the gods were placed in this bronze container from the Zhou dynasty.

Discuss China's system of government. You might mention that *Mandarin* was the European name for the imperial officials of China. They called themselves *Kuan.*

Q

- **How could Mandarins be recognized?** (They wore lengthy robes and grew very long fingernails.)
- **What was the Mandate of Heaven?** (the selection of the king or emperor by heaven)
- **What situations would cause people to think that a ruler had lost the Mandate of Heaven?** (a ruler's control being weak or disasters occurring)

Remind students that Europeans of the Middle Ages and the Renaissance also believed that their rulers had been given power by God. Ask students if they remember what this European belief was called (divine right). *Transfer*

Discuss the Zhou dynasty. Review material from Chapter 9 on the importance of iron tools and weapons. Explain that in China, iron farm tools were developed *before* iron weapons. Iron weapons were widely used only in the second half of the Zhou dynasty.

Q

- **For how many centuries did the Zhou dynasty last?** (eight and one-half)

Background

The dynasties of China are in some ways similar to the royal families of Europe, such as the Tudors of England. Only rulers of the most powerful dynasties (particularly the Han and the Tang) actually controlled most of China. Periods of strong dynastic control alternated with periods in which China broke up into small feudal states. Even when emperors nominally controlled the land, though, local lords usually remained strong.

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Discuss the Zhou feudal system.

Q

- **How was the system set up by the Zhou rulers like the system in Europe during the Middle Ages?** (In both cases, rulers gave land to nobles, who gave the use of it to farming families. The families owed loyalty to the lord, who in turn owed his support to the king.)
- **How was the system set up by the Zhou rulers different from that of Europe in the Middle Ages?** (The Zhou kings appointed inspectors to make sure that the nobles treated people well, and taxes were used to build public works and support the sick and aged. Such benefits were usually not provided by governments in the Middle Ages.) *Challenge*

Discuss Confucius. Point out that Confucius lived in the same period as Buddha and Pericles.

Q

- **Why did Confucius think people had more respect for leaders from the more secure past?** (Those leaders had a sense of order and seemed to understand how every person should behave.)
- **How did Confucius try to improve the situation in China?** (He tried to teach people to have love and kindness for each other and for nature.)
- **Why did Confucius stress education?** (He felt learning could help make a person superior.)

Biography As with Buddha, Socrates, and many other great thinkers, Confucius was more respected in later times than in his own. Admiration for his ideas became widespread during the Han dynasty, several centuries after his death.

The Zhou rulers introduced lasting changes to China. They developed a feudal system like the one developed in Europe more than 1,500 years later. Their nobles received land from Zhou rulers and divided it into smaller units for single families. Several families would then work together under bonds of loyalty and affection. The families owed loyalty to the lord, who in turn owed his support to the king.

The Zhou kings appointed inspectors who made sure that the nobles treated the people well. The government supported the sick and the aged. The inspectors used income from taxes to build public works for all. At a time before Rome was built, China under Zhou rulers had irrigation systems, dams, and highways. China grew and prospered under the Zhou rulers.

The Ideas of Confucius

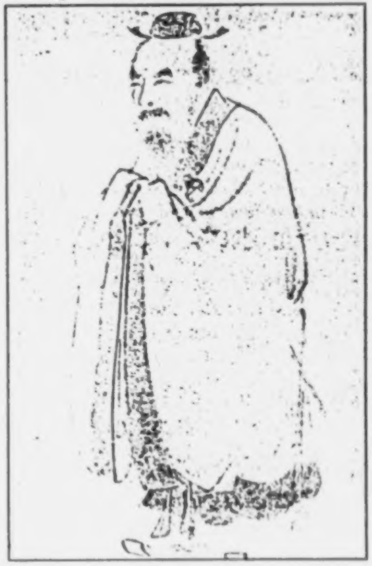
By about 500 B.C. attacks by northern nomads, striking out of Central Asia, began to weaken the Zhou government. Armies and nobles fought among themselves. China fell into what is now called the Warring States Period. During this time people forgot the rules by which they had lived for hundreds of years. Bandits roamed the country, burning farms and cities. No government had the power to protect the people.

When this troubled period began, Chinese people turned to their wisest philosophers for guidance. The most important of these was a teacher named **Confucius** (kuhn•FYOO•shuhs).

Born in 551 B.C., Confucius witnessed the breakdown of the feudal government. He began to think about the more secure times of the past. Why, he wondered, were past leaders so respected? He decided that it was because they had a sense of order. They seemed to understand how every person should behave.

The Chinese word *qen* became the center of Confucius's teachings. *Qen* refers to the kindness and love each human should have for all others and for nature. The person who develops *qen* becomes superior. This did not mean, as it did in feudal times, that the superior person had to be of noble birth. Confucius stressed education. Any person, rich or poor, could become superior by learning.

An early ink drawing shows Confucius, the wandering philosopher whose teachings came to rule Chinese life.



Background

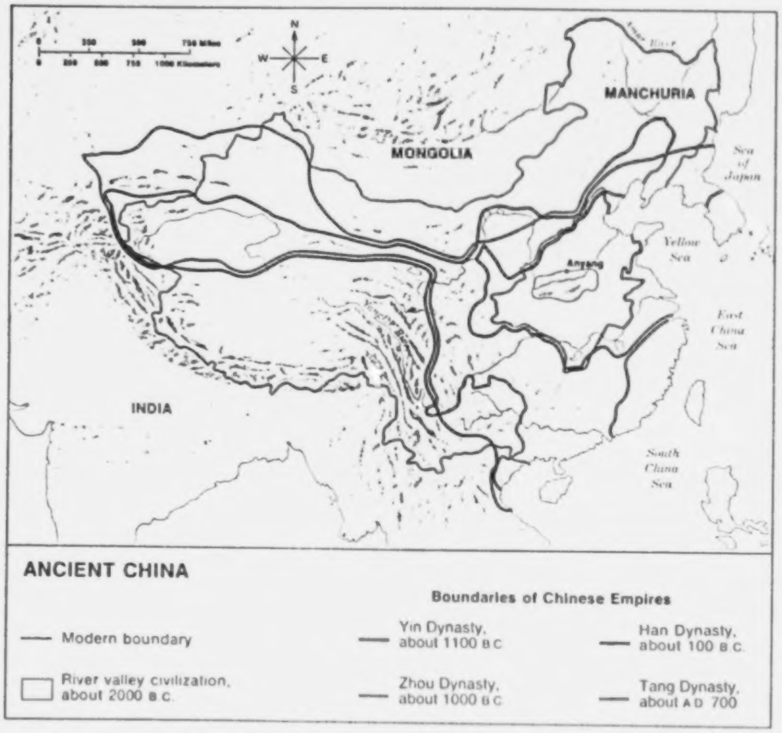
Confucius (a Latinized form of the name K'ung-fu-tse) was the person who described Chinese ideals perhaps better than any other. His teachings—or the teachings ascribed to him (many works attributed to him are thought to be counterfeit)—picture an ideal world of stability and order in which the social and government systems mirror the family, and the requirement of loyalty on the part of subjects is matched by the responsibility for wise government on the part of the ruler.

Like Socrates, Confucius taught small numbers of students in an informal way, mainly by asking questions. Although Confucianism later took on some aspects of a religion, Confucianism is better described as a system of personal and social ethics.

When Confucius talked about rulers, he used the same ideas. The superior ruler sets the example for the people, as a parent does. "To govern is to set things right," said Confucius. The successful ruler begins by learning to act correctly. If a leader rules badly, the people have a right to revolt.

Confucius believed that a good society is like a family in which all members know their place and act responsibly. Children respect parents, parents respect officials, and officials respect rulers. Nor can any person act alone. Each person must take part in family, village, and government. The family was most important. Families lived and worked together. Older family members were especially honored.

The ideas of Confucius spread widely among the Chinese. Their actions were guided by the five virtues of Confucius: charity, kindness, hard work, good faith, and courtesy. Confucius said: "What you do not want done to yourself, do not unto others."


0 250 500 750 Miles
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N
W
E
S
MANCHURIA
MONGOLIA
Sea of Japan
Yellow Sea
Anyang
East China Sea
INDIA
South China Sea
ANCIENT CHINA
Boundaries of Chinese Empires
Modern boundary
River valley civilization, about 2000 B.C.
Yin Dynasty, about 1100 B.C.
Zhou Dynasty, about 1000 B.C.
Han Dynasty, about 100 B.C.
Tang Dynasty, about A.D. 700

Continue the discussion of the teachings of Confucius. Have students describe the ideal ruler according to Confucius. (an ideal ruler sets the example)

Q

- **What are the five virtues of Confucius?** (charity, kindness, hard work, good faith, and courtesy)

Skill Extender

The map on this page shows how China's boundaries have changed from period to period during its long history.

Explain to students that these boundaries indicate the general limits of territory under the control of Chinese rulers. The boundaries were not formally drawn lines on maps recognized by other nations, as boundaries are today.

You might want to ask these questions:

1. **What city was located in the ancient river valley civilization?** (Anyang)
2. **Which of the dynasties shown controlled the most territory?** (the Tang dynasty)
3. **Which dynasty extended to the Sea of Japan?** (the Han dynasty)

Reinforcement and Enrichment Activities

PRINTING (Easy) Woodblock printing was an important invention of the Tang dynasty. It was developed some 700 years before printing appeared in Europe. Students can experiment with a simplified form of such printing by using potatoes rather than wood. Slice the end from a potato to make a flat surface, and then mark a design on that surface. Cut away the surrounding parts so that the design is raised. Have students press these raised forms against ink pads of different colors and then onto paper to make stamped designs.

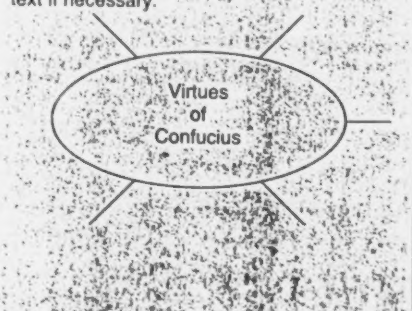
LETTER WRITING (Average) Encourage students to write letters requesting career information and examination procedures from a local civil service or government employment office; or they may write: U.S. Office of Personnel Management, 1900 E Street NW, Washington, D.C. 20415.

RESEARCH/WRITING (Advanced) Have students do research to learn more about the life and teachings of Confucius. You might want to have them compare the teachings of Confucius with the teachings of Taoism and Buddhism.

Use **Reading Activity,** pages 32–34. (See TE p. 396D.)

Reteaching

WORD WEB Have students copy and complete the word web below, using the text if necessary.


Virtues of Confucius

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Summarize the accomplishments of the Yin and Zhou dynasties.

Q

- **What were the keys to China's long-lasting civilization?** (The development of language unified the Chinese people, the members of families learned to cooperate, and a strong central government was established.) *Generalize*

Discuss the Han dynasty. Point out that the power of the central government was very great during most of this dynasty.

Q

- **What invention of the Han dynasty made it easier to record events?** (paper)
- **What religion was introduced in China at this time?** (Buddhism)

Discuss the achievements of the Tang dynasty, particularly the civil service system.

Citizenship Remind students that people also enter civil service in the United States by means of examinations.

3 CLOSE

Summary To review the section, write on the chalkboard the name of each dynasty mentioned in the section. Then have students tell one achievement from each dynasty.

Evaluation To assess students' understanding of the section, have them answer the following questions.

1. **How is written Chinese different from written English?** (Instead of an alphabet of letters that stand for sounds, Chinese has a large number of characters, each of which stands for a Chinese word.)
2. **What belief caused the Chinese people to support or rebel against their rulers?** (the belief in the Mandate of Heaven)
3. **What are the five virtues of Confucius?** (charity, kindness, hard work, good faith, and courtesy)
4. **How were officials in the Chinese civil service selected?** (They were chosen for their qualifications.)

Independent Practice: Use **Activity Book,** pages 100 and 104. (See TE pp. 396C–396D.)

More Dynasties

China's advances under the Yin and Zhou dynasties left a heritage that lasted for thousands of years. First, the development of language unified the Chinese people, enabling them to build their civilization. Second, the members of Chinese families learned to work closely together, helping each other whenever possible. Third, a strong central government was established. These were the keys to China's long-lasting civilization.

During the Han dynasty, between 202 B.C. and A.D. 220, China grew into a powerful empire. Overland trade began between China and Europe. Han dynasty silk, spices, wood carvings, and a precious stone called jade reached as far as Rome. Scholars who trained according to Confucius's ideas ran the government with great skill. During the Han period the Chinese invented paper. Writers recorded the history of China. During this time Buddhism spread from India to China.

Found in a Chinese tomb, this glazed earthenware figure of a Tang dynasty lion dates back to the eighth century.

A Golden Age

China entered its Golden Age under the Tang dynasty between A.D. 618 and 906. The Tang emperors developed an examination system for government officials that was used for centuries. This system established a **civil service.** In the civil service system, government officials were selected based on their qualifications rather than on noble birth.

During the Tang dynasty the arts prospered. Chinese **porcelain,** a type of clay pottery, was considered to be the finest in the world. Poetry written during the Tang dynasty became equally famous. One well-known poet, **Li Po,** wrote, "I desire to select and transmit the old, so that its splendor will last a thousand ages." Thus the Chinese continued to develop their civilization based on the achievements of their past.

Reading Check

1. Who were the Mandarins?
2. What was the Mandate of Heaven?
3. Name two Chinese dynasties and an achievement made during each.

Think Beyond Do you think the ideas of Confucius are still meaningful today? Why or why not?

Answers to Reading Check

1. The Mandarins were Chinese government officials. (p. 403)
2. The Mandate of Heaven was the selection of the emperor by heaven. (p. 403)
3. Chinese dynasties included the Yin, Zhou, Han, and Tang. Yin advancements included the expansion of China's land, the development of a lasting building style, the use of vast numbers of workers to build public works, and the development of China's written language. Zhou advancements included a feudal system, government support and protection of the people, and irrigation systems, dams, and highways. Han advancements included overland trade with Europe, the invention of paper, and the spread of Buddhism in China. Tang advancements included a civil service system and a flourishing of the arts. (pp. 401–404, 406)

Think Beyond—Critical Thinking

Answers may vary but should reflect an understanding of the idea that many of the teachings of Confucius are universal truths that never change. (Judging and Evaluating)

IN FOCUS

TAI CHI CHUAN

Slowness. Evenness. Clarity. Balance. Calmness. These are the five qualities of the Chinese exercise called **tai chi chuan** (TY JEE CHOO•AHN). People practicing tai chi chuan perform a series of slow, circular movements that flow from one to the other. They try to concentrate completely on the movements to help rid themselves of stress and to gain the full benefits of the exercise.

Tai chi chuan originated in China a thousand years ago. It developed from ancient medical exercises designed to prevent or cure disease. The founder of tai chi chuan developed new techniques that refined the earlier exercises.

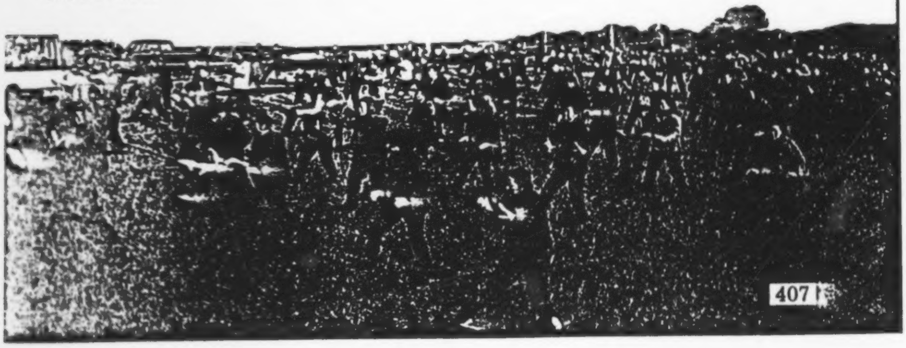
The words *tai chi* refer to the Chinese philosophy that states that all life is made up of the interaction between opposite forces called *yin* and *yang*. Tai chi chuan tries to balance these opposites—movement and stillness, straight and curved, open and closed, right and left, forward and backward. The word *chuan* means "fist." It stands for power and control of one's actions.

Tai chi chuan can also be a martial art. As such, however, it takes a long time to master because each movement has only one correct posture. Those who use it for this purpose work to concentrate strength in the legs while leaving the upper body relaxed. This allows the body to react like a coiled spring, absorbing blows by recoiling away from them and then springing back into action.

Tai chi chuan is an exercise for people of all ages. It is not meant to be exhausting. Instead, it is designed to produce more energy. Very little space and only about ten minutes a day are needed for practice. In China many people exercise every morning in their homes, in their yards, or in local parks.

Think Beyond Do you think ideas about exercise differ from one culture to another? Why or why not?

Practicing tai chi chuan in Shanghai



In Focus
Tai Chi Chuan

Think Beyond—Critical Thinking

Answers will vary but should demonstrate an understanding of how ideas about exercise, like ideas about food, clothing, education, religion, and other ways of life, could differ from one culture to another. (Making Inferences)

Background

Tai chi chuan consists of different sets of slow movements performed in a certain order. Each set has a special name, such as Hand Strums the Lute, White Stork Flaps Its Wings, Parting the Wild Horse's Mane, Cloud Arm, Carry the Tiger to the Mountain, and The Snake Creeps Down. Several movements make up each set. Those practicing tai chi chuan perform one set of movements after another in a certain order. When they have practiced the entire series, they have used every muscle in their bodies.

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CHAPTER 13

Section 3

(pages 408–412) 1 day

Objectives

Students will

1. identify Marco Polo and give three examples of what he saw in China
2. describe China's problems under the Manchu government
3. identify the Nationalists and name two of their leaders

1 FOCUS

Motivation Ask students to tell anything they know about Marco Polo.

Purpose This section discusses the influence of foreigners on China and the rise of nationalism. Knowing how China felt about foreigners in the past will help in understanding how China deals with other nations today.

2 TEACH

Discuss Marco Polo's visit to China.

Q

- **What did he learn about communications within China?** (that China had a mail service employing 200,000 riders)
- **What did he learn about transportation?** (that boats carried goods along a canal about 1,000 miles or 1,600 km long)
- **What were some Chinese inventions that impressed Marco Polo?** (gunpowder, the compass, and paper money)

Reading for a Purpose

Look for these important words:

Key Words
- junks
- Manchus
- opium
- Nationalists
- warlords

People
- Shi Huangdi
- Marco Polo
- Kublai Khan
- Genghis Khan
- Sun Zhong shan
- Jiang Kai-shek

Places
- Grand Canal
- Orient
- Macao
- Manchuria
- Taiwan

Look for answers to these questions:

1. Who built the Great Wall of China, and why?
2. How did Marco Polo's discoveries in China affect people in Europe?
3. How did foreign influence spread in China under the Manchus?
4. What group led the Chinese rebellion against Manchu rule?

3 Change from the Outside

In the north of China is a wall. It is unlike any other wall in the world. Twenty-five feet (8 m) high with 40-foot (12-m) towers, it winds more than 1,500 miles (2,414 km) from east to west. It is wide enough for wagons to pass each other in opposite directions.

A Chinese emperor, **Shi Huangdi** (SHIR HWANGTEE), started the Great Wall in 214 B.C. He used more than 100,000 workers to build it, hoping to end the constant invasions by northern nomads. Other emperors improved the wall for the same reason—to protect China's civilization from outsiders.

Marco Polo

The Great Wall was one of the marvels that impressed an Italian visitor to China in A.D. 1275. **Marco Polo** was one of the first Europeans to spend much time in China. He was amazed by what he saw there.

While Europe was still in the Middle Ages, the Chinese had a brilliant and well-organized empire. Chinese cities such as Beijing bustled with trade and art. Polo learned that the Chinese had a mail service. More than 200,000 riders on horseback delivered letters along the Great Wall. Chinese boats called **junks** carried goods about 1,000 miles (1,600 km) along the **Grand Canal,** which linked Beijing with Hangzhou. It had been built 600 years earlier.

Marco Polo also commented on other Chinese inventions, such as gunpowder and the compass. He marveled that the Chinese were using paper money. It was far easier to use than the

Background

In 1974 peasant well-diggers of Shensi Province, in China's Huang He valley, made a discovery that rivals that of King Tutankhamen's tomb. It was the tomb of Shi Huangdi, the powerful emperor who ordered the building of the Great Wall of China.

The tomb was under an earthern mound 15 stories high. Inside it, the dead emperor was guarded by an army of about 6,000 life-size terra cotta (pottery) soldiers and horses. The sculptures are startlingly realistic, showing individual details that set each soldier apart from his fellows. The horses draw war chariots, and the soldiers carry real weapons.

Reading for a Purpose

Preteaching Vocabulary

List the entries under Key Words on the chalkboard and pronounce them. Have students tell what they know about each term.

Caution students not to be misled by the term *junks.* In China a junk is a flat-bottomed boat with large sails.

Explain that *opium* is a dangerous drug derived from the opium poppy. The juice of the plant is used to make drugs. Opium drugs are used in medicine, but extensive use is addictive.

Ask students to identify the compound word *warlords.* Have volunteers suggest definitions by analyzing the word parts. Then have them check their definitions in the Glossary.

Prereading Strategies

A preview of the questions will help students build on prior knowledge and set purposes for new learning. Have students read the questions aloud or silently. Encourage students to predict what the section will be about.

A great water festival celebrated the Grand Canal's completion in the seventh century. Today, junks and barges still travel its length.

heavy metal coins of Europe. Chinese houses were heated with coal. In some areas the Chinese used coal to heat bath water at a time when few Europeans ever bathed.

China's emperor, a Mongol named **Kublai Khan** (KOO•bluh KAHN), held court in a palace filled with gold, jewels, and silks. According to Polo, the building was so large that the dining room could hold 6,000 guests. The palace was decorated with paintings and sculptures of dragons, birds, horses, and lions.

All this especially surprised Marco Polo. He knew that only a short time before, the Mongols had been rough nomads in Central Asia. Kublai Khan's grandfather, **Genghis** (JENG•guhs) **Khan,** had led an army of Mongol nomads through the Great Wall to conquer North China. They were an example, however, of how the Chinese have always civilized even their conquerors. Rulers might change, but the values of Chinese civilization would survive.

Marco Polo's reports of his Chinese adventures were at first not believed. Later, however, Polo's book sparked European interest in China. As a result, traders sought routes to the east, or

Technology Gunpowder was made in China beginning around the seventh century A.D. It was used only for fireworks before the eleventh century. Until about that same time, compasses were used only in religious rites, not in navigation. *Transfer*

Discuss Marco Polo's visit to the Mongol court.

Q

- **Who was the emperor of China when Marco Polo visited?** (Kublai Khan)
- **What did Marco Polo see when he visited the court of Kublai Khan?** (a palace filled with gold, jewels, and silks, a dining room big enough for 6,000 guests, and paintings and sculptures of dragons, birds, horses, and lions)
- **From where did Kublai Khan's ancestors come?** (Central Asia)

Point out that the Mongols in China, like the Moguls in India, were outsiders who conquered the native civilization without changing it much. The Mongols attempted to set themselves up as a separate class above all the Chinese. They did not wish to integrate with the local population. The Mongols, unlike the Chinese emperors, welcomed traders and other visitors from Europe and the Middle East.

Geography The land route that Marco Polo traveled on his four-year journey to the courts of China was part of what Westerners came to call the Silk Road. The Silk Road extended from Rome to Byzantium to Persia and across western and northern China. It was widely used as a trade route until sailing ships replaced camel caravans.

Background

Marco Polo, a citizen of Venice, Italy, was born about 1254. He visited Asia in 1271 with his father and uncle, who were traders, and spent about 25 years there. He was made a prisoner of war by the Genoese soon after his return to Venice, and he dictated the story of his travels to a fellow prisoner. The resulting book created a sensation and aroused great interest in the Far East. Many people regarded Marco Polo's story as a fantasy, but history has supported most of his claims.

Background

In Marco Polo's time, Beijing was called Tatu. The Mongol emperors made it the administrative capital of China. It was an important trading and military center for over a thousand years before that. Its present name, given about 500 years ago, means "Northern Capital." Beijing has been the capital of China, with few interruptions, for over 700 years.

Use **Geography Activity,** pages 31–32. (See TE pp. 396E–396F.)

Background

Genghis Khan became leader of the Mongol tribes in 1206 and launched his attack against China five years later. The Mongols controlled most of northern China by the time of Genghis's death in 1227. Kublai Khan carried the conquest into southern China. The Chinese finally drove out the Mongol dynasty in the 1360s.

Discuss the arrival of European traders in China.

Q

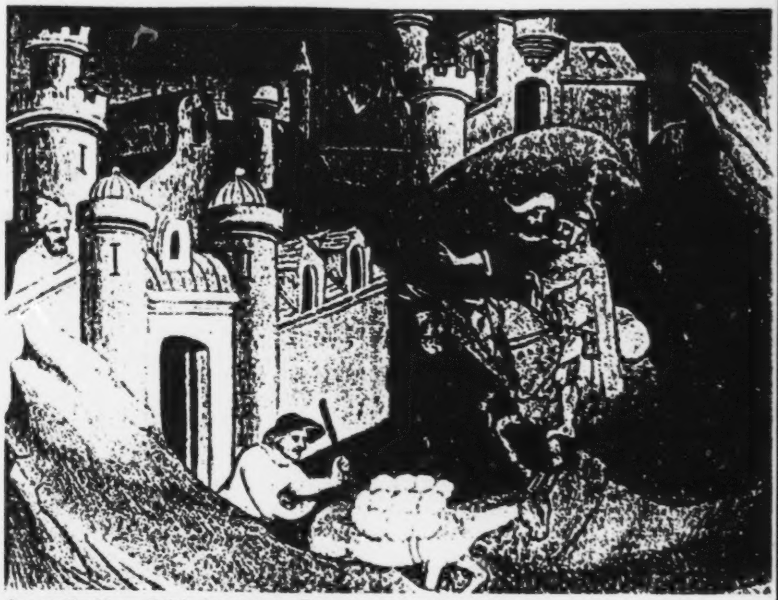
- **When did the Portuguese first land in China?** (in 1514)
- **Where did they later establish a trading post?** (in the port of Macao)
- **What dynasty ruled China at that time?** (the Ming dynasty)
- **Were the Chinese anxious to trade with Europeans at that time? Why or why not?** (no, because they still considered China to be the center of the Earth)

Begin a discussion of the Manchu dynasty. Explain that the Manchus began to take control around 1650. By the 1800s their conquest was complete.

Q

- **From where did the Manchus come?** (Manchuria)
- **What problems related to survival did China face during the Manchu dynasty?** (drought and famine)
- **What demands were made by European nations at this time?** (that China allow them to trade freely and to sell opium to Chinese laborers)

Economy Britain's East India Company monopolized the tea trade between 1600 and 1858. It introduced teas from India and China, where tea originated, to England and colonial America. Tea replaced coffee in England as the favorite drink. To keep control of the profitable tea trade, Britain passed the Tea Act of 1773, which brought about the Boston Tea Party and a subsequent decline in tea's popularity in the Americas.



Amazed by Marco Polo's descriptions, Europeans of the 1300s tried to picture how the Orient might look. In a painting from the *Book of Marvels*, an artist has imagined Beijing's splendor and its strangeness.

the **Orient,** as it was called. By 1514 the Portuguese had made their first landing. In 1557 they set up a trading post in the port of **Macao** (muh•KOW), near Guangzhou. In general, China's rulers, who were now known as the Ming dynasty, kept the Europeans in a few port cities. To them China was still the center of the Earth and they had no need for Europeans.

The Manchus

By the 1800s new invaders from **Manchuria,** known as **Manchus,** had taken control of China. While some of the early Manchu leaders ruled China well, later emperors weakened. In addition China faced increasing problems from drought and famine. The Chinese lost faith in their rulers.

Meanwhile European nations grew more powerful. They insisted that China allow them to trade freely in China. The British especially wanted the right to sell their Indian **opium** to China's laborers. With the huge profit from this dangerous drug, the British could buy Chinese tea.

The Manchus at first tried to stop the opium trade. When the British declared war, the Manchu leaders gave

Background

Opium is an addictive drug that is quite dangerous. The brief Opium War between the British and the Chinese began in 1839. The Manchus wanted to stop the opium trade, not because they cared about the great harm done by the drug to their people, but because the large-scale purchase of opium drained silver from the country. Opium smoking had become widespread in China in the seventeenth century.

Background

Sun Zhong shan (Sun Yat-sen in the old spelling) was born in 1866 into a poor farming family. He became exposed to Western ideas when he emigrated to live with his brother in Hawaii in 1879. His political doctrine focused on his Three Principles of the People: nationalism, democracy, and economic security.

Jiang Kai-shek took part of his military training in Japan and admired the spartan lifestyle of the Japanese army. Jiang became a close friend of Sun Zhong shan. Sun Zhong shan, Jiang Kai-shek, and most other Nationalist leaders were strongly influenced by Western education and ideas.

in. They signed treaties giving not only the British but also the French and the Americans special trading rights in China. Each nation then set up trading posts in China. Foreign merchants refused to respect Chinese laws or to pay Chinese taxes. They hired Chinese laborers at low pay to work in factories they owned.

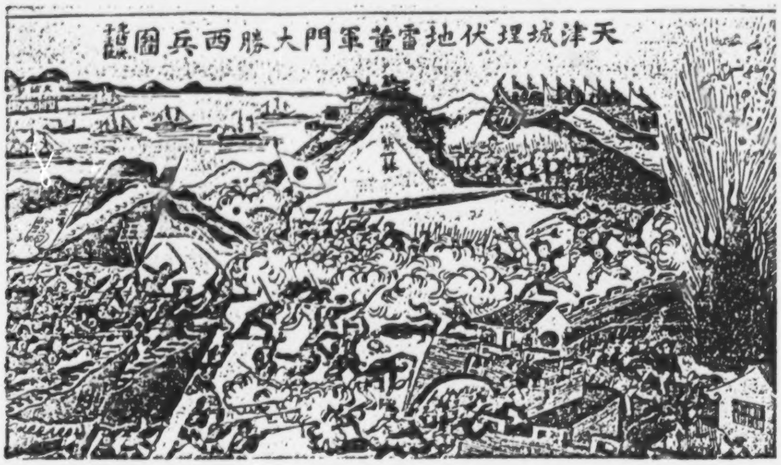
All these abuses led to rebellions inside China. Each time British and American support helped the Manchus control the rebels. Throughout this violent period, the last Manchu rulers were spending government money on themselves. Meanwhile China's people suffered. Millions starved or died in famines and floods or from spreading diseases. The Manchu government grew weaker.

In 1894 the Japanese declared war on China. They seized the Chinese island of Formosa, which later became known as **Taiwan.** By that time China was controlled by more than British, French, and Americans. Germans, Russians, and Japanese were ruling parts of the land, too. China was totally overrun by foreigners.

Chinese Nationalism

Believing that the Manchus had lost the Mandate of Heaven, the Chinese people began to support a group called the **Nationalists.** Fighting in many parts of China, the Nationalists pledged to free China from foreign rule. The leader of this political party was a doctor named **Sun Zhong shan.** By 1912 his followers had driven out the last of the Manchu rulers, and Sun Zhong shan became president of China. His goal was to make China a republic.

The Boxers, fierce warriors who claimed they couldn't be harmed by bullets, used cannons and dynamite to try to drive foreigners from China in 1900.


天津城埋伏地雷董軍門大勝西兵圖

Continue the discussion of the Manchu dynasty.

Q

- **Which nations were given special trading rights by the Manchus?** (Britain, France, and the United States)
- **Why was this a bleak period in Chinese history?** (Foreign merchants in China refused to respect Chinese laws or to pay Chinese taxes. Chinese laborers hired by foreigners were poorly paid, and Manchu rulers spent government money on themselves instead of on the people, who were dying in famines and floods or from diseases.) *Generalize*

Help students analyze the role of Europeans in China. Point out that for the most part, Chinese lands were never made into colonies, as lands in Africa, India, and the Americas were. Europeans were more interested in economic gain than in governing the Chinese. However, even indirect control was irritating to the Chinese, who had long regarded themselves as superior to all other peoples. *Challenge*

Q

- **How does the picture on this page show the way some Chinese felt abou foreigners?** (It shows that they had fierce dislike of foreigners and that they wanted to kill them all or drive them out of China.) *Apply*

Begin discussing Chinese nationalism.

Q

- **Who were the Nationalists?** (peopl dedicated to freeing China from foreig rule)
- **Who became the leader of this party** (Sun Zhong shan)

Reinforcement and Enrichment Activities

RESEARCH/ACTING (Easy) Tell students to find out more about Marco Polo's visit to China. Then have them prepare a dramatic skit based on Polo's adventures, or have them record a short radio play based on scenes that took place during Marco Polo's travels.

RESEARCH/REPORT (Average) Have students find out more about Genghis Khan and his conquests. Ask them to outline a report on the Mongol leader's background and rise to power, and on what lands he attacked, how his soldiers fought, why his army was so effective, and how he treated conquered peoples.

RESEARCH/ORAL REPORT (Advanced) One of the largest rebellions against foreigners in China was the so-called Boxer Rebellion of 1900. Many other groups joined the uprising, which was secretly supported by the conservative Manchu government. Have students find out more about the Boxer Rebellion. Ask them to report on the causes of the rebellion, why it was called the Boxer Rebellion, the groups that supported it and their reasons for rebelling, the events of the rebellion, and the reaction of the European powers. Students might present oral reports in the form of a news report at the time of the event.

Reteaching

WHO'S WHO? Have students create a "Who's Who?" poster that identifies Marco Polo and shows examples of what he saw in China. Display the posters in the room.

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Discuss the early years of the Nationalist government.

Q

- **Who led the groups that threatened the government?** (warlords)
- **Who controlled most of China's resources then?** (foreign governments)
- **Who took control of the Nationalist party after the death of Sun Zhong shan?** (Jiang Kai-shek)

Discuss the Chinese Communists. Point out that they struggled against the Nationalists for 20 years and eventually won.

3 CLOSE

Summary Have students discuss whether they think the Chinese people were better off after the Nationalists took control of the government.

Evaluation To assess students' understanding of the section, have them answer the following questions.

1. **What Italian visited the Chinese court in A.D. 1275?** (Marco Polo)
2. **What are three things that Marco Polo found impressive during his visit to China?** (Acceptable answers include: the Great Wall; mail service; busy cities; junks on the Grand Canal; gunpowder; compasses; paper money; coal-heated homes; elaborate palaces)
3. **What problems did China face under Manchu rule?** (drought, famine, foreign interference, rebellions, and wars)
4. **Who were the Nationalists?** (a group that pledged to free China from foreign rule)
5. **Who were two leaders of the Nationalist Party?** (Sun Zhong shan and Jiang Kai-shek)

Independent Practice: Use **Activity Book,** page 101. (See TE p. 396E.)

Jiang Kai-shek, in military dress, visits a school. One goal of the Nationalist government was to improve China's educational system.

The new government did not succeed in unifying China. During the last days of Manchu rule, small armies had arisen in many parts of China. They had divided the land among themselves. Led by bandit chiefs called **warlords,** these groups threatened the weak government. At the same time, foreign governments continued to own most of China's resources.

When Sun Zhong shan died in 1925, a young general named **Jiang Kai-shek** (jee•ANG KY•SHEK) took control of the Nationalist party. The Western powers supported him, for he promised to protect their interests in China. Jiang Kai-shek also had the support of the wealthy Chinese landlords.

Jiang Kai-shek successfully led a large army to rid the nation of its warlords. Later he commanded the army in battle against the Japanese, who invaded China again in 1937. The Japanese invasion of China was the beginning of World War II in Asia.

From 1925 until after World War II, Jiang Kai-shek also fought a group of Chinese who called themselves Communists. After more than 20 years of war, it was the Communists who triumphed.

Reading Check

1. **Why was the Great Wall built?**
2. **Name three things that amazed Marco Polo in China.**
3. **Why did the Chinese rebel against the Manchus?**

Think Beyond **Why do you think many Chinese supported the Nationalists rather than another dynasty?**

Answers to Reading Check

1. The Great Wall was built to protect China against invaders from the north. (p. 408)
2. Things that amazed Marco Polo in China included the Great Wall, Chinese cities, the mail service, the Grand Canal, gunpowder, compasses, paper money, coal heating, and Kublai Khan's palace. (pp. 408–409)
3. The Chinese rebelled against the Manchus because the Manchus allowed Europeans too much power in China, spent government money on themselves, and did not help China's suffering people. (p. 411)

Think Beyond—Critical Thinking

Answers will vary but should demonstrate an awareness that the previous dynasty had been corrupt and had not placed the needs of the people first. (Making Inferences/Inferring)

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Reading for a Purpose

Look for these important words:

Key Words
- Long March
- communes
- Great Leap Forward
- Red Guards
- Cultural Revolution
- Four Modernizations
- quotas

People
- Mao Zedong

Places
- People's Republic of China

Look for answers to these questions:
1. How did Mao Zedong gain control of China?
2. What changes did Mao make in China?
3. How did the Cultural Revolution affect China?
4. How has China's attitude toward the West changed in recent years?

4 The Communists: Change from Within

Jiang Kai-shek hoped to build a strong nation with the help of business leaders and foreign allies. China's Communists opposed Jiang Kai-shek. Like Communists everywhere, they hoped to win support from factory workers. In cities such as Shanghai, they led workers in revolt against the government. The revolution was unsuccessful until one communist leader named **Mao Zedong** proposed another plan. He knew that most of China's people were peasants. Mao Zedong would try to win them over to revolution and communism.

Mao Zedong

As a youth, Mao lived like millions of other Chinese peasants. His family shared a plain, mud-walled house with another family. Difficult problems threatened their village. Landlords squeezed all the extra money they could out of the peasants. Troops shot into a mob begging for rice. Outlaw bands demanded that whole villages pay them ransom.

During this time, Mao's family learned to depend only on itself. No government would help them. On its land the family raised rice and pigs. Mao fed the animals, carried fertilizer to the fields, and planted rice seedlings in the flooded soil. Mao was not interested in farming, however. He yearned to continue his education. Mao's family was more prosperous than most peasant families. Mao felt his family could run the farm without his help. Against protests from his father, Mao left home to go to school.

While in school, Mao wrote political articles. It seemed to him that China's government should do more for its suffering people. A new hero was needed,

Reading for a Purpose

Preteaching Vocabulary

List the entries under Key Words on the chalkboard and pronounce them.

Point out the similarity between the words *commune* and *community*. Explain that a commune in China is a community of workers, either farm or factory, whose work is controlled by the government.

When discussing the *Red Guards*, remind students that red is the color usually associated with the Communist party.

Review the various uses of the term *revolution*. Compare its meaning in *Cultural Revolution* with that in Industrial Revolution, agricultural revolution, French Revolution, and Russian Revolution.

Prereading Strategies

A preview of the questions will help students build on prior knowledge and set purposes for new learning. Have students read the questions aloud or silently. Encourage students to predict what the section will be about.

CHAPTER **13** Section 4
(pages 413–419) 2 days

Objectives

Students will
1. contrast Mao Zedong's political beliefs with those of Jiang Kai-shek
2. name two good things and two ba[illegible] things that Mao's government did
3. explain China's changing policy toward the West in the late 1960s

1 FOCUS

Motivation Have students recall from Chapter 8 the ideas of Karl Marx and communism as practiced in the Soviet Union.

Purpose This section describes Chin[illegible] under the Communists. This will help students understand how great changes in China have affected its people.

2 TEACH

Discuss the Communist opposition to Jiang Kai-shek.

Discuss Mao Zedong's appeal to th[illegible] peasants. Point out that China's peasants had been helped very little by the Nationalists, and many were still starving, just [illegible] they had been under the Manchus.

Q

- **Why would Mao's background ma[illegible] him likely to turn to peasants for su[illegible]port?** (Mao came from a peasant family.)
- **What problems did Mao's village face?** (landlords squeezing money out of pea[illegible]ants, hunger, cruel government troo[illegible] and outlaw bands demanding ransom)

Discuss the communist revolution in China. Point out that the revolution, and some degree of civil war in China, went on for more than 20 years, though the Communists and the Nationalists united to some extent to fight the Japanese in the late 1930s.

Q

- **Who did Mao think should own the land farmed by the peasants?** (the peasants themselves)
- **Why did the peasants of China support Mao rather than Jiang?** (Mao's army helped the peasants plant and harvest crops and divided land among them.)
- **What was the name given to the communist retreat that began after their defeat in 1934?** (the Long March)
- **After World War II, who gained control of the countryside in China?** (Mao's communist army)
- **Why did many Chinese lose respect for the Nationalist government?** (It showed no concern for the poor, while government officials were growing rich.)

Mao moved with communist troops across the countryside of the Shanxi province in 1947. The Nationalist army, better equipped but discouraged, later surrendered to Mao's popular forces.

someone like Sun Zhong shan, who would throw out the foreigners and help the poor.

Mao believed that the peasants together should own their resources. In 1921 he helped to form the Chinese Communist party. He urged the nation to accept a communist form of government. In taking this view, Mao directly opposed Jiang Kai-shek. Unlike Mao, Jiang believed strongly in China's old ways—individual ownership of property and the order and duty taught by Confucius. Mao began to build an army.

The Communist Revolution

Slowly Mao's followers won the support of millions of Chinese peasants. While other armies had often stolen their food and property, Mao's army helped the peasants to plant and to harvest crops. In the areas that they controlled, they took land away from landowners and shared it among the peasants.

Jiang's forces were victorious at first. In 1927 they destroyed communist forces in Shanghai. In 1934 the Nationalist army surrounded communist troops in southeast China. About 100,000 people managed to escape. They marched 6,000 miles (9,654 km) with Mao to safe mountain caves in the northwest. Only 8,000 survived what became known as the **Long March.**

After World War II, however, Mao became stronger. More and more peasants joined his army, while others supplied it with food, clothing, and weapons. Mao's army took control of the countryside. Jiang's weakening army concentrated in the cities. Jiang had lost the support of the peasants, however. The Nationalist government showed no concern for the poor, while government officials grew rich.

Background

During the years 1930 to 1934 the peasant Red Army did well against Jiang Kai-shek's army units by using Mao Zedong's tactics: when Jiang's forces advanced, Mao's units retreated; when Jiang's forces made camp, Mao's units harassed them; when Jiang's forces were unprepared for battle, Mao's forces attacked; when Jiang's forces retreated, Mao's forces chased them.

In late 1934, however, an outsider sent by Comintern, the international communist organization run by the Soviet Union, took command of the Red Army in China. Within a short time the soldiers of the Red Army found themselves surrounded by Jiang's forces.

Mao then reasserted his leadership and ordered a strategic withdrawal. On October 16, 1934, 100,000 of the troops broke through the Nationalists' encirclement and reached temporary safety at Kweichow. There Mao was made chairman of the Chinese Communist party, and the Long March was organized.

During the months that followed, Mao and his followers marched through snowfields, swamps, jungles, and forests. They crossed 24 rivers and 18 mountain ranges. Nationalist troops tried to stop the retreat at many points and attacked the Red Army time and again. Hundreds of skirmishes and several major battles were fought. Starvation and extreme thirst made the journey even more cruelly painful. Thousands perished along the way. Finally, more than a year later, the survivors arrived in northern Shensi province, not far from the southern edge of the Gobi desert region.

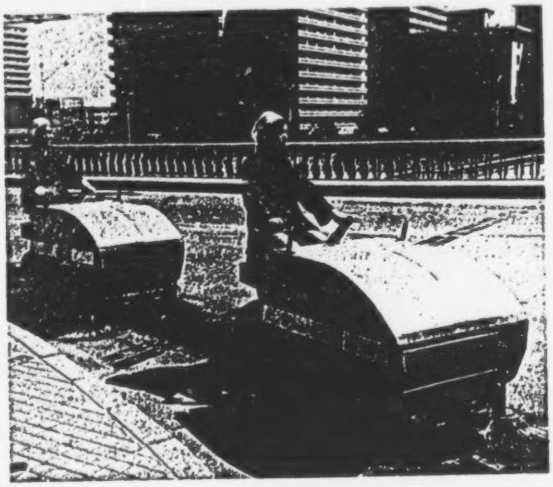
In October 1949, Mao established a communist government in China, with Beijing as its capital. He called it the **People's Republic of China.** Jiang and his supporters fled to the island of Taiwan and set up a government there. Both governments claimed to be the official rulers of the Chinese. Actually, Mao and his followers ruled China. Jiang ruled a small island off China's coast.

Communism in China

As head of the new government, Mao was looked upon by many with the same awe as the emperors of the past. Mao wanted this support because he wanted to change more than China's government. He wanted to change the people themselves. The result, Mao believed, would be a better China and a better world.

China became a communist state. Mao divided the country into small districts. In each one the people ran the factories and farms in which they worked. However, the central government really controlled each district. Anyone who disagreed with the communist program was punished, imprisoned, or put to death. Many millions of Chinese were killed.

With this control, the new government tried to solve many of the problems that had troubled China in the past. Teams of laborers cut roads over high mountains and built needed flood-control projects. With help from the Soviet Union the Chinese rebuilt war-torn factories and farms. In spite of a growing population, the Chinese began to produce enough food to prevent famine. The government supplied everyone with housing, simple clothing, and medical care.



Chinese women clean the streets in a modern part of Beijing. New apartment buildings make room for the city's large population, but housing is still in great demand.

Discuss the beginnings of the People's Republic of China.

Q

- **When did Mao and the Communists gain control of the government of China?** (in October 1949)
- **What happened to Jiang Kai-shek and his followers?** (They fled to the island of Taiwan.)

Discuss the two governments of China. Have students consider what problems the presence of two governments claiming the same land might present for the governments of other countries. (Possible answer: Other countries would have to choose which of the two governments to recognize as legitimate.) *Transfer*

Discuss communism in China.

Q

- **How did Mao change China's government?** (He divided the nation into small districts in which the local people ran the farms and factories, and he established a strong central government that controlled the local districts.)
- **What happened to people who disagreed with Mao's communist program?** (They were punished, imprisoned, or killed.)

Discuss the Communists' efforts to solve China's problems.

Q

- **What kinds of construction projects were undertaken?** (road building, flood control, and reconstruction of factories and farms)
- **What things did the government supply to all people?** (housing, simple clothing, and medical care)

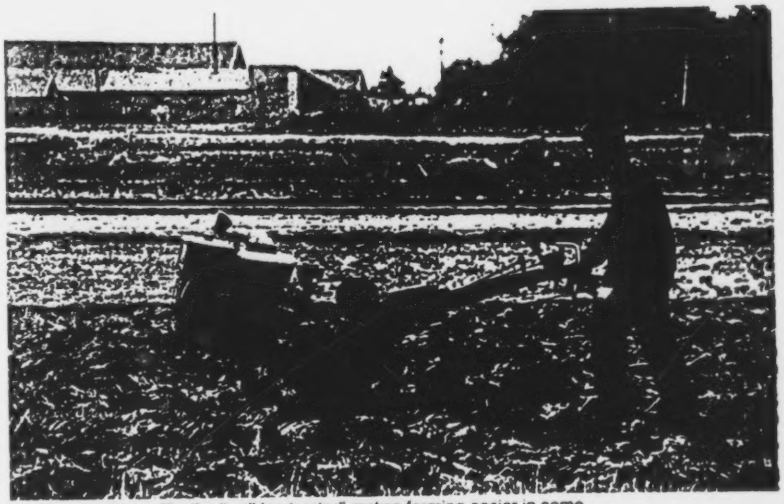
Background

The government established on Taiwan by Chinese Nationalists was called the Republic of China. Despite the communist revolution, the Republic of China continued to occupy China's seat in the United Nations. Then, in 1971, the UN expelled the Nationalists and admitted the People's Republic. The Nationalists, anticipating the UN's move, had already decided to withdraw from the organization. The United States ended diplomatic and military ties with the Republic of China and officially recognized the communist government of the People's Republic in 1978 (see page 418). Yet the United States continues to maintain commercial relations with Taiwan. The Republic of China still considers itself to be the true government of the Chinese people. It has rejected repeated suggestions by the People's Republic to discuss reunification.

Discuss the problems created by Mao and the Communists.

Q

- **Did the peasants of China get to own their own farmland under the Communists? Why or why not?** (No, the government became the owner of all land, and many peasants were forced to live and work on government-run communes.)
- **How productive were China's farming communes?** (not as productive as the government had hoped)
- **What program was launched in the late 1950s in China?** (the Great Leap Forward)
- **How productive were the backyard furnaces for steel production?** (not productive at all)
- **How did Mao react to government leaders who used methods different from the ones he proposed?** (He attacked their methods and called on the army and the Red Guards to block these opponents.)



Modern machinery like the "walking tractor" makes farming easier in some parts of China. Older, ox-driven plows are also in use.

Though Mao's government solved some problems, it also created many new ones. Mao seemed to believe that the millions of Chinese peasants could do anything if they were united. He was wrong. Peasants had long waited to get land of their own. Instead, many were settled on **communes,** government-run farming communities with shared housing and work. Most communes failed to produce as much as the government had planned.

In 1958 Mao ordered the Chinese people to produce steel in furnaces in their backyards. This command was part of a program called the **Great Leap Forward.** If it worked, Mao believed, China would soon overtake other nations in steel production. The peasants were not able to produce much steel in their small furnaces. Like many others, this experiment of Mao's proved to be a mistake.

Other communist leaders used more proven ways of planning. They offered workers and peasants extra rewards for good production. During the early 1960s Mao attacked these methods as a return to the old China. He said that many government officials were becoming privileged like the old Mandarins. Moreover, Mao disliked any criticism of his rule. To block his opponents, he called on his followers in the army and among students. The students formed a group called the **Red Guards.**

The Cultural Revolution

Beginning in 1966 the Red Guard attacked any signs of old beliefs i China. They destroyed temples an family altars. They beat and often murdered people suspected of opposing Mao. They severely criticized anyone who accepted the ideas of Confucius. Only the thoughts of Mao were acceptable. On buildings and bridges the Red Guards raised pictures of Mao several stories high.

The attack on old beliefs in China was called the **Cultural Revolution.** While it went on, progress in China nearly stopped. Schools were closed because the Red Guards forced teachers to go to work beside peasants in the fields. Most research was halted and some factories closed. Many officials were removed from their jobs and publicly shamed.

A fatherly portrait of Mao decorated Tien-An-Men Square in Beijing, the capital.

我们不但善于破坏一个旧世界，我们
还将善于建设一个新世界。
毛泽东

Students recited Mao's teachings, which were printed in little red books.

The Cultural Revolution lessened Mao's popularity among the Chinese. It harmed innocent people and tried to destroy Chinese ways that had outlived many different rulers. Soon after Mao's death in 1976 the Chinese began to attack his reputation. In 1980 the Chinese government announced that the nation owed much to Mao but that his mistakes had been costly.

China Today

Mao's death triggered a power struggle among communist leaders. A group of moderates eventually gained control. They favored encouraging a new openness in Chinese life and moving China's economy ahead.

The Chinese had seen a change in their country's strict policies even before Mao's death. During the late

Discuss the Cultural Revolution. Poi out that the Red Guards used destructio and violence to make Mao's control of China absolute.

Q

- **How did the Cultural Revolution make progress difficult?** (It closed schools and factories, halted research, and r moved many officials from their jobs.)

Discuss the end of Mao's period of rule.

Q

- **Why did many people dislike the Cultural Revolution?** (It harmed innocent people and tried to destroy ancie Chinese ways.)
- **When did Mao die?** (in 1976)

Biography Jiang Qing, Mao's widow, wa jailed as a traitor following a power strugg in China to replace Mao's governme Referred to as the "Gang of Four," she and three associates had tried to continue the unpopular Cultural Revolution after Ma death.

Begin discussing China today.

Q

- **Who gained control of China after Mao's death?** (a group of moderates)
- **What changes did they favor?** (enco aging a new openness in Chinese life a moving China's economy ahead)

Background

The Cultural Revolution lasted until abou 1969. Since that time, China's government has allowed people to carry out research that does not conflict with communist ide . The government has also returned to an attitude of respect toward some aspects of the Chinese past. For example, the government has sponsored archaeological exca vations, such as that of Shi Huangdi's to (see the Background on page 408). Chinese artists and craftspeople have made jade carvings, porcelain, and other works of a that imitate ancient styles or modify thos styles to show themes more in accord w communist ideology, such as peasants at work.

Use **Cross-Curriculum Activity,** pages 25–26. (See TE p. 396G.)

Continue the discussion of modern China.

Q

- **How did relations between the United States and China change during the 1970s?** (Richard Nixon became the first American President to visit China. President Jimmy Carter announced that the United States would recognize the communist government as China's legal government.)
- **What was the Four Modernizations program?** (a plan to encourage growth in China's economy; it included setting quotas of goods to be produced and allowing farmers and factory managers to sell any extra.)

Discuss the ways in which China's government still strictly controls its people's lives, despite some attempts at modernization.

Q

- **What effects did the new openness of the 1970s and 1980s have on the Chinese people?** (It gave many a taste of freedom and led to protests calling for further reforms.)
- **How did the Chinese government react to these demands?** (The government began a brutal crackdown in which thousands of protesters were killed, thousands more arrested, and many executed.)

1960s China hinted that it wanted new allies and trading partners. Soon artists and scholars from Western nations were welcomed in China.

In 1972 Richard Nixon became the first American President to visit China. In 1978 President Jimmy Carter announced that the United States would recognize the communist government as China's legal government. Before then the United States had dealt only with the government in Taiwan.

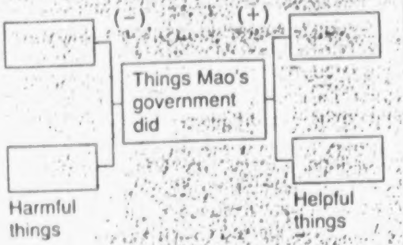
In the late 1970s Chinese leaders took action to encourage growth in the country's ailing economy. They began the **Four Modernizations** program. Under this program the government set **quotas**, or required amounts, of goods to be produced. Farmers and factory managers could then sell any extra goods and keep the money for themselves or their factories.

Yet even the moderates still believed that they could solve China's problems by controlling people's lives. People had little say in decisions about the work they would do or where they would live. Education was made available to more people than before, but it remained under government control. To help control population growth, the government urged families to have only one child.

Silk spinning has been an important industry in China since ancient times. Today factory-made silk is one of China's leading exports.

Reteaching

GRAPHIC ORGANIZER Have students review the section and complete the graphic organizer below.



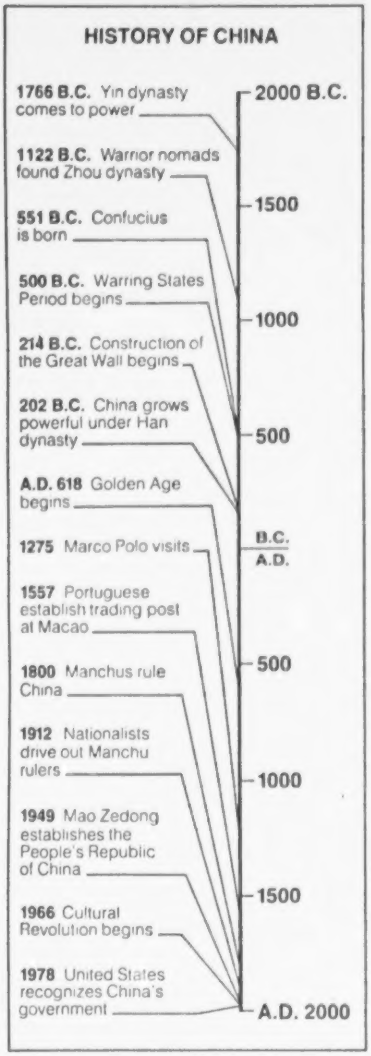
Reinforcement and Enrichment Activities

CONSUMER RESEARCH (Easy) Have students identify and list at least three items sold in local stores that were made in China. Have students evaluate, to the best of their ability, the quality and attractiveness of these products.

COMPARING AND CONTRASTING (Average) Invite students to review appropriate text material and then compare the People's Republic of China to the Soviet Union in terms of history, foreign policy, economic policy, politics, human rights, and so on. Have students write at least five pairs of statements showing similarities and differences between China and the Soviet Union.

WRITING (Advanced) Encourage students to locate magazine articles on rural China today to learn more about the daily life of peasants. Have them think about the sights, sounds, and events experienced by young people in the villages and on the farm in rural China. Have them write short stories or poems telling about these experiences.

Use **Critical Thinking Activity,** pages 28–30. (See TE pp. 396F–396G.)



The new openness of the 1970s and 1980s, however, had given many Chinese a taste of freedom. More goods were available than ever before. People wore Western-style clothing. Students learned English. More books were published—even ones that criticized the government.

In 1988 and 1989 thousands of Chinese marched in a series of peaceful protests calling for further reforms and more freedom. The protests were led largely by university students.

At first it was uncertain how much change Chinese leaders would allow. Soon, however, it became tragically clear that the moderates no longer controlled the government. In June 1989, government forces attacked student protesters in Tien-An-Men Square, in Beijing. Thousands were killed. Thousands more around the country were arrested. Many were executed.

This brutal crackdown shocked people around the world. Many governments protested the crackdown by stopping trade and cutting other ties with China. It seemed unlikely, however, that China's harsh new restrictions would ease any time soon.

Reading Check

1. From which group of people did Mao Zedong hope to win support?
2. Where did Jiang Kai-shek set up his government after leaving mainland China?
3. What caused Mao Zedong's loss of popularity? Why?

Think Beyond What effects do you think the 1989 crackdown may have had on China's development?

Answers to Reading Check

1. Mao Zedong hoped to win support from the peasants. (p. 413)
2. Jiang Kai-shek set up his government on the island of Taiwan. (p. 415)
3. Mao Zedong's loss of popularity was caused by the Cultural Revolution, which harmed innocent people and tried to destroy Chinese ways that had outlived many rulers. (p. 417)

Think Beyond—Critical Thinking

Answers will vary but should demonstrate an awareness of the idea that oppression usually results in a slowdown in development. (Drawing Conclusions)

Skill Extender

The timeline shows major events in China's history. Point out that the timeline covers 4,000 years because China has the world's oldest continuous civilization.

You may want to ask these questions:

1. **About how long ago did Confucius live?** (about 2,500 years ago)
2. **Was the Great Wall built before, during, or after China's Golden Age?** (before)
3. **When did Mao Zedong establish the People's Republic of China?** (1949)

3 CLOSE

Summary Have students discuss the changes that communism has brought to the Chinese way of life.

Evaluation To assess students' understanding of the section, have them answer the following questions.

1. **How did Mao Zedong's political beliefs differ from Jiang Kai-shek's?** (Acceptable answers include: Jiang welcomed Western involvement in China's affairs, while Mao did not; Mao helped and sought support from the peasants, while Jiang appealed to the wealthy and the people of the cities; Mao wanted China to adopt a communist form of government, while Jiang believed in individual ownership of property and the order and duty taught by Confucius.)
2. **What two helpful things did Mao's government do for China?** (Acceptable answers include: built new roads; built flood-control projects; rebuilt war-torn factories and farms; grew more food; gave everyone housing, simple clothing, and medical care)
3. **What two harmful things did Mao's government do to China?** (Acceptable answers include: controlled people's lives; imprisoned or killed people who disagreed with Mao; forced people to work on communes; destroyed symbols of the country's past; stopped education during the Cultural Revolution)
4. **When did the United States recognize the communist government of China?** (1978)
5. **How did other nations respond to the government's 1989 crackdown?** (Many stopped trade and cut other ties with China.)

Independent Practice: Use **Activity Book,** page 102. (See TE p. 396F.)

People Make History
Zhou Enlai

Think Beyond—Critical Thinking

Answers will vary but should demonstrate an understanding of the qualities needed to become a successful diplomat. Students might mention patience, firmness, negotiating skills, and a knowledge of political systems and foreign policy. (Judging and Evaluating)

People MAKE HISTORY

Zhou Enlai
1898–1976

▶▶▶▶▶▶▶▶▶▶▶▶▶▶▶▶

"Get up and do something!" Zhou Enlai, then a student in France, wrote these words urging action after a friend died in a labor protest. For the rest of his life Zhou followed his own advice, becoming one of the most influential leaders of this century.

Zhou Enlai was born in Jiangsu Province, in eastern China. He attended schools in China, Japan, and France. As a young man Zhou was keenly aware of the problems within his country. He saw the poverty of the Chinese people and the wealth of their rulers. He recognized the need for China to become an industrialized nation. Eventually Zhou came to believe that communism was the only way for China to change. He soon became a spokesperson for the international communist movement.

In 1931 Zhou joined Mao Zedong's Communist Red Army in its battle against the Nationalists for control of China. He was one of the survivors of the grueling Long March of 1934, led by Mao as an escape from the Nationalist army. After years of fighting, the Red Army won control of China in 1949. When Mao proclaimed the birth of the People's Republic of China, Zhou Enlai stood proudly beside him.

Zhou became China's first foreign minister. His polished negotiating skills were quickly called upon to settle disputes with India, the Soviet Union, and the United States. Polite yet firm, Zhou won grudging admiration from his opponents.

Zhou's work as a foreign minister took him to Asia, Africa, and the Soviet Union. The formal recognition of the People's Republic by the United Nations in 1972 was one of his crowning achievements. Another major success was President Richard Nixon's visit to China, which opened the door to improved relations between China and the United States.

When Zhou died in 1976, millions of grief-stricken Chinese gathered in his honor. They mourned the loss of a leader who had helped bring China to the forefront of the world's nations.

Think Beyond What qualities do you think helped Zhou become such a successful diplomat?

Zhou Enlai (left) with President Nixon in 1972

Background

Though he died before the United States formally recognized the communist government of China, Zhou Enlai is widely credited with making it possible. During President Nixon's visit to China in February 1972, the leaders of the two nations signed a document known as the Shanghai Communique, which helped pave the way toward the establishment of normal relations. Among its provisions, the document said that Taiwan was legally a part of mainland China and that the island's future was to be settled by the Chinese themselves. The question of Taiwan had been the major stumbling block to normal relations with communist China. The United States and China opened diplomatic offices in each other's country in 1973. The United States officially recognized the communist government of China in 1978.

SKILLS IN ACTION

READING A NEWSPAPER

The Parts of a Newspaper

Modern newspapers have a number of parts, or sections. The news sections have stories about local, national, and international events. The editorial section has articles that give opinions about news events. Also in the editorial section are letters from readers. The classified ads list such things as job offerings, houses for sale or rent, and lost and found articles. Other sections may include entertainment, travel, food, and comics.

Newspaper Articles

Read this article. It is a **news article,** one of the three main kinds of newspaper articles.

BRADSHAW ELECTED MAYOR
By JUDY WARREN
CHAMBERVILLE

Chamberville's spirited campaign for mayor ended in a narrow victory for Alice Bradshaw last night. With 99 percent of all precincts reporting, Supervisor Bradshaw's total stood at 40,381 to Mayor Farnold's 39,998. At her rally at Lincoln Hotel, Bradshaw promised "to work for all of Chamberville's citizens."

A news article reports current events in local areas, in the nation, and around the world. A news article tells the facts about an event. The headline is the title of the article. It briefly tells what happened. Often the headline is followed by a byline, which identifies the writer, and a dateline, which indicates where the article originated. The first sentence or paragraph, which is called the lead, states the important facts of the article. It allows readers to find out the important facts quickly. What is the headline of the story you just read? What does the byline tell you? What fact does the lead sentence state?

Feature Articles

A **feature article** entertains readers or gives background information about stories in the news. Features often are written to report the effects of news events or to appeal in some way to readers' emotions. A feature on the election might discuss delays in voting caused by broken machines.

Feature articles may include facts, but they are written more like a story than a news article. Features may be about the main news stories or about such topics as sports, fashion, or science. A feature in the entertainment section might tell how a new movie was made or what a popular actor is like.

Editorials

The third type of article is the **editorial.**

A VICTORY FOR CHAMBERVILLE

Chamberville is fortunate to have Alice Bradshaw as its mayor. Bradshaw showed good sense as city supervisor. As head of the budget committee, she saved our city millions of dollars. The other supervisors say they respect her abilities. We think she will be fair to all of our citizens. We feel that she will make Chamberville a better place to live.

Reading a Newspaper

(pages 421–423) 1 day

Objectives

Students will
1. name three kinds of newspaper articles
2. explain how a feature article is different from a news story
3. explain how an editorial is different fro a news story
4. define and explain political cartoons

1 FOCUS

Motivation Ask students to name as ma parts of a newspaper as they can.

Purpose Students will learn how to re and understand a newspaper and politi cartoons. This information will help them evaluate what they read.

2 TEACH

Discuss the parts of a newspaper. H[illegible]e students examine several newspapers.

Discuss news articles. Explain that [illegible]e lead paragraph of a news article freque[illegible]y tells the *who, what, when, where, why,* and *how* of an event. Have students answer the text questions. (The headline is "Brads[illegible]w Elected Mayor." The byline tells you [illegible]at Judy Warren wrote the article. The lead [illegible]ntence says that Alice Bradshaw won the mayoral election in Chamberville.) *Ge[illegible]alize*

Discuss feature articles. Explain that news articles present facts about events, while feature articles entertain reade[illegible]or give background information.

Discuss editorials.

Q

- **Whose opinion is given in an editorial?** (the newspaper owners' or managers')

Point out to students that the writer of the sample editorial on page 421 approves of Chamberville's new mayor. This is the opinion of this particular newspaper.

Discuss political cartoons. Explain that cartoonists often exaggerate their drawings to make them more humorous. Compare the cartoon drawing of President Reagan with a photograph of the President. Have students point out which features of the President's appearance are exaggerated. Then have students answer the text question about the cartoon. (President Reagan is suggesting a space-age defense.)

Discuss the use of symbols in cartoons. Explain that to understand what the symbols represent, you often need to know some background.

Q

- **What symbols in this cartoon represent Reagan's expert advisers?** (three characters from science-fiction movies) *Apply*

Citizenship Two well-known symbols often are used to represent political parties in the United States. A donkey is the symbol for the Democratic Party and an elephant is the symbol for the Republican Party. *Transfer*

An editorial gives someone's opinion about some item of news. In an editorial the writer usually speaks for the owners of the newspaper. The writer often says "we think" or "we believe." The editorial "we" stands for the newspaper's owners or managers.

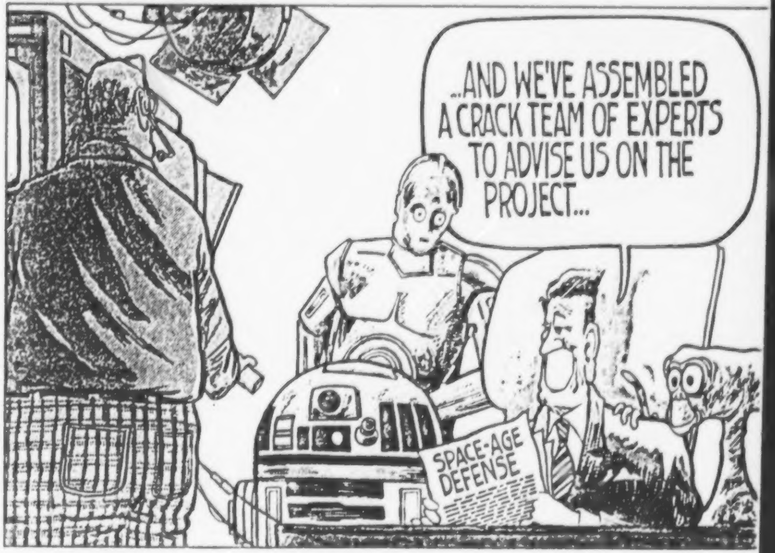
Political Cartoons

Along with editorials, many newspapers publish **political cartoons.** These are drawings that show cartoonists' opinions about political issues and events. Political cartoonists usually express their opinions through humor. Look at the cartoon below, drawn when Ronald Reagan was President of the United States. Notice the title of the speech in President Reagan's hands. According to the cartoon, what kind of defense is President Reagan suggesting?

To appreciate the cartoon, you need to be able to recognize the "team of experts." They are characters from popular movies. The robots are R2-D2 (Artoo-Detoo) and C-3PO (See-Threepio), characters in the *Star Wars* movies. The space **creature** o the right is E. T. (the Extra-Terrestrial) fro the movie of the same name.

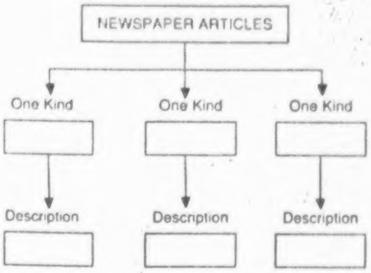
The cartoonist used these make-believe characters as symbols. He believed that the new defense plan was like a science fictio movie, mostly imaginary.

Because the United States is a democ racy, its citizens have the right to expres political opinions like this one. An effectiv political cartoon can help people under stand a particular viewpoint. With a singl drawing and a few well-chosen words, political cartoonist can influence the wa people feel about an issue.


..AND WE'VE ASSEMBLED A CRACK TEAM OF EXPERTS TO ADVISE US ON THE PROJECT...
SPACE-AGE DEFENSE

Reteaching

INFORMATION MAP Have students review the part of the lesson under the heading Newspaper Articles before completing the information map below.

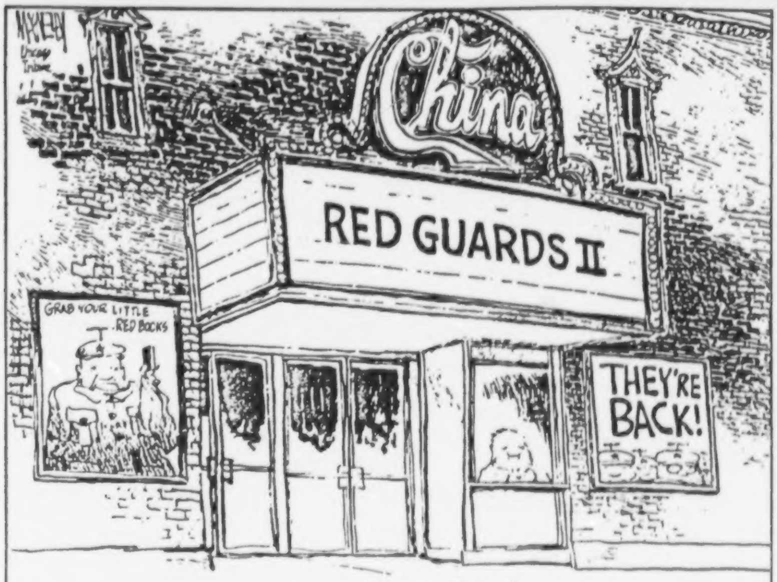


Reinforcement and Enrichment Activities

CLASSIFYING (Easy) Ask students to bring newspapers to class and to select articles from them. Have students classify each article as a news article, a feature article, or an editorial. Ask them to point out features of the article that helped them decide on the classification.

WRITING/ART (Average) Bring several political cartoons to class. Have students write paragraphs in which they explain the meaning of a cartoon and point out the symbols the cartoonist has used to express that meaning. Students might also enjoy drawing their own political cartoons.

RESEARCH/WRITING (Advanced) Ask students to find out more about the history of newspapers or about the way newspapers are written and printed today. You might also have them compare the way news is presented in newspapers and the way it is presented on television news programs. Students might then report their information in the form of news articles, feature stories, or editorials.



Summer Sequel

CHECKING YOUR SKILLS

The political cartoon above was drawn in the summer of 1989, shortly after Chinese government forces attacked protesters in Tien-An-Men Square. Study the cartoon as you read the following description.

A Chinese man is in the ticket booth of a movie theater. The title of the movie playing at the theater is *Red Guards II*. Two posters on the wall advertise the movie. One shows a Chinese leader holding a small book. The leader is saying, "Grab Your Little Red Books." The books contain the teachings of Mao Zedong. The other poster says, "They're Back!" The caption below the cartoon says, "Summer sequel."

Write answers to the following questions about this cartoon. You may want to reread pages 416–419 for help.

1. What country do you think the movie theater represents? How do you know?
2. What were the Red Guards known for during China's Cultural Revolution? In the cartoon, what is the meaning of the movie sequel *Red Guards II*?
3. Why do you think the Chinese leader in the poster is saying, "Grab Your Little Red Books"?
4. What do you think the cartoonist is saying about recent events in China?

Discuss the political cartoon abou China. Explain that it was drawn shortl after the Chinese government's brutal crackdown on dissent in June 1989.

Q

- **What might happen to someone in China who published a political cartoon that criticized the government** (Possible answer: The person woul probably be punished.) *Challenge*

3 CLOSE

Summary Review the lesson by namin various parts of a newspaper and havin students tell what is in each part.

Evaluation To assess students' unde standing of the lesson, have them answ the following questions.

1. **What are three kinds of articles in a newspaper?** (news articles, feature ar cles, and editorials)
2. **How is a feature article different fro a news article?** (A feature article entertains or gives background informatio rather than reporting major events. includes facts, but it is written more like story.)
3. **How is an editorial different from a news story?** (An editorial gives an opi ion, but a news story tells only facts.)
4. **What is the purpose of political cartoons?** (to express opinions through humor, through symbols that stand issues, and through comical drawin that represent political figures)

Answers to Checking Your Skills

1. The movie theater represents China. The word *China* appears on the theater's marquee.
2. The Red Guards were the supporters of Mao Zedong; during the Cultural Revolution they attacked any signs of old beliefs in China and beat and murdered people suspected of opposing Mao. Acceptable answers include: That the brutal oppression of the Red Guards and the Cultural Revolution has returned to China.
3. The little red books contained Mao's teachings. Acceptable answers include: The Chinese leader is saying "Grab Your Little Red Books" because people in China will be forced to support Mao's teachings rather than move toward democratic reforms.
4. Acceptable answers include: China is returning to the brutal oppression of the Cultural Revolution.

You may wish to use **Overhead Transparency 8** and accompanying copying masters to extend this lesson.

Independent Practice: Use **Activity Book,** page 103. (See TE p. 396G.)

CHAPTER

13 Review

Thinking Back

Students may review the important concepts in this chapter by reading the summary statements contained in Thinking Back. Encourage students to work together during this review in preparation for the exercises in Check for Understanding.

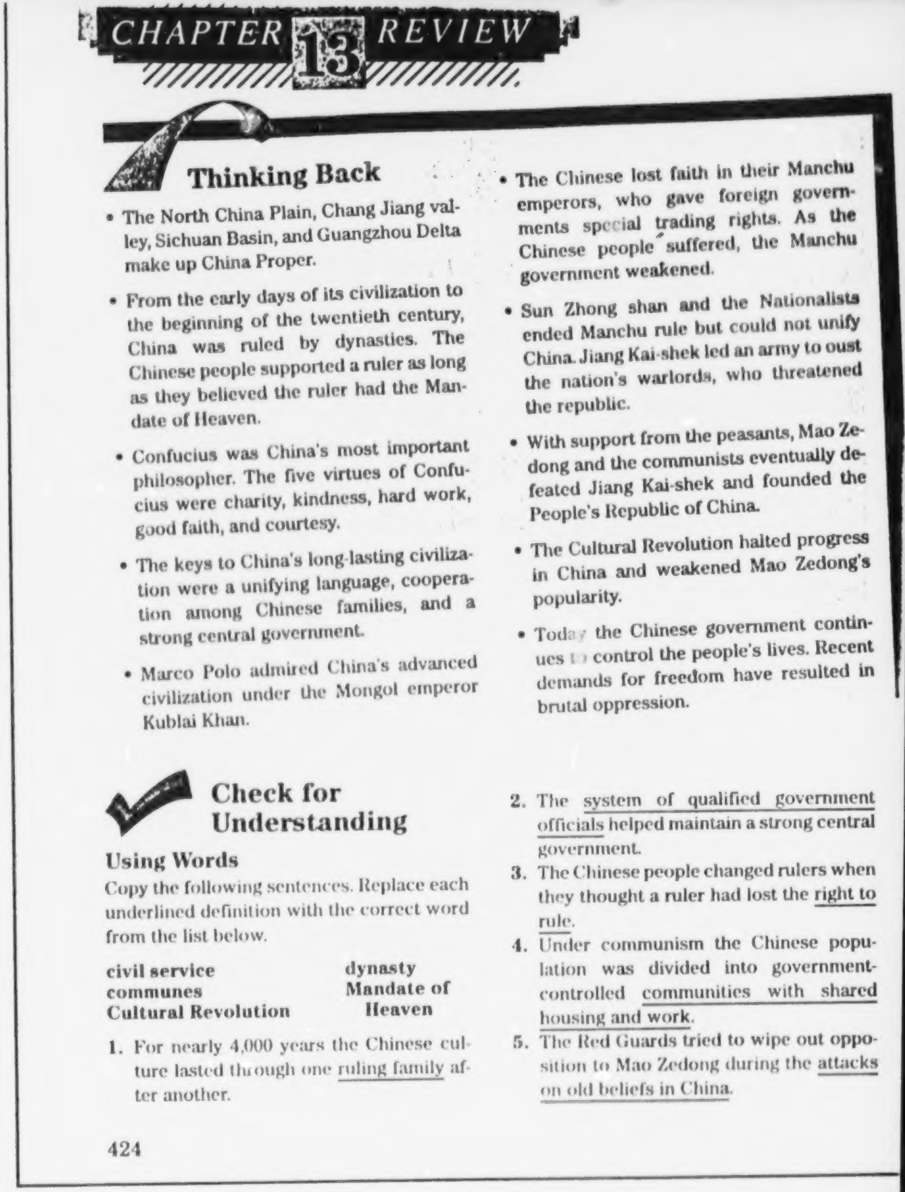
Check for Understanding

Using Words—Answers

1. dynasty (p. 401)
2. civil service (p. 406)
3. Mandate of Heaven (p. 403)
4. communes (p. 416)
5. Cultural Revolution (p. 417)

Reviewing Facts—Answers

1. Most of China's people live in China Proper, which is made up of the North China Plain, the Chang Jiang Valley, the Sichuan Basin, and the Guangzhou Delta. (p. 397)
2. Confucius thought people could become superior by becoming educated and by developing kindness and love. (p. 404)
3. The Nationalists pledged to free China from foreign rule. (p. 411)
4. Mao Zedong's ideas were different from the ideas of Jiang Kai-shek in that Mao did not welcome Western involvement in China, while Jiang did; Mao sought support from the peasants, while Jiang appealed to the wealthy and the people of the cities; and Mao wanted China to adopt a communist form of government, while Jiang believed in individual ownership of property and the order and duty taught by Confucius. (pp. 412–414)
5. Mao Zedong wanted the people to pledge themselves to unselfish cooperation rather than to working for themselves and to substitute communist ideas for those of ancient China or the West. (pp. 415–417)



CHAPTER 13 REVIEW

Thinking Back

- The North China Plain, Chang Jiang valley, Sichuan Basin, and Guangzhou Delta make up China Proper.
- From the early days of its civilization to the beginning of the twentieth century, China was ruled by dynasties. The Chinese people supported a ruler as long as they believed the ruler had the Mandate of Heaven.
- Confucius was China's most important philosopher. The five virtues of Confucius were charity, kindness, hard work, good faith, and courtesy.
- The keys to China's long-lasting civilization were a unifying language, cooperation among Chinese families, and a strong central government.
- Marco Polo admired China's advanced civilization under the Mongol emperor Kublai Khan.
- The Chinese lost faith in their Manchu emperors, who gave foreign governments special trading rights. As the Chinese people suffered, the Manchu government weakened.
- Sun Zhong shan and the Nationalists ended Manchu rule but could not unify China. Jiang Kai-shek led an army to oust the nation's warlords, who threatened the republic.
- With support from the peasants, Mao Zedong and the communists eventually defeated Jiang Kai-shek and founded the People's Republic of China.
- The Cultural Revolution halted progress in China and weakened Mao Zedong's popularity.
- Today the Chinese government continues to control the people's lives. Recent demands for freedom have resulted in brutal oppression.

Check for Understanding

Using Words

Copy the following sentences. Replace each underlined definition with the correct word from the list below.

civil service	**dynasty**
communes	**Mandate of Heaven**
Cultural Revolution	

1. For nearly 4,000 years the Chinese culture lasted through one ruling family after another.
2. The system of qualified government officials helped maintain a strong central government.
3. The Chinese people changed rulers when they thought a ruler had lost the right to rule.
4. Under communism the Chinese population was divided into government-controlled communities with shared housing and work.
5. The Red Guards tried to wipe out opposition to Mao Zedong during the attacks on old beliefs in China.

424

Reviewing Facts

1. Where do most of China's people live?
2. In what ways did Confucius think people could become superior?
3. What group pledged to free China from foreign rule?
4. How were Mao Zedong's ideas different from the ideas of Jiang Kai-shek?
5. How did Mao Zedong want to change the Chinese people?

Thinking Critically

1. Early civilizations in Mesopotamia and China grew up in fertile farm areas that were surrounded by less-rich lands. Attacks from nomads in these poorer lands led the farming peoples to unite. Explain how and why this might have happened.
2. Mao Zedong tried to stamp out the ideas of Confucius. Why do you think some new leaders try to get rid of old ideas?

Writing About It

Imagine that you could interview Confucius about his thoughts on recent events in China. Write three questions that you would want to ask. Then write answers that you think Confucius would give.

Practicing Reading Skills

Reading Newspapers

Use your community newspaper or another newspaper to do the following:

1. List the sections that make up the newspaper. Describe what is included in each.
2. Find an example of a news article, a feature article, and an editorial.
3. Choose a political cartoon from your newspaper. Explain what you think the cartoonist is trying to say.

On Your Own

Social Studies at Home

Imagine that you are traveling with Marco Polo through China. Write a diary entry that describes what you saw and did one day on your trip. You may wish to illustrate your diary with drawings of the amazing sights of China. Show your diary to a family member.

Read More About It

Count Your Way Through China by Jim Haskins. Illustrated by Dennis Hockerman. Carolrhoda. What seems like a simple counting book really reveals much about life in China.

The Great Wall of China by Leonard Everett Fisher. Macmillan. Discover how one of the world's greatest construction feats was accomplished.

Heaven's Reward: Fairy Tales from China by Catherine Edwards Sadler. Illustrated by Cheng Mung-Yun. Atheneum. Enjoy six tales about the beliefs and values that have shaped Chinese society.

Homesick: My Own Story by Jean Fritz. G. P. Putnam's. In this fascinating autobiography the author recalls her own childhood in China during the 1920s.

The Long March: Red China Under Chairman Mao by Don Lawson. T. Y. Crowell. This informative book traces the rise to power of the Chinese communist leader Mao Zedong.

See Inside an Ancient Chinese Town by Penelope Hughes-Stanton. Warwick Press. Maps, diagrams, photographs, and artwork in this richly illustrated book help you to imagine what life might have been like in ancient China.

Writing About It

Before students begin to write you may wan to review the stages in the writing proces with them on TE page T15. Point out to students that consistently applying this process will help them improve their writing.

Prewrite: Encourage students to brainstorm, list, or web their ideas concerning the teachings of Confucius and recent events i China. The purpose of this stage is to ge students to think before they write.

Practicing Reading Skills—Answers

1. Answers will vary.
2. Answers will vary.
3. Answers will vary.

On Your Own

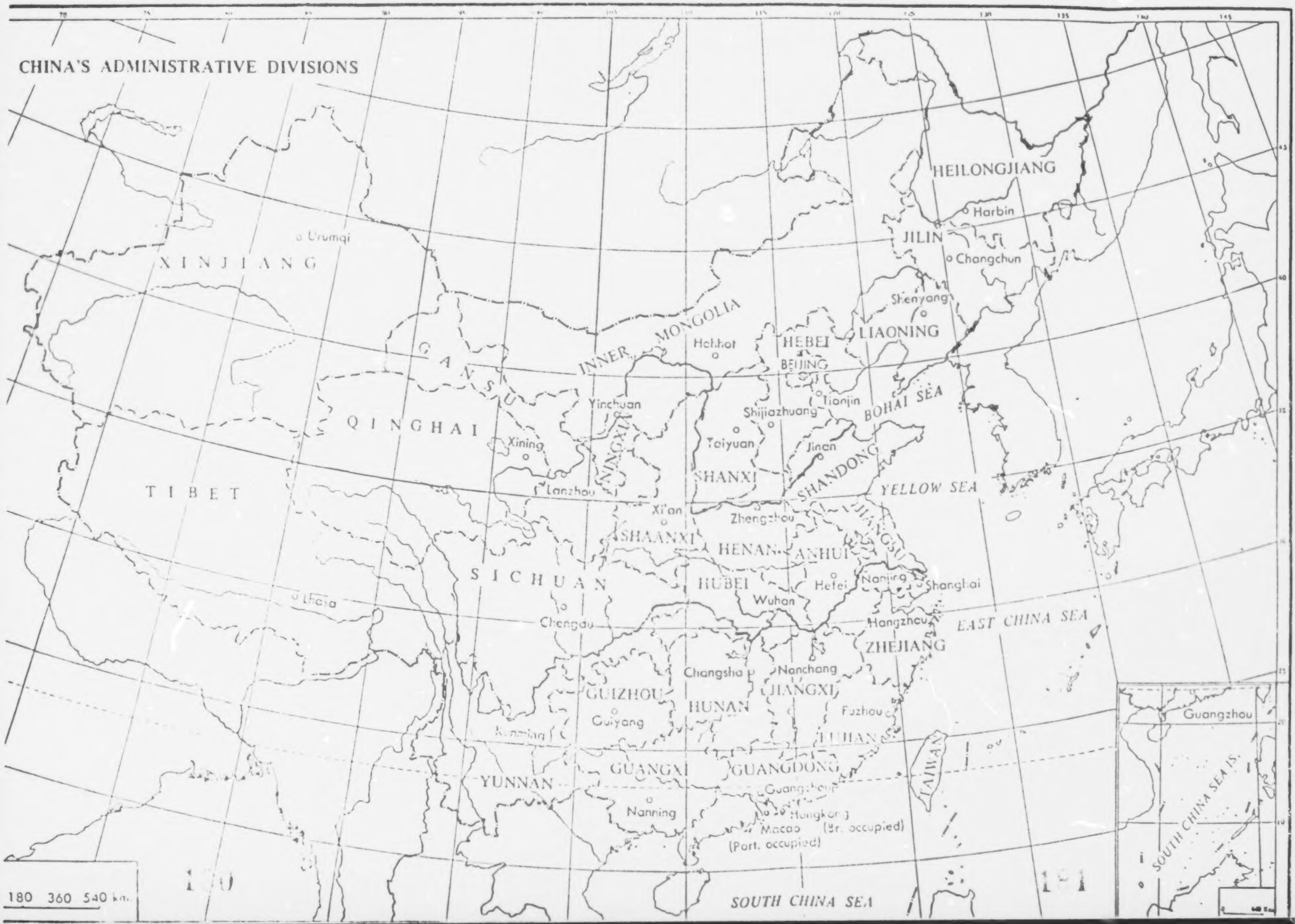
Social Studies at Home

This activity is for independent study or fo cooperation with family members at hom Help students to understand the assignments and to identify materials they may need. When the activity is finished, allo students to share their work in a small grou or with the rest of the class.

Read More About It

In addition to the books listed in the tex book, you may wish to suggest the materia listed in the section "Books for Students" on page 356C of this Teacher's Edition.

Use **Chapter 13 Test,** pages 51–53. (See TE p. 396H.)



CHINA'S ADMINISTRATIVE DIVISIONS

XINJIANG
Urumqi
TIBET
Lhasa
QINGHAI
Xining
GANSU
Lanzhou
INNER MONGOLIA
Hohhot
NINGXIA
Yinchuan
SHAANXI
Xi'an
SHANXI
Taiyuan
HEBEI
BEIJING
Tianjin
Shijiazhuang
HEILONGJIANG
Harbin
JILIN
Changchun
LIAONING
Shenyang
BOHAI SEA
SHANDONG
Jinan
YELLOW SEA
HENAN
Zhengzhou
JIANGSU
Nanjing
Shanghai
ANHUI
Hefei
HUBEI
Wuhan
SICHUAN
Chengdu
ZHEJIANG
Hangzhou
EAST CHINA SEA
GUIZHOU
Guiyang
HUNAN
Changsha
JIANGXI
Nanchang
FUJIAN
Fuzhou
TAIWAN
YUNNAN
Kunming
GUANGXI
Nanning
GUANGDONG
Guangzhou
Hongkong (Br. occupied)
Macao (Port. occupied)
SOUTH CHINA SEA
Guangzhou
SOUTH CHINA SEA IS.
180 360 540 km.

Name ____________________

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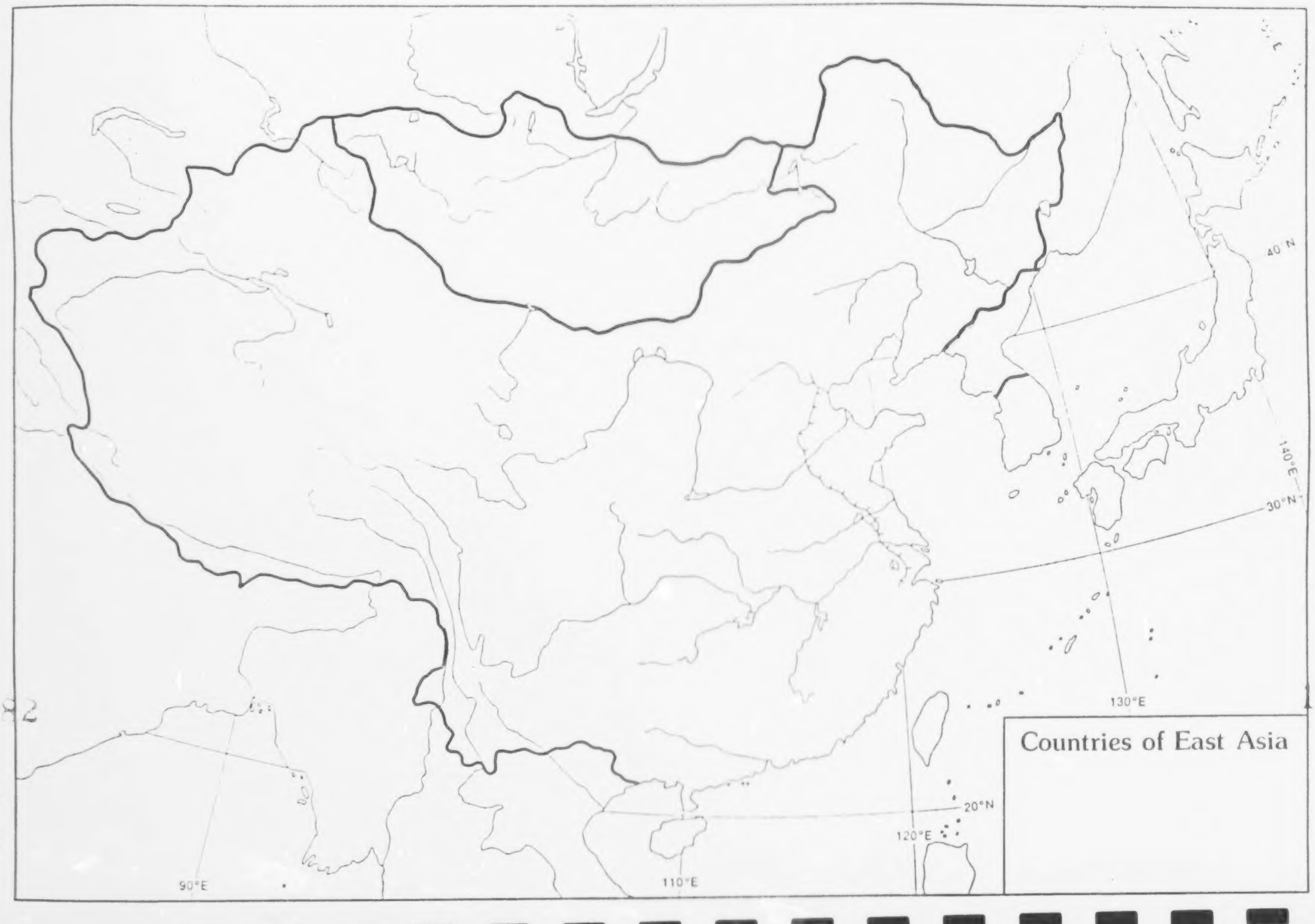
Outline Map 12


40°N
30°N
20°N
140°E
130°E
120°E
110°E
90°E

Countries of East Asia

NAME ______________________________ Use with text pages 397–400.

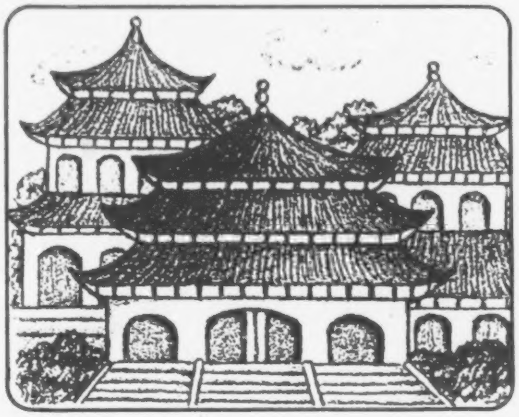
WORDS and IDEAS

The Geography of China

WORDS

○ Use the clues to complete the puzzle. The word in the outlined box is the name of the country that lies between China and the Soviet Union.

M
1. _ _ _ _ _ _ _ _ _ _ O _ _ _ _
N
2. _ _ _ _ _ G _ _ _ _
O
L
3. _ _ I _ _ _ _ _ _
A



1. the main area where most of China's people live (2 words)
2. a Chinese city that is one of the largest cities in the world
3. the capital of China

IDEAS

○ Write T before each sentence that is true. Write F before each sentence that is false.

1. ____ A body of water that borders China on the east is the Pacific Ocean.
2. ____ China's natural boundaries have made it easy for outsiders to interfere in China's growth.
3. ____ If you spend winter in Mongolia, you will need your warmest clothing.
4. ____ Because of the terrible floods, people avoid living near the Chang Jiang, Xi Jiang, and Huang He rivers.
5. ____ Because of monsoons, rice is not grown in the southern part of China.
6. ____ Eighty percent of China's people live on farms or in villages.
7. ____ The first Chinese settlers lived in the plains and mountains.
8. ____ Large deposits of coal and oil helped the rise of modern industries.

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NAME ______________________ Use with text pages 401–406.

— WORDS and IDEAS —

The Ancient Chinese

WORDS

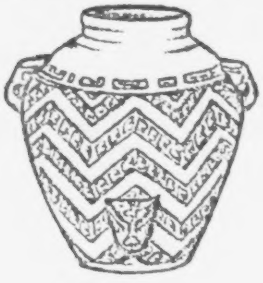
○ Write the letter of the correct description before each word or name.

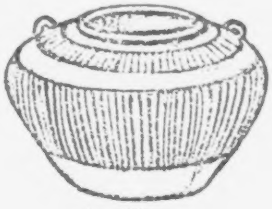
1. ___ Confucius
2. ___ Mandarins
3. ___ pictographs
4. ___ dynasty
5. ___ Chung-Kuo

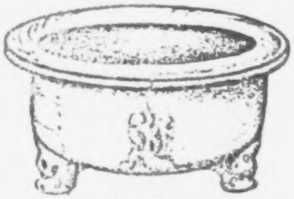
a. wealthy government officials in China
b. pictures that represent words or ideas
c. a ruling family that passes control from one generation to the next
d. an important Chinese philosopher
e. means "Middle Kingdom," a name for ancient China

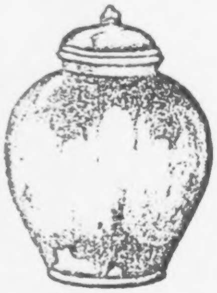
IDEAS

○ Each sentence below applies to one of China's dynasties. Write the letter of the correct dynasty before each sentence.


a. Yin
1766–1122 B.C.


b. Zhou
1122–256 B.C.


c. Han
202 B.C.–A.D. 220


d. Tang
A.D. 618–906

1. ___ Poetry and porcelain flourished during this period.
2. ___ Silk, spices, wood carvings, and jade were among the items exported as overland trade began between China and Europe.
3. ___ China grew to include all land between Mongolia and the Pacific Ocean.
4. ___ Paper was invented, and people began recording the history of China.
5. ___ A feudal system was developed.
6. ___ The system of a civil service was established.
7. ___ Bone drawings became the basis of China's written language.
8. ___ Confucius, born in 551 B.C., taught the five virtues of charity, kindness, hard work, good faith, and courtesy.

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NAME ______________________________ Use with text pages 408–412.

— WORDS and IDEAS —

West Meets East

WORDS

○ Read this page from a traveler's diary. Each italicized word or group of words describes a word or name below. Write the letter of the correct description before each word or name.

Beijing—Sept. 18, 1275

So far, China amazes me! There's a great wall, which runs over 1,500 miles through the country. There's a mail service—more than 200,000 riders on horseback delivering mail. *(a) Chinese boats* carry goods 1,000 miles along the *(b) waterway that links Beijing with Hangzhou. (c) The Mongol emperor* lives in a palace that can hold 6,000 guests in its dining room! There are lots of wonderful things here for me, *(d) an Italian visitor to China,* to see. I must tell traders about my experiences in the *(e) East.*

1. ___ Grand Canal 2. ___ Marco Polo 3. ___ junks

4. ___ Orient 5. ___ Kublai Khan

IDEAS

○ Decide whether each sentence applies to China at the time of the Manchus or at the time of the Nationalists. Then write the number of each sentence in the correct box.

the Manchus ___ ___ ___ ___

the Nationalists ___ ___ ___ ___

1. In 1912 Sun Zhong shan becomes president of China.
2. Disagreement over the opium trade results in a declaration of war.
3. By the 1800s invaders from Manchuria have taken control of China.
4. Warlords use their power to threaten the weak new government.
5. European nations insist that China allow them to trade freely.
6. Jiang Kai-shek unsuccessfully fights the communist takeover.
7. While some of the early leaders rule China well, later emperors do not.
8. In 1925 a general takes control of the party.

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NAME ______________________________ Use with text pages 413–419.

— WORDS and IDEAS —

Communism in China

WORDS

○ In each blank, write the word or name that best completes the sentence.

Mao Zedong	Red Guards
communes	Cultural Revolution

1. Government-run farming communities are called ______________________.
2. The man who established communism in China was ______________________.
3. A period during which Communists attacked old beliefs in China was the

____.

4. Mao's group that blocked opponents of his rule was the ______________________.

IDEAS

○ Decide whether each sentence applies to China under Jiang Kai-shek (J), under Mao (M), or as it is today (T). Then write the correct letter before each sentence.

1. ____ Little concern is shown for the poor.
2. ____ Student protesters in Tien-An-Men Square are attacked.
3. ____ The Great Leap Forward is to help China increase steel production.
4. ____ The Chinese mainland becomes a communist state.
5. ____ The support of the peasants weakens.
6. ____ With help from the Soviet Union, factories and farms are rebuilt.
7. ____ The warlords are driven out by the army.
8. ____ Families are urged to have only one child.
9. ____ China begins a new program called the Four Modernizations.
10. ____ The ideas of Confucius become unacceptable.

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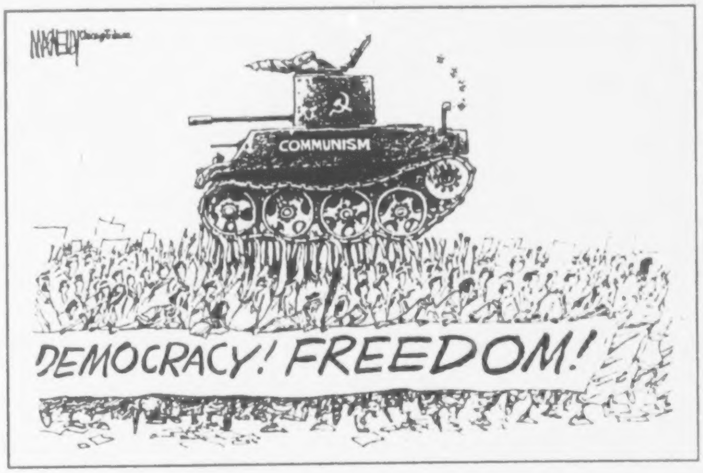
NAME ______________________ Use with text pages 421–423.

SKILLS

Reading a Political Cartoon

○ The cartoon below appeared in newspapers in the summer of 1989. That summer the world watched as political changes took place in many communist countries. Study the cartoon. Then answer the questions.



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1. Who are the people in the cartoon? How do you know? ______________________

____

2. What are the people doing? ______________________

____

3. What does the tank in the cartoon represent? How do you know?

____

____

4. Why do the words *Democracy! Freedom!* appear in the cartoon?

____

____

5. What do you think this cartoon represents? ______________________

____

____

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NAME ______________________________ Use with text pages 401–406.

CHALLENGE

The Teachings of Confucius

The followers of Confucius wrote down many of his teachings, often in the form of short sayings. These ideas became the center of Chinese thought. The following sayings are based on some of the teachings of Confucius:

> Rulers must have the qualities themselves that they would like to see in the people they rule.
>
> Education, to develop abilities and to strengthen character, must be given to all citizens.
>
> When we see people we respect, we should try to be like them. When we see people doing bad things, we should turn our thoughts inward and examine our own actions.

○ Read each sentence below. Decide whether Confucius would have agreed or disagreed. Explain your answer.

1. People cannot improve themselves.

____

____

2. The leader of a country should set a good example for the people.

____

____

3. Ability does not depend on birth.

____

____

4. Once you learn how to behave, you can stop worrying about how you act.

____

____

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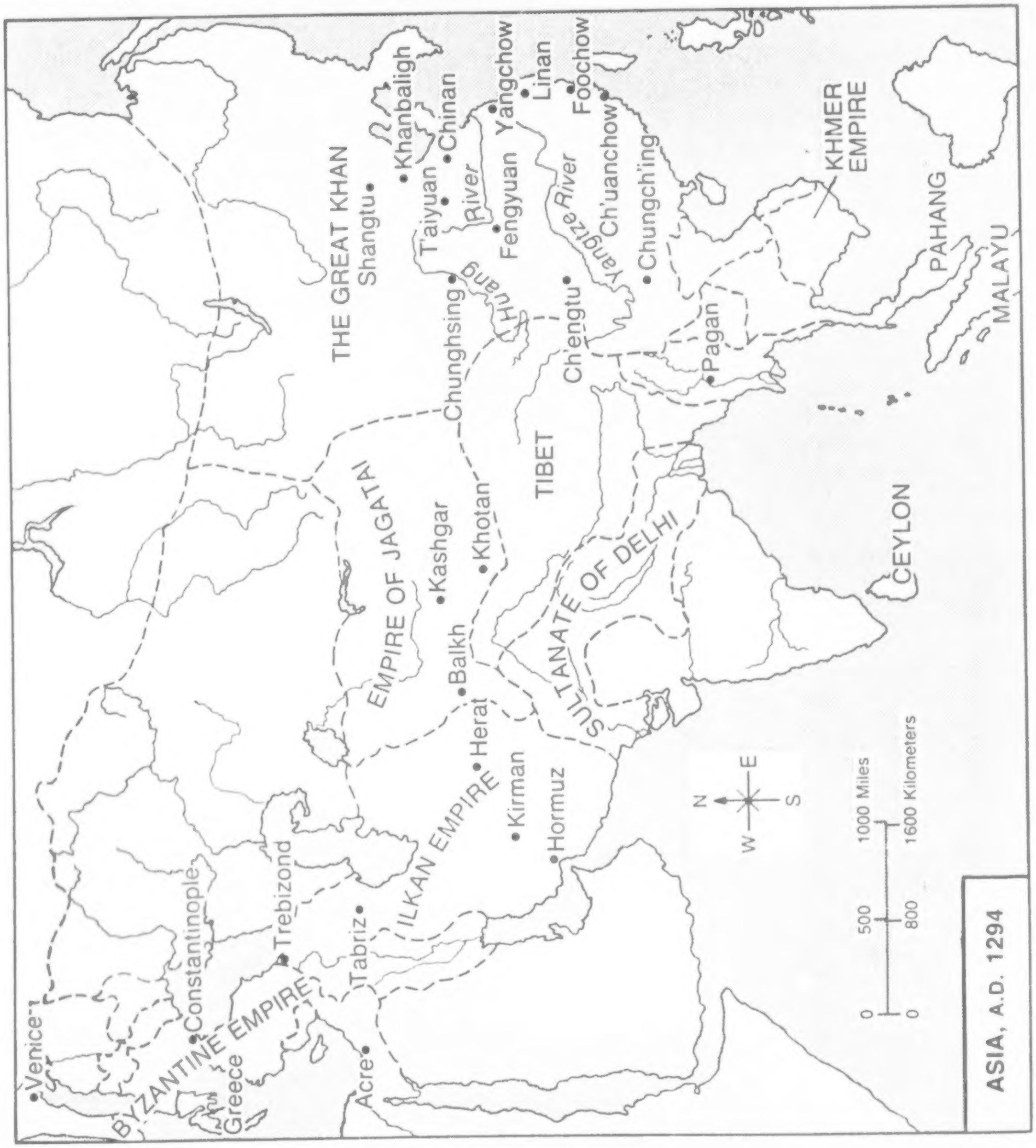
NAME ______________________________ Use with text pages 408–412.

The Travels of Marco Polo

Identifying exploration routes

In the thirteenth century most of Asia was unknown territory to Europeans. In A.D. 1271, seventeen-year-old Marco Polo left Venice in the company of his father and uncle. This merchant family was on a trade mission to the court of Kublai Khan, the great Mongol ruler of China. The map below shows Asia in A.D. 1294, at the time of Kublai Khan's death.


ASIA, A.D. 1294
Venice
Greece
Constantinople
BYZANTINE EMPIRE
Trebizond
Tabriz
Acre
ILKAN EMPIRE
Kirman
Hormuz
Herat
Balkh
EMPIRE OF JAGATAI
Kashgar
Khotan
Chunghsing
TIBET
SULTANATE OF DELHI
CEYLON
THE GREAT KHAN
Shangtu
Khanbaligh
Taiyuan
Chinan
River
Huang
Fengyuan
Yangchow
Linan
Foochow
Ch'uanchow
Yangtze River
Ch'engtu
Chungch'ing
Pagan
KHMER EMPIRE
PAHANG
MALAYU
N
S
E
W
0
500
1000 Miles
0
800
1600 Kilometers

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Continued on page 32.

NAME ______________________________ Use with text pages 408–412.

THE TRAVELS OF MARCO POLO

● The paragraphs below describe the travels of Marco Polo and his family. As you read them, use a colored pencil or crayon to trace their routes on the map on page 31.

The Polo family sailed around the coast of Greece to Acre. They then rode camels to Tabriz, across the Ilkan (Persian) Empire down to Kirman, and on to Hormuz. As the ships there seemed unseaworthy, the Polos decided to make the trip overland. They retraced their route to Kirman and began a three-year camel trek across Asia.

Their path led through Herat, Balkh, Kashgar, Khotan, and just north of the high mountains that formed Tibet's northern border. Just inside the Great Khan's territory, they had to make a thirty-day crossing of a terrible desert before reaching Chunghsing. They continued north along the Huang River and received a warm welcome at Shangtu, the Khan's summer capital, in A.D. 1274.

The Khan valued the Polos' experience, especially Marco Polo's powers of observation. Marco Polo was made a government official and traveled widely. Though his exact routes are unknown, his trips probably took him to Khanbaligh, then south through T'aiyuan, Fengyuan, Ch'engtu, Chungch'ing, and Pagan—and back.

The old emperor wished to keep the Polos in China, but they feared for their safety after his death. Their chance to leave came when they were asked to accompany a bride from the Shangtu court to the court of the Khan of Persia.

When they left the court, they traveled south through the coastal towns to Ch'uanchow. From there they sailed southwest to the coast of the Khmer Empire and southwest again to Pahang's central coast. They followed the coast south and west through the straits between Pahang and Malayu. Sailing due west, their route took them south of Ceylon. They went north then, hugging the coast until they reached Hormuz. The bride left them there, and the Polos rode camels through Tabriz to Trebizond. There they set sail for Constantinople and continued west through the straits. The now-familiar sea route brought them home to Venice in A.D. 1295. They had been gone 24 years.

In A.D. 1298 Marco Polo wrote a book, *Description of the World.* It became the best-known book in Europe. Europeans marveled at the strange places he described and at the inventive customs of the Chinese, who not only used coal for fuel, but also had paper money. The Europeans also were fascinated by Marco Polo's accounts of the Kublai Khan's postal systems, which operated by the use of horseback riders relaying messages between courier stations across the region.

The story of Marco Polo's travels inspired later Europeans, such as Columbus, to dream of seeing such places themselves. It is believed that the book led to closer ties between Europe and the Far East and may have helped bring Chinese inventions such as the compass, papermaking, and printing to the European continent.

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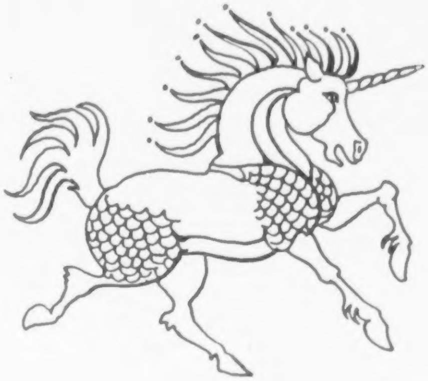
NAME ______________________________ Use with text pages 401–406.

A Chinese Tale

Making inferences

● The Chinese words *Kung Fu Tzu* mean "Kung the great teacher." When people from Europe said the words, they sounded like *Confucius.* Read this old Chinese tale about Kung, the master teacher known as Confucius.

GIFT OF THE UNICORN



In ancient times Ki-lin, the fabulous unicorn, appeared occasionally before the emperors. They said the creature was as large as a deer, but it had hoofs like a horse. It had a single horn in the center of its noble head. Its voice was beautiful and as haunting as a monastery bell. And it was so good and gentle that it walked with the greatest care, lest it step upon some living creature. The Ki-lin could neither be captured nor injured by any man. And it appeared only to those emperors who had wisdom and virtue.

When the Middle Kingdom fell into evil ways and one state warred with another, and kings fought with kings, the unicorn was seen no more. It was seen by no one until the sixth century B.C.

At that time there lived a woman in the town of Chufu, in the state of Lu, at the base of the sacred mountain Tai Shan. This woman was good and dutiful and truly exceptional. Her one grief was that she had given her husband no son. To be without a son was a great sorrow. If a family had no son, who would worship before the ancestral tablets? With no one to worship, there could be no life after death for the ancestors.

This good woman sorrowed and prayed and begged heaven to take pity upon her and give her a son. Yet no son was born to her.

里 馬 林 山 兒 明 木 車 子 土 雨 里 馬

Continued on page 33.

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NAME ______________________________ Use with text pages 401–406.

A CHINESE TALE

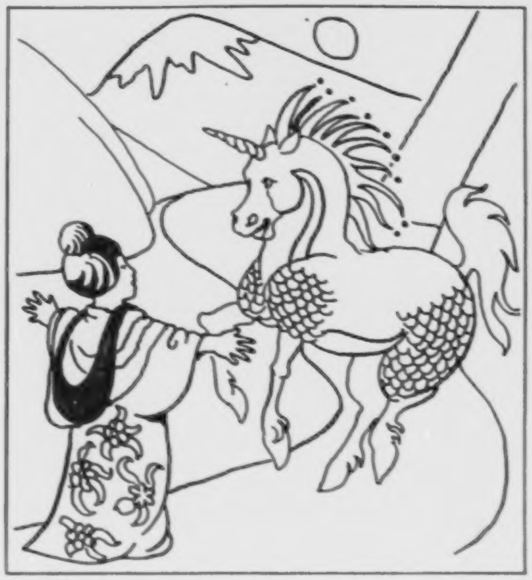
One day, she decided to make a pilgrimage to a distant temple on the sacred Tai Shan. This temple was thought to be especially holy. There she planned to appeal to the gods one last time.

As she trudged up the mountain toward the lonely temple, she unknowingly stepped into the secret footprint of the Ki-lin, the gentle unicorn.

At once the marvelous creature appeared before her, knelt, and dropped a piece of precious jade at her feet. The woman picked up the jade and found these words carved upon the jewel:

"Thy son shall be a ruler without a throne."

When the woman looked up, the unicorn had vanished. But the jade was still in her hand, and she knew that a miracle had taken place.



In time, a son was born to this good woman. He was named Kung Fu Tzu, Confucius. From his earliest days he showed unusual wisdom, and later he became a great teacher. Accompanied by his pupils, he traveled from town to town. All over the land people studied and lived by his wise sayings. His influence was as powerful as that of the emperors. Indeed, he ruled without a throne.

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- The story of the gentle unicorn gives clues to the ideals of the ancient Chinese. Review details of the story for help in answering the questions on this page and on page 34.

1. What was happening in China during the times when the unicorn did not appear at all? ______________________________

____

____

2. Twice the story mentions the steps of the unicorn. What does the story say about them? ______________________________

____

____

Continued on page 34.

NAME ______________________________ Use with text pages 401–406.

A CHINESE TALE

3. If a person acted the way the unicorn did, or "followed in the unicorn's footsteps," how would that person behave?

4. What do you think would happen to someone who followed in the footprints of Confucius?

- Here are two sayings of Confucius. In your own words, tell the most useful point you think each saying makes.

"Shall I teach you in what true knowledge consists? To know what you do know, and to know what you do not know–that is true knowledge."

"By observing a person's faults, you may infer (guess) his values."

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NAME ______________________________ Use with text pages 413–419.

Changes in China

Predicting outcomes

● The year is 1976. Mao Zedong has died, and the leaders who were out of power during the Cultural Revolution have returned to lead China. You are a peasant in a small village. One day your collective receives this notice from the central government.

> Farm workers in this village will no longer work on the land as a collective group. Rather, each household will have a 15-year contract for a piece of land.
>
> Each household will decide what crops to grow on this land.
>
> Each household will pay to the government a tax and a small share of the annual income.
>
> The household keeps the rest of the harvest, to sell or consume as it sees fit.

You discuss the meaning of this notice with your neighbor Li Pao. Below and on page 29 are Li Pao's comments. Write your responses in the blanks.

1. LI PAO: I don't understand. What is the government telling us to do?

   YOU: ______________________________

   ____

   ____

   ____

2. LI PAO: Oh, I see. But the government used to decide what we should grow! How do you feel about that?

   YOU: ______________________________

   ____

   ____

   ____

Continued on page 29.

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NAME ______________________________ Use with text pages 413–419.

CHANGES IN CHINA

3. LI PAO: Is this going to change the way you work?

YOU: ______________________________

4. LI PAO: We'll have to think about that annual income when we decide what kinds of food to grow.

YOU: ______________________________

5. LI PAO: What if our harvest fails?

YOU: ______________________________

6. LI PAO: Why do you think our leaders are making this change in farming?

YOU: ______________________________

7. LI PAO: Do you think the Chinese leaders will be glad they promoted this new system? Or do you think they'll find the old way was better?

YOU: ______________________________

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Continued on page 30.

NAME ________________________ Use with text pages 413–419.

CHANGES IN CHINA

To help end unrest in China in 1988 and 1989, the Chinese government changed its economic policies. It once again tried to control its people by controlling their businesses. One way it did this was to stop giving loans to peasant businesses in rural areas. The peasants who operated the businesses still had to pay the government taxes. However, they could not borrow money to help make their businesses grow. As a result, 3 million rural businesses closed or were merged with other businesses. Nearly 3.5 million peasants lost their jobs. Finally the Chinese government realized it had made a mistake. With so many people unemployed, government leaders knew they might be causing more unrest by not helping rural businesses. In 1990 the Chinese government decided to begin helping rural businesses again by making loans available. However, the Chinese government continues to limit other freedoms and to arrest those who criticize government policies.

- Use the information in the paragraph above to answer the following questions.

8. Why do you think the Chinese government wanted to control its rural businesses? ________________________

9. Why did the Chinese government think that stopping loans to rural businesses would stop unrest? ________________________

10. The Chinese government has started giving loans to peasant businesses again. Why do you think it is still limiting other freedoms?

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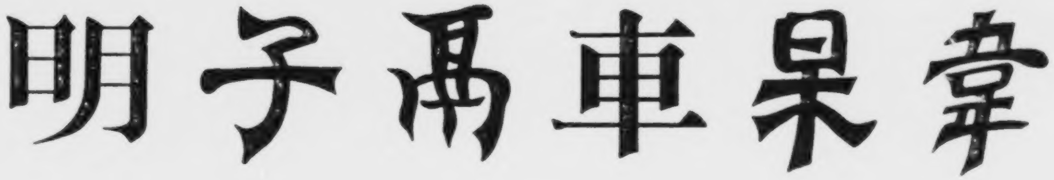
NAME ________________________________ Use with text pages 401–406.

Characters in Chinese

Language



In China the brush, ink, ink stone, and paper are known as "The Four Treasures of the House of Literature." It is with these tools that the Chinese write. The ink, in the form of sticks or bars made from pine soot and glue, is ground into a stone ink dish. A little water is then dropped on the stone, and the writer dips the brush in the wet ink and draws the Chinese characters on paper.

Written Chinese is both very complex and very beautiful. It is complex because it has no alphabet. Instead, it includes about 50,000 characters. To read a newspaper or book, a person must know at least 5,000 of the most commonly used characters. Only scholars or highly educated people know more. In addition, the Chinese written language has changed over the centuries and lacks uniformity even today.

Chinese writing is beautiful because it is an art. Each stroke is carefully made. The writer, we are told, must "feel the strength coming up through the whole body and flowing down the arm and out at the tip of the brush."

- Answer the following questions about Chinese writing.

1. Why do you think the tools for writing are called "The Four Treasures of the House of Literature?" ______________________________

____

2. Why would designing a Chinese typewriter keyboard be impractical?

____

____

3. Why do you think Chinese writing is considered an art? ______________

____

____

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Continued on page 24.

NAME ______________________________ Use with text pages 401–406.

CHARACTERS IN CHINESE

- Try writing the ten Chinese characters on this page. If ink is not available, you might use a felt-tipped pen or water-soluble black paint and a fine brush.

上	里	山	木	日
up	village	mountain	tree	sun

人	兒	馬	林	女
man	child	horse	forest	woman

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NAME ______________________________ Use with text pages 413–419.

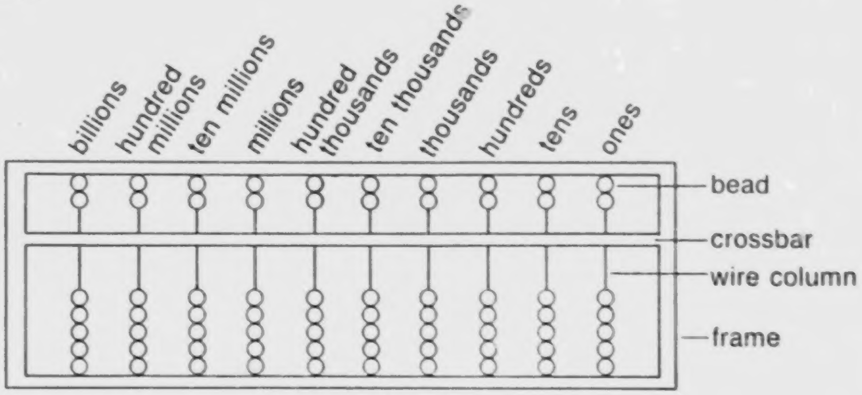
Add on an Abacus

Mathematics

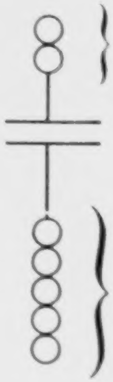
The early Chinese invented the abacus to solve arithmetic problems. An abacus is a device with a wooden frame around columns of beads. The beads are strung on wires and can be moved up or down.

The columns on the abacus represent the places in a number. For instance, the first column on the right is the ones place, the next column is the tens place, and so on. Many Chinese abacuses have up to thirteen columns–up to the trillions place.

ABACUS



The columns are divided horizontally by a crossbar. Each column has two beads above the crossbar and five beads below it. In the ones column the five beads on the bottom each have a value of one unit. The two beads on the top each have a value of five. In the tens column the five beads on the bottom each represent a unit of ten. Each upper bead in this column represents 5 tens, or fifty. In other words, the beads on the bottom each represent one unit of ones, tens, hundreds, or whatever place value that column has. The beads above the crossbar represent 5 times that unit.



represent 5X unit
(For example: each of the two beads above the crossbar
in the tens column = 5 × 10 (50) units)

represent 1 unit
of the place value
(For example: each bead in
the tens column equals 10 units)

When you use an abacus, you slide the beads toward the crossbar. By moving them away from the crossbar, you cancel them.

Continued on page 26.

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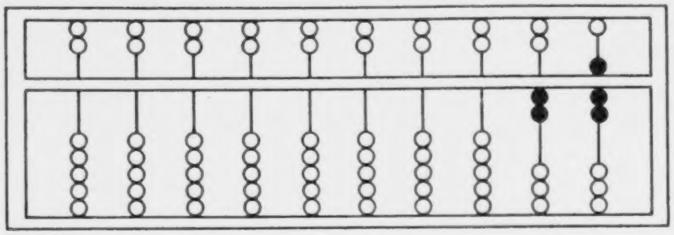
NAME ______________________________ Use with text pages 413–419.

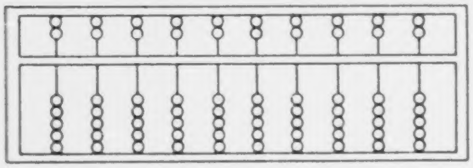
ADD ON AN ABACUS

For example, to show the number 27 on the abacus, you first go to the tens column. You move two of the beads representing ten units up to the crossbar. Then you go to the ones column and move one of the beads representing five units and two of the beads representing one unit toward the crossbar.

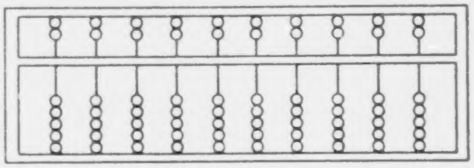


- On each abacus below, color in the beads you would need to move to show the numerals given. Use a second color for the additions in questions 4–6.

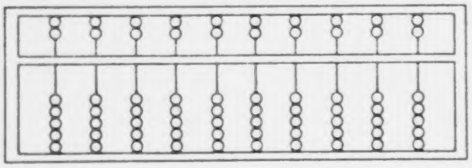
1. Show the number 58.



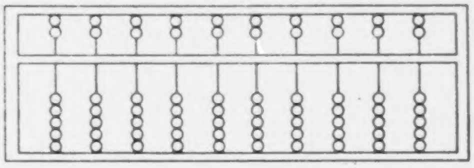
4. Show 500,000. Then add 70.



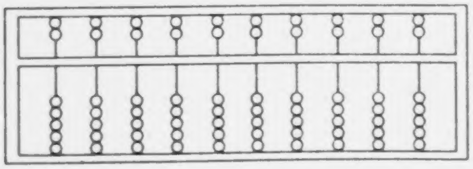
2. Show the number 1500.



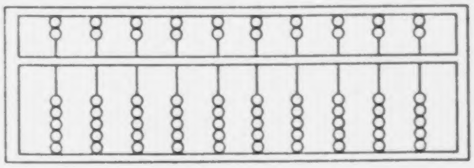
5. Show 106. Then add 21.



3. Show the number 386.



6. Show 200. Then add 93.



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NAME ______________________ DATE ____________ SCORE ______

CHAPTER 13 TEST

Part 1 WORDS AND IDEAS

A. Match each term with its meaning. Write the letter of the correct term in the blank. You will not use every term.

a. civil service
b. communes
c. dynasty
d. junks
e. Manchus
f. Mandarins
g. pictographs
h. porcelain
i. warlords

1. ______ a ruling family that passes control from one generation to the next
2. ______ drawings that are combined to form Chinese words
3. ______ bandit chiefs
4. ______ wealthy, educated government officials who advised China's rulers
5. ______ a type of clay pottery
6. ______ a system for government in which officials are chosen because of their qualifications
7. ______ Chinese boats
8. ______ government-run farming communities with shared housing and work

B. Choose the best answer for each question. Write the letter of the best answer in the blank.

9. ______ China Proper consists of the North China Plain, the Sichuan Basin, the Guangzhou Delta, and what other geographical area?
a. Chang Jiang Valley b. Huang He Valley
c. Mongolia d. Red Basin

10. ______ How do most of China's people earn a living?
a. factory work b. farming
c. government work d. trading

11. ______ Why did the Chinese people support each new dynasty and its rulers?
a. The Mandarins told them they had to support them.
b. They believed the new rulers would make them rich.
c. They believed each ruler had been selected by heaven.
d. They believed they would be cared for in old age.

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Continued on next page.

NAME ____________________

12. ______ How did Confucius influence Chinese culture?
   a. He was responsible for the invention of paper.
   b. He taught the five virtues of charity, kindness, hard work, good faith, and courtesy.
   c. He improved the examination system for the civil service so that China had better officials.
   d. He brought foreign ideas to China from his travels.

13. ______ What was one key to China's long-lasting civilization?
   a. Strong local governments, rather than a strong central government, saw to the people's needs.
   b. One religion united the people in their beliefs.
   c. The Chinese people never rebelled against the ruler.
   d. Members of families learned to work closely together, helping each other whenever possible.

14. ______ Why was the Great Wall of China built?
   a. to keep the Gobi from creeping southward
   b. to protect China's farmlands from seasonal winds
   c. to serve as a symbol of their god's greatness
   d. to protect China from invaders from the north

15. ______ What Chinese accomplishments amazed Marco Polo?
   a. the size and skill of Genghis Khan's army
   b. the use of gunpowder, the compass, and paper money
   c. the trading post set up in the port of Macao
   d. the use of oil and gas to heat Chinese homes

16. ______ Which of the following events happened first?
   a. Foreign merchants set up trading posts in China.
   b. Sun Zhong shan tried to make China a republic.
   c. Jiang Kai-shek took control of the Nationalist Party.
   d. The Japanese invaded China.

17. ______ What enabled Mao Zedong to win the struggle against Jiang Kai-shek after World War II?
   a. The warlords decided to fight for Mao.
   b. The wealthy people supported Mao because they were afraid Jiang would take their wealth from them.
   c. The peasants supported Mao because Jiang's government showed no concern for the poor.
   d. The cities rebelled against Jiang and let Mao enter.

18. ______ What was one change that Mao made in China?
   a. He let the Mandarins control the countryside.
   b. He brought democracy to China.
   c. He returned China to the principles of Confucius.
   d. He settled peasants on government-run communes.

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Continued on next page.

NAME ____________________

19. ______ What was one result of the Cultural Revolution?
   a. The Great Leap Forward program was successful.
   b. China turned to Jiang Kai-shek for leadership.
   c. Mao Zedong's popularity decreased.
   d. New industrial research was begun.

20. ______ What event made it clear that China's policy of openness in the 1970s and 1980s had ended?
   a. the Tien-An-Men Square attack
   b. the Great Leap Forward
   c. the Four Modernizations
   d. the Cultural Revolution

Part 2 SKILLS

Read the articles below. Decide whether each sentence that follows is true (T) or false (F). Write the letter of the correct answer in the blank.

1. MELVILLE DAY-CARE CENTER CLOSES

By Susan Zacarac
Lakeland

The Melville Day-Care Center announced that it will close January 1, 1988. The reason is a shortage of money. Melville said every attempt to save the center had failed. The center will accept any help it can get, but federal aid has been denied, and private donations are low.

2. LAKELAND'S LOSS

The news that the Melville Day-Care Center will close has greatly upset this community. Why don't we all do something about it?

We feel that the center can be saved with the help of community donations of both time and money. Let's get together and save the center!

21. ______ The first article is a feature article.

22. ______ The second article is an editorial.

23. ______ "MELVILLE DAY-CARE CENTER CLOSES" is a headline.

24. ______ The word *Lakeland* in the first article is a byline.

25. ______ The *We* in the fifth line of the second article refers to the staff of the Melville Day-Care Center.

Part 3 THINKING AND WRITING

During the 1970s and 1980s, China's government allowed the people new freedoms. Then, in the late 1980s, a brutal crackdown put an end to further reforms. Write a paragraph that describes the changes the new openness and the later crackdown brought about in Chinese life. Try to predict how these developments will affect China in the future.

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TALENTS UNLIMITED LESSON PLAN

☐ PreK ☐ K ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☒ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

☒ **Productive Thinking**

Transformations, Identification of Items, Strategies, Design, Topics, Locations/Sources, Functions/Recycling, Examples, Other

Communication
- ☐ Single Words Something
- ☐ Single Words Feelings
- ☐ Similes
- ☐ How Others Feel
- ☐ Networks
- ☐ Without Words

Forecasting
- ☒ Causes
- ☐ Effects

☐ **Planning**

☐ **Decision Making**

Motivation

☒ Introductory ☐ Midway ☐ Follow-up

Academic Context:
Social studies - 6th grade
China, Ancient Culture, Modern Lives DAY (1)

Thinking Process Warm-up: Remind students about using forecasting to determine the causes for the Eqyptians building pyramids.

Teacher Talk

As we begin our study of Chinese Culture, we need to be aware of the unique way in which this society has developed. Today, I want you to think of all the many, varied reasons why the Chinese, or any culture, might develop as it did. I will give you one minute to think, then each of you will have three minutes to write down as many, varied reasons that you can think of. At the end of the three minutes, each person in your group will use a different color pen to write down at least two causes on a large peice of butcher paper, which will then be hung in the room.

Student Response

Delivery System
- ☐ Oral
- ☐ Pictorial With Labels
- ☒ Written
- ☐ Psychomotor

Organizational Strategy
- ☐ Total Group
- ☒ Small Group
- ☒ Individual

Reinforcement

PRAISE INDIVIDUALS AND GROUPS AS THEY WRITE - READ AT LEAST ONE GOOD IDEA TO CLASS.

Praise students for exhibiting the desired Talent behaviors.

Note: Extension on back

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TALENTS UNLIMITED LESSON PLAN

☐ PreK ☐ K ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☒ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

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- ☐ Networks
- ☐ Without Words

Forecasting
- ☐ Causes
- ☐ Effects
- ☐ Planning
- ☐ Decision Making

Motivation

☒ Introductory ☐ Midway ☐ Follow-up

Academic Context: Social Studies - 6th grade
China: Ancient Culture, Modern lives Day (2)

Thinking Process Warm-up: Remind students about prior activity in which we came up with many, varied, unusual uses for a ping-pong ball.

Teacher Talk

Today, I want you to think of all the many, varied, unusual inventions that might benefit mankind. You will have one minute to think, and two minutes to write down your ideas. Okay, think time. (time one minute).
Now, take out your paper and pencils and begin writing. You will have two minutes. (time two minutes)
At this time, I will call on people to tell me one invention which might help people. (Teacher will make list on butcher paper and hang in room).
FOLLOW - UP ACTIVITY:

Students will choose one invention from individual or group lists, design the invention. Include written explanation and illustration.

Student Response

Delivery System
- ☐ Oral
- ☒ Pictorial With Labels
- ☒ Written
- ☐ Psychomotor

Organizational Strategy
- ☒ Total Group
- ☐ Small Group
- ☒ Individual

Reinforcement

STUDENT DESIGNS WILL BE PUT ON BULLETIN BOARD.
Praise students for exhibiting the desired Talent behaviors.

Note: Extension on back

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TALENTS UNLIMITED LESSON PLAN

☐ PreK ☐ K ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☒ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

☒ **Productive Thinking**

Transformations, Identification of Items, Strategies, Design, Topics, Locations/Sources, Functions/Recycling, Examples, Other

Communication
- ☐ Single Words Something
- ☐ Single Words Feelings
- ☐ Similes
- ☐ How Others Feel
- ☐ Networks
- ☐ Without Words

Forecasting
- ☐ Causes
- ☐ Effects
- ☐ Planning
- ☐ Decision Making

Motivation

☐ Introductory ☐ Midway ☐ Follow-up

Academic Context: Social studies - grade 6
China: Ancient culture, Modern lives Day (4)

Thinking Process Warm-up: Brainstorm the many, varied, unusual things people might wear for shoes-write answers/responses on board (5-min).

Teacher Talk

We have been talking about the vast differences in the way the peasants in China lived and the lifestyle of the ruling class. What are the many, varied, unusual reasons why any society (or the chinese, in particular, would allow themselves to be placed in this position.
Each person is to write down as many, varied, unusual, ideas as you can on paper, you will have (5-min).
Now each of you, using a diffent color pen, write down at least three ideas on butcher paper to be shared with class.

Student Response

Delivery System
- ☐ Oral
- ☐ Pictorial With Labels
- ☒ Written
- ☐ Psychomotor

Organizational Strategy
- ☐ Total Group
- ☒ Small Group
- ☒ Individual

Reinforcement

CHOOSE MOST UNUSUAL FROM EACH GROUP TO READ ALOUD-
Praise students for exhibiting the desired Talent behaviors.
RECOGNIZE GROUP WITH MOST NUMBER OF IDEAS.

Note: Extension on back

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TALENTS UNLIMITED LESSON PLAN

☐ PreK ☐ K ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☒ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

☐ **Productive Thinking**

Transformations, Identification of Items, Strategies, Design, Topics, Locations/Sources, Functions/Recycling, Examples, Other

Communication
- ☐ Single Words Something
- ☐ Single Words Feelings
- ☐ Similes
- ☐ How Others Feel
- ☐ Networks
- ☐ Without Words

Forecasting
- ☐ Causes
- ☒ Effects

☐ Planning

☐ Decision Making

Motivation

☐ Introductory ☒ Midway ☐ Follow-up

Academic Context: SOCIAL STUDIES - GRADE 6
china: Ancient culture, Modern lives Day (7)

Thinking Process Warm-up: Remind students of forecasting activity from day (1)

Teacher Talk

Since we are all aware that climate affects how we live from day to day, how do you think your life would be different if Western Oregon were suddenly to become very dry, as it is in Eastern Oregon? Try to think of as many, varied ways your life might change. You will have seven minutes to write down these ideas down.

FOLLOW - UP ACTIVITY:
Students will write a friendly letter to an imaginary person describing these changes each has listed.

Student Response

Delivery System
- ☐ Oral
- ☐ Pictorial With Labels
- ☒ Written
- ☐ Psychomotor

Organizational Strategy
- ☐ Total Group
- ☐ Small Group
- ☒ Individual

Reinforcement

READ SELECTED LETTERS ALOUD TO CLASS.
Praise students for exhibiting the desired Talent behaviors.

Note: Extension on back

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CHINA:

Content-area Lessons
for Students of English
as a Second Language

Jeanne-Marie Garcia, Participant
Fulbright-Hays Summer Seminar Abroad, 1992
ESL Teacher, Theodore Roosevelt H.S.
Bronx, New York 10458

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Economic Geography of the Region - Farming 3
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Economic Geography of the Region - Farming 5-6
Population 7-11

Appendices:

Appendix 1 - Map of East Asia
Appendix 2 - Pictures of Rice
Appendix 3 - Population Chart

INTRODUCTION

Public schools across the country are faced with a challenge today - to provide quality education to students whose native languages are not English. The population of limited-English-proficient (LEP) students continues to grow and educators are working to meet the special needs of these students.

Educational programs for LEP students vary widely from school to school. One type of program is a pull-out program. In this program limited-English-proficient students are placed in content-area classes (i.e. subject area classes such as social studies or science) with a majority of English speakers, where English is the language of instruction. In addition, students in this program are "pulled out" of these classes in order to receive language instruction in English-as-a-second language (ESL) classes.

A second type of program for LEP students is a bilingual program. In this program content-area instruction is conducted in the students' native language and students attend ESL classes to learn English. In both the bilingual and pull-out programs language skills are taught in isolation. In other words, language is taught for the sake of teaching language rather than as a means to communicate content-area information to students and to develop their cognitive thinking skills.

Recently ESL educators have been focusing their attention on a new model of language instruction. This model integrates language and content instruction. The following evidence supports an integrated model.

1) Cognitive skills and language develop simultaneously in young children and an integrated approach to language instruction brings these two areas together.

2) Language is learned most effectively for purposeful and meaningful social and academic communication and as students desire to learn about the world around them they will acquire the language necessary to do so.

3) There are different language registers (i.e. types of language appropriate for different situations). Students need to learn specific subject-area registers in order to master specific content and learn the academic language required in educational institutions.[1]

The movement to use content-area themes and materials in the ESL classroom is growing. Unfortunately, there aren't enough textbooks and materials to support ESL teachers in this endeavor. The lesson plans that follow are designed for ESL teachers using an integrated language approach. The lessons are based on three social studies themes about China: physical geography, economic geography, and population. They can be used in conjunction with the textbook Global Geography by Finkelstein, Flanagan, and Lunger, Amsco School Publications, Inc., Revised 1987, which is currently being used by second language learners at Theodore Roosevelt High School, Bronx, NY, or as a supplement to any social studies textbook. Certain charts and handouts have been reproduced and provided in the lessons to assist teachers who don't use this particular text. The Teacher's Guide is presented first and contains instructions for the corresponding Student Text which follows. The lessons are designed for high-beginner ESL students.

Hopefully these lessons will serve as a springboard for other teachers developing content-area ESL lessons.

---

[1] From "A Conceptual Framework for the Integration of Language and Content in Second/Foreign Language Instruction" by M.A. Snow, M. Met, and F. Genesee, 1989, TESOL Quarterly, 23, pp. 201-217.

PHYSICAL GEOGRAPHY OF THE REGION (textbook pages 59-66)

OBJECTIVES:

1)	content:	to identify geographical features
2)	study skills:	read data from a map
3)	language:	vocabulary development indicating direction (north, south, etc.)

I. Read the vocabulary words out loud. Bring in a picture of each and use a map to show students the meaning of words. Use flash cards with the pictures. Students should look at the corresponding word and picture and repeat each word. Cover the words and have students identify each picture. Then, when students are familiar with the words and meanings, dictate words to students while they write them.

Matching: Students read the definitions given for each vocabulary word. Match the word with the definition and write the correct answer in the space. Ask students to identify the "key words" in each definition. (You might want to ask them to underline any key words.) Example of key words: A. a very dry area with vegetation B. a body of land, usually smaller than a continent, surrounded by water, etc.

ANSWERS: 1) F 2) H 3) I 4) J 5) B 6) G 7) A 8) E 9) C 10) D 11) K

II. Now, look at the map of East Asia (textbook page 59, or see Appendix 1). Students look for an example of each geographical feature from the map. Remember to go over the rules of capitalization with students.

III. Look at the compass. Read the words and the sentences with students. (Refer to the map as you read the sentences.)

IV. Now, have students use the map to fill in the blanks correctly. example: The Great Wall of China is south of the Gobi Desert.

V. Have students read the words listed and search for them on the map. Then, write the name of each place in its corresponding position on the "compass."

VI. Listening Comprehension. Read the sentences out loud. Students mark true or false. example: Beijing is in northeastern China. (true)

F 1. The Himalaya Mountains are in northwestern China.
T 2. Hong Kong is in southeastern China.
F 3. Mongolia is in southwestern China.
T 4. Manchuria is in northeastern China.
T 5. Xinjiang is in western China.

VII. Vocabulary: Discuss the different meanings of "to lie." Elicit what students know first before looking at the definitions and sample sentences in the student text.

ECONOMIC GEOGRAPHY OF THE REGION - FARMING (textbook pages 66-68)

OBJECTIVES:

1)	content:	how is rice grown?
2)	study skills:	organizing, putting information in order
3)	language:	imperative (command) form of verb chronological transition words

I. Teach the vocabulary words in the box by showing a picture of each one. Put students in groups to discuss which words don't belong in the group and call on each group to explain why.

ANSWER: Cotton, rubber, and silk (can't be eaten)

TITLE: Things You Can Eat (that Grow in China)

II. How to Grow Rice: Put students in small groups. NOTE: Teacher must prepare copies of pictures before class. See Appendix 2. Give each group a complete set of pictures (8). Read the eight sentences that describe each picture. Have students write the sentence that corresponds to each picture on the line under the picture. Check answers before continuing.

ANSWERS: A) A B) E C) G D) B E) F F) H G) D H) C

III. Next, have students put the pictures in the correct order. Write the sentences in the spaces provided.

ANSWERS: C, E, D, H (or A), A, F, B, G.

IV. This exercise can be used in many ways - as a writing exercise, an oral presentation, or both. Go over the example with students and explain the imperative form. Students choose a topic and explain the "how to" process to the class.

POPULATION (textbook pages 69-70)

OBJECTIVES:

1)	content:	to understand how many people there are in the world and to compare populations from different parts of the world
2)	study skills:	collect data from an almanac and charts
3)	language:	comparison using "more than" and "fewer than"

I. The teacher has to bring in an almanac (with local population figures) to provide students with the information they need to fill in the chart in Part I.

II. Students should estimate and make guesses about population. Then, use the population chart (in the back of the textbook) or in Appendix 3 to find population figures. Explain to students that the numbers in the chart represent millions. Have students write the numbers in their entirety (and line the zeroes up vertically so they can make comparison more easily). Go back to their original guesses to discuss land area versus population.

III. Go over "more than" and "fewer than" Point out that "people" is a count noun. (The teacher can take this exercise further if desired.)

IV. Reading

A. Put students into small groups to discuss the pre-reading questions in Part A. Then, discuss answers with the whole class. Write all vocabulary words generated by the students on the blackboard. Also introduce vocabulary words listed in Part C.

B. Read the story to the students. Have them read silently and then once more out loud. Students answer the questions in writing and then discuss answers as a group.

C. Vocabulary - Students can work individually or in groups. Encourage then to go back to the reading for context clues.

D. Explain the meaning of collective versus individual needs to the students. Ask them which position would be PRO (for) and CON (against) the one-child-per-family policy. Have students write each argument in the correct column. Have students write their opinions about the one-child-per-family policy and support their opinions with the reasons given plus any other reasons they think of on their own. Set up teams to have a classroom debate on the topic. Personalize it by having students play different roles, i.e. a young couple, a community leader, etc. Go over expressions provided in the student text to help them express opinions.

PHYSICAL GEOGRAPHY OF THE REGION

I. Matching: Read the words and the definitions. Match the correct definition with each word. Write the correct letter on the line.

1. ____F____ river
2. __________ mountains
3. __________ ocean
4. __________ sea
5. __________ island
6. __________ peninsula
7. __________ desert
8. __________ plain
9. __________ mainland
10. __________ capital
11. __________ plateau

DEFINITIONS:

A. a very dry area with little vegetation

B. a body of land, usually smaller than a continent, surrounded by water

C. a large body of land that is part of the continent

D. the city where the federal government is located

E. a large area of flat land or small hills

F. a natural waterway that flows across land into an ocean

G. a piece of land that comes out from a larger piece of land and is surrounded by water on three sides

H. land that rises 1000 feet or more above other land nearby

I. body of water that covers 2/3 of the earth

J. body of water that is smaller than an ocean. It may be part of an ocean

K. an area of flat land at a high altitude (up in the mountains)

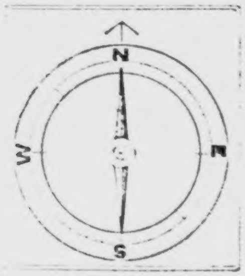
II. Look at the map of East Asia. Find examples of each geographical feature. Remember to use capital letters.

example: river: Yangtze River

sea: South China Sea

1. mountains: ______________________
2. peninsula: ______________________
3. island: ______________________
4. desert: ______________________
5. ocean: ______________________
6. capital: ______________________

III. Look at the compass. Say the words with your teacher.



Look at the map again. Find Beijing on the map.

Where is Manchuria?	It's north of Beijing.
Where is the Si River?	It's south of Beijing.
Where is Luda?	It's east of Beijing.
Where is Urumqi?	It's west of Beijing.

IV. Fill in the blanks with the words: north, south, east, or west. Use the map.

example: The Great Wall of China is ____south____ of the Gobi Desert.

1. Japan is _______________ of North Korea.

2. The Altai Mountains are _______________ of Urumqi.

3. Lanzhou is _______________ of Shanghai.

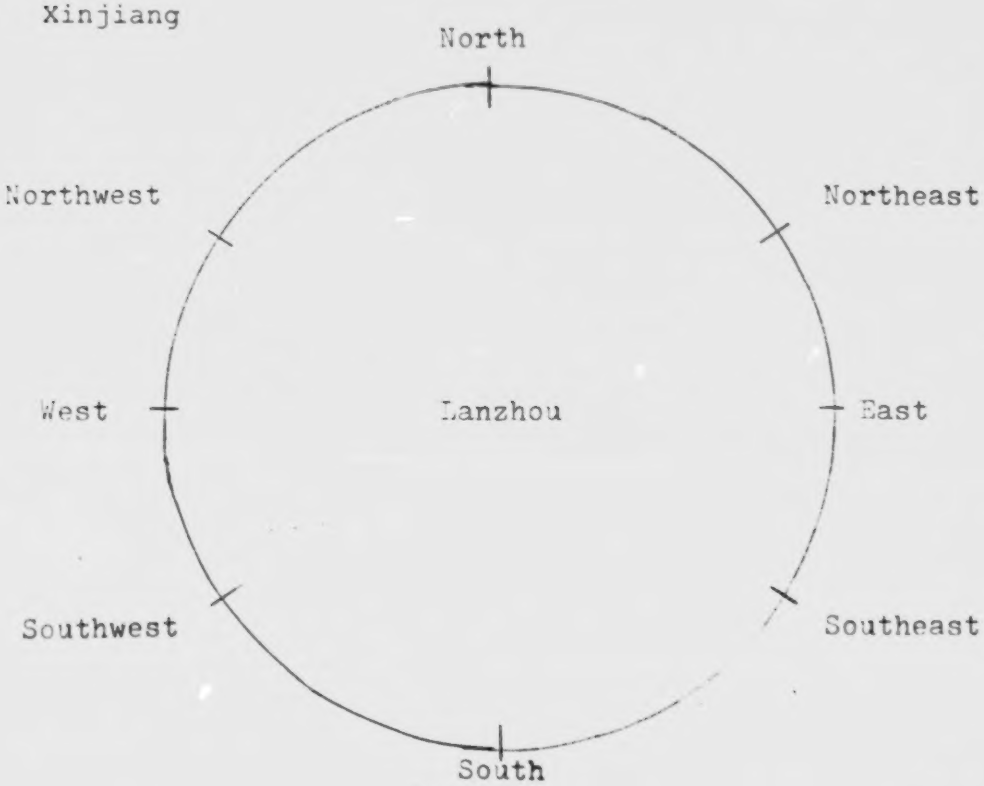
4. The Huang He River is __________________ of the Yangtze River.

5. Vietnam is __________________ of China.

V. Read the words listed below then look for them on the map. Write them in the "compass" below to show where they are located.

example: Lanzhou is in central China.

1. Manchuria
2. Mongolia
3. Xinjiang
4. Himalaya Mountains
5. Hong Kong


North
Northwest
Northeast
West
Lanzhou
East
Southwest
Southeast
South

VI. Listening Comprehension. Look at the compass in Part V. Listen to the sentences the teacher reads out loud. Circle true if the sentence is correct and false if the sentence is not correct.

example: [✓ true] false

1. true false
2. true false
3. true false
4. true false
5. true false

VII. Vocabulary Focus - TO LIE

1.	2.	3.
More high mountains lie north of the Himalayas.	When I am tired, I lie down on the bed to sleep.	I was afraid to tell my friend the truth, so I lied.
Definitions:		
to be located	to stay in a flat or horizontal position	to not say the truth

Read each sentence. Write the number of the correct definition on the line.

example: 3 I prefer to be honest. I don't want to lie.

1.______ Japan and Taiwan lie off the coast of China.

2.______ My teacher asked me a question and I could not lie.

3.______ If you want to rest, go lie on the sofa.

4.______ The area that lies between the Himalayas and the Kunlan Shan is the highest plateau.

ECONOMIC GEOGRAPHY OF THE REGION - FARMING

I. Read the words in the box. Which three words do not belong in the box? Cross them out with an ✗.

rice
silk
soybeans
corn
wheat
rubber
sugarcane
bananas
cotton

Write a title for the words that are in the box.

____

II. How to Grow Rice. Read the sentences below. Then look at the pictures your teacher gives you. Match each sentence with the correct picture. Copy the correct sentence on the line below each picture.

A. Lie the mats on the ground.

B. Dry the grain in the sun.

C. Cut the stalks.

D. Put the stalks in the thresher to separate the grain from the stalk.

E. Gather the stalks together.

F. Spread the grain out on top of the mats.

G. Plow the field with the help of a water buffalo to begin planting again.

H. Carry the grain in the basket over to the mats.

III. Work with a group. Put the pictures in the correct order. Write the sentences, in correct order, in the spaces below. Write a title.

Title: ________________________________

1. First, ____
2. Second, ____
3. Then, ____
4. After that, ____
5. Next, ____
6. Then, ____
7. ____
8. Finally, ____

IV. Think of something that you know how to do. Write a paragraph explaining each step. Use the words from above. Then teach the class how to do what you know how to do.

example: How to Make a Cake

First, buy a cake mix and all the ingredients.
Next, put the cake mix in a bowl.
Then, add all the ingredients: margarine, eggs, and water.
Mix everything together.
After that, grease a cake pan and turn the oven on to 350.
Lastly, pour the mix into the pan and bake for 40 minutes.

Ideas:

how to make a sandwich
how to make coffee
how to write a song
how to take a picture
how to clean the house
how to meet a boy or girl
how to take the bus

how to make rice
how to decorate a T-shirt
how to do the laundry
how to study for a test
how to get a driver's license
how to learn a language
how to lift weights

POPULATION

I. How many people are there in the world?

Fill in the chart.

POPULATION

1. My immediate family ____________________
2. My extended family ____________________
3. My school ____________________
4. My city ____________________
5. My state ____________________

II. Look at a map of the world. Choose the country from each group that you think has the largest population. Circle your answer.

1. Japan Vietnam China
2. Honduras Mexico The Dominican Republic
3. Mexico The United States China

Now, check your estimates. Look up the population of each country in the back of your textbook (or Appendix 3). Write the number on the line.

Country	Population
1. Japan	____________________
2. Vietnam	____________________
3. China	____________________
4. The Dominican Republic	____________________
5. Honduras	____________________
6. Mexico	____________________
7. The United States	____________________
8. other ______________	____________________

III. Compare the population of two countries.

There are more people in China than in the United States.

There are fewer people in the United States than in China.

There are more people in this state than in this city.

There are fewer people in this city than in this state.

Write five sentences on your own. Use the information from the chart in Part II to compare population.

1. ____
2. ____
3. ____
4. ____
5. ____

IV. Population Control - Reading

A. Think about:

1. How many people live in your apartment or house? Do you have your own room? Is there enough space for your family?

2. Do you live in the city or in the countryside? Which do you prefer? Why?

3. Do you think our earth has pollution problems? Can you give an example?

4. Do all people in the world have enough food to eat? Can you give an example by comparing the United States with another country?

B. Read the selection adapted from Modern China: A First Book, Alden R. Carter; New York, Franklin Watts, 1986.

China: Most Populous Nation on Earth

(1) The population of China is huge. More than a billion people, roughly one out of every four people on earth, live in the People's Republic of China.

(2) Many hands are needed to do the work in China. Eighty percent of the people live in rural areas and work as farmers. But if the population continues to grow, there may be many problems. China may run out of farmland and food. Population control is one of the major problems facing the most populous nation on earth.

(3) The risk of overpopulation in China is so great that the government tries to control the population. People are expected to ask permission before trying to have a child. Accidental pregnancies sometimes end by abortions.

(4) In the late 1970's the government started a one-child-per-family policy. If a couple tries to have more than one child they may face certain penalties. They may have to pay a special tax.

(5) The government campaign to control population growth has been successful. The birthrate has been halved in recent years. Yet, managing population growth may still be China's biggest challenge.

Answer the questions.

1. How many people live in China?

   ____

2. If the population continues to grow, what may happen?

   ____

3. How does the government try to control the population?

   ____

4. Has the birthrate in China gone up or down in recent years?

   ____

C. Vocabulary:

1. China is huge. There are over a billion people in China.

   a. small, little   b. big, large   c. hungry

2. Eighty percent of the people live in rural areas and work as farmers.

   a. the city   b. hot   c. the countryside

3. Accidental pregnancies sometimes end by abortions.

   a. when a woman has a child growing inside
   b. when a woman is hungry
   c. when a woman is feeling sick

4. If a couple breaks the rule and has another child they may face certain penalties.

   a. rewards   b. success   c. punishment

5. The birthrate is going down. It has been halved in recent years.

   a. growing   b. cut in half   c. rising

D. Debate: Collective needs versus individual needs.

Read the sentences below. Write each sentence in column A or column B in the chart.

A. The population of China is over one billion.

B. A family needs many hands to do the farmwork.

C. The land is all used now.

D. Pollution problems are growing.

E. Families like to have a son to give their property to.

F. Parents don't want the government to tell them how many children to have.

G. There won't be any resources (water, land) for children in the future.

Collective Needs (PRO - one-child-per-family)	Individual Needs (CON - one-child-per-family)
A. The population of China is over one billion.	

When you discuss population control use the following expressions.

I think.....

In my opinion.....

I believe.....

I support.....

I think that way because.....

I agree with that because......

I disagree with that because......

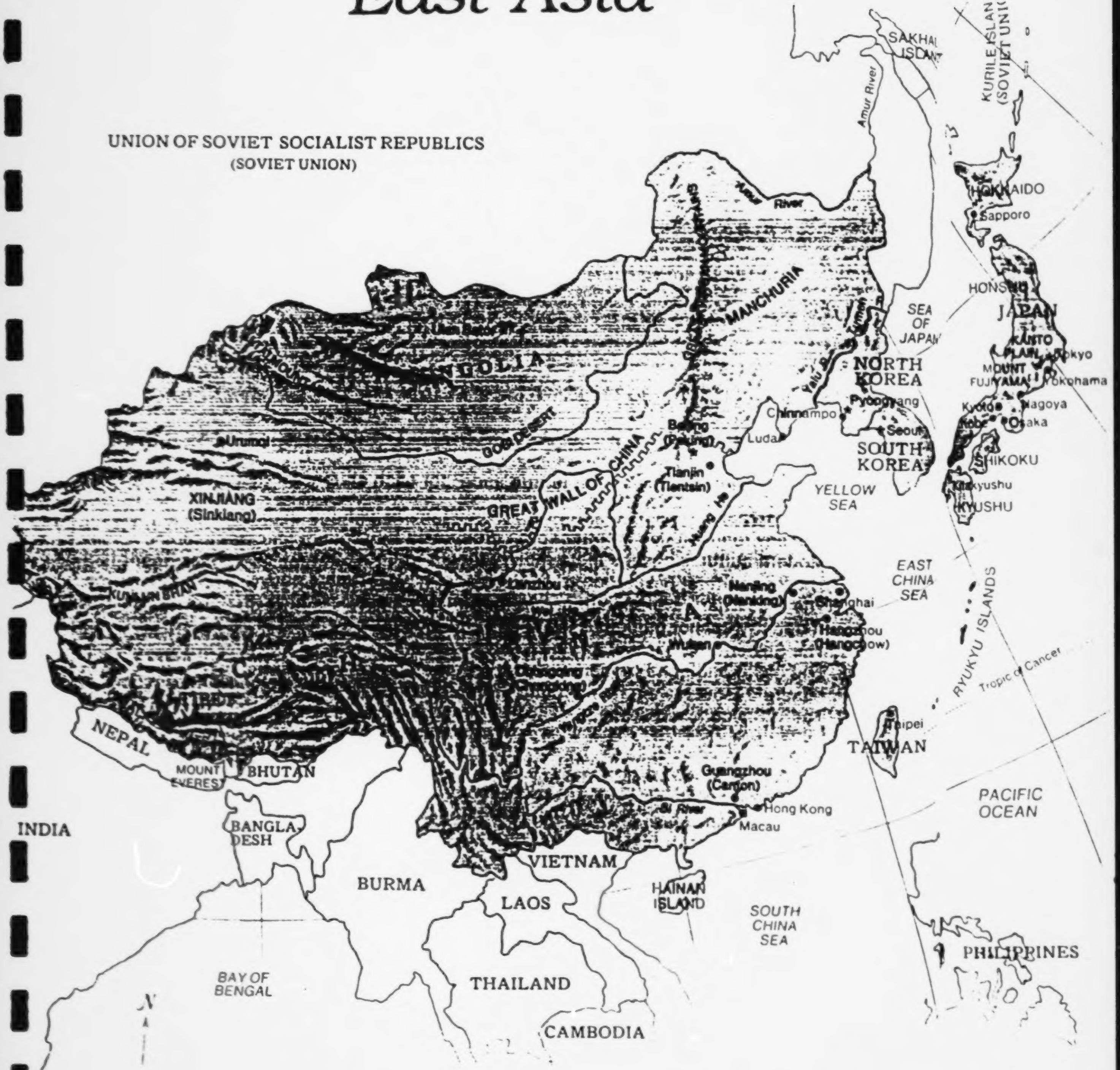
I'm not sure about that.

Could you please explain your idea.

Could you please repeat your point.

APPENDIX 1

East Asia


UNION OF SOVIET SOCIALIST REPUBLICS
(SOVIET UNION)
SAKHAL ISLAN
KURILE ISLAN (SOVIET UNI
Amur River
HOKKAIDO
Sapporo
MONGOLIA
MANCHURIA
SEA OF JAPAN
HONSHU
JAPAN
KANTO PLAIN
Tokyo
MOUNT FUJIYAMA
Yokohama
NORTH KOREA
Yalu
Pyongyang
Chinnampo
Kyoto
Nagoya
Kobe
Osaka
Seoul
SOUTH KOREA
Luda
GOBI DESERT
Urumqi
Beijing (Peking)
Tianjin (Tientsin)
SHIKOKU
Kitakyushu
KYUSHU
XINJIANG (Sinkiang)
GREAT WALL OF CHINA
Huang He
YELLOW SEA
EAST CHINA SEA
KUNLUN SHAN
Lanzhou
Nanjing (Nanking)
Shanghai
Hangzhou (Hangchow)
Wuhan
Chongqing (Chungking)
RYUKYU ISLANDS
Tropic of Cancer
TIBET
NEPAL
Taipei
TAIWAN
MOUNT EVEREST
BHUTAN
Guangzhou (Canton)
Si River
Hong Kong
Macau
PACIFIC OCEAN
INDIA
BANGLADESH
VIETNAM
BURMA
HAINAN ISLAND
LAOS
SOUTH CHINA SEA
PHILIPPINES
BAY OF BENGAL
THAILAND
CAMBODIA
N

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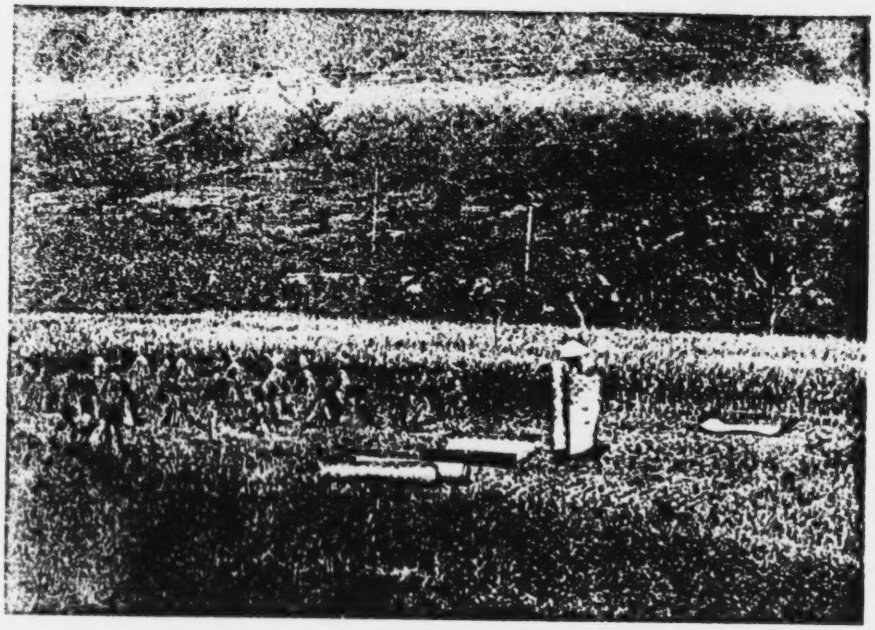
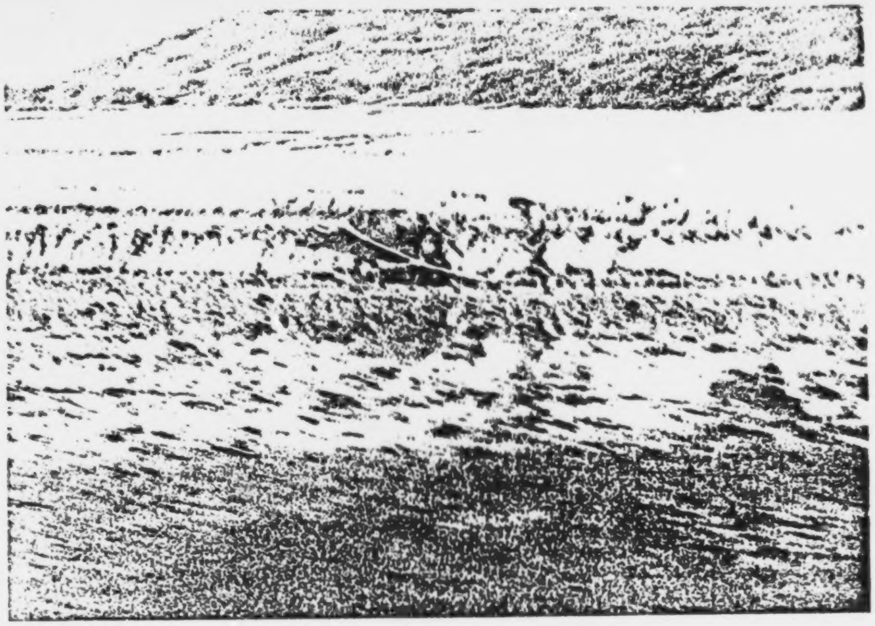
APPENDIX 2

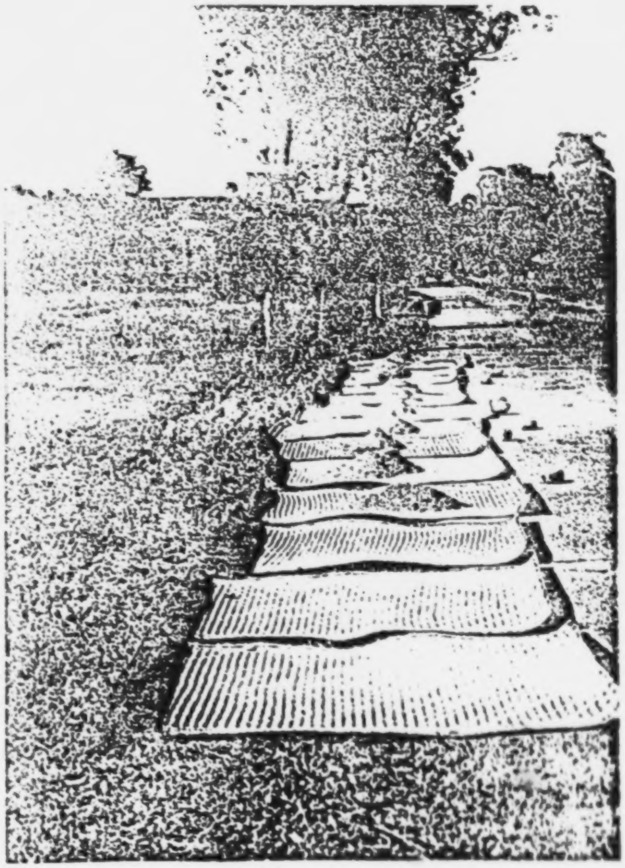


A) ______________________________

B) ______________________________



C) ____________________________________



D) ____________________

____

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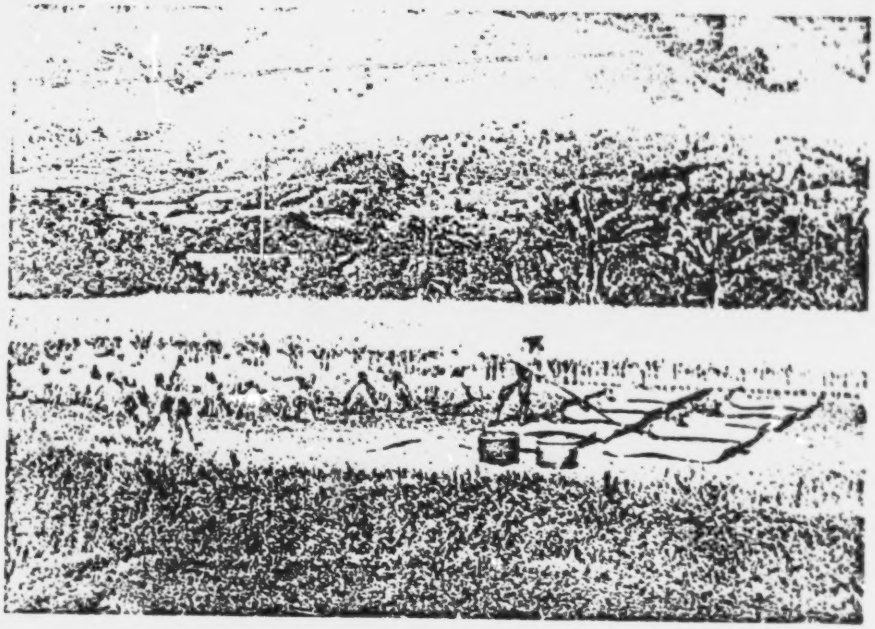
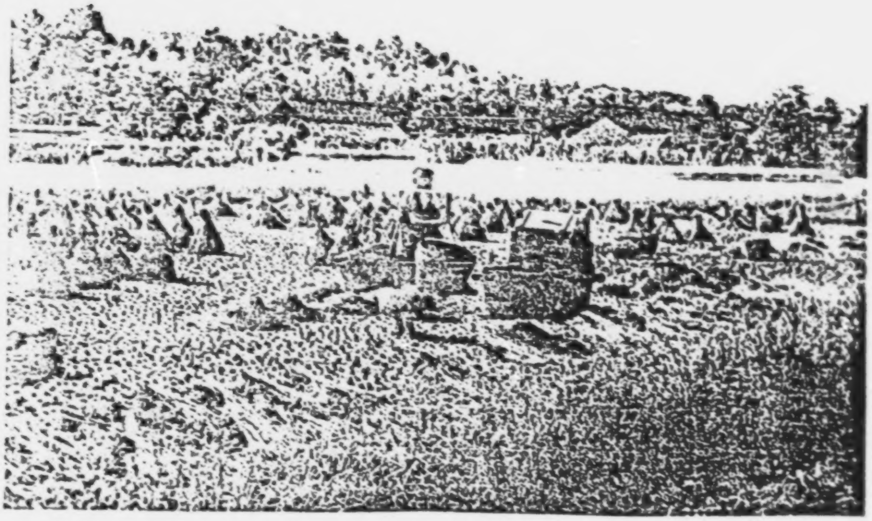
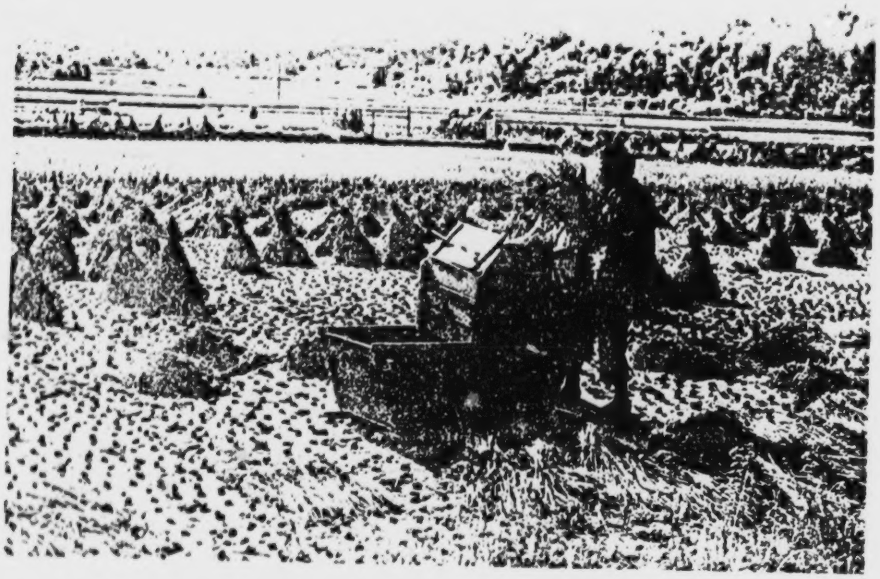


E)______________________________________



F)______________________________________



G) ____

H) ____

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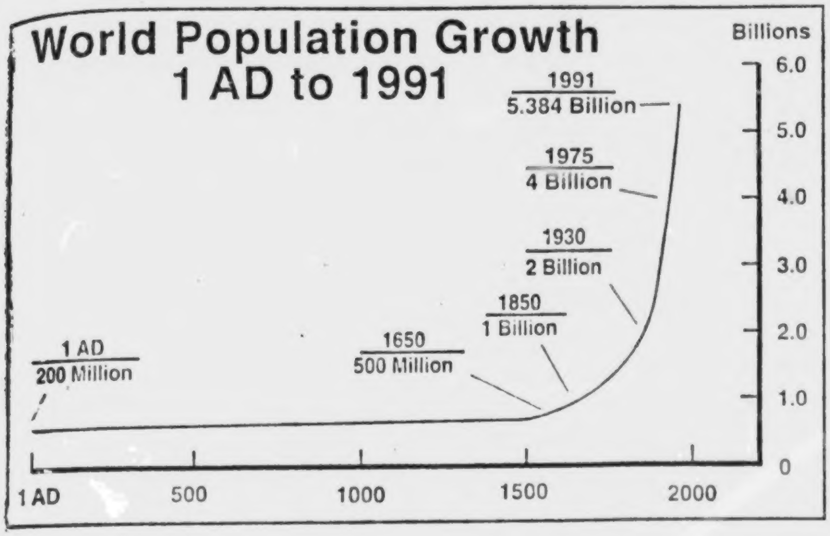
APPENDIX 3



Area and Population of the World

Source: U.S. Bureau of the Census, prior to 1950, Rand McNally & Co.

Continent	Area (1,000 sq mi)	% of Earth	Population (est., thousands) 1650	1750	1850	1900	1950	1980	1990	% World Total, 1990
North America	9,400	16.2	5,000	5,000	39,000	106,000	166,000	252,000	277,000	5.1
South America	6,900	11.9	8,000	7,000	20,000	38,000	—	—	—	—
Latin America, Caribbean	—	—	—	—	—	—	166,000	364,000	450,000	8.4
Europe	3,800	6.6	100,000	140,000	265,000	400,000	392,000	484,000	499,000	9.3
Asia	17,400	30.1	335,000	476,000	754,000	932,000	1,368,000	2,494,000	2,994,000	56.1
Africa	11,700	20.2	100,000	95,000	95,000	118,000	281,000	594,000	795,000	14.9
USSR	—	—	—	—	—	—	180,000	266,000	291,000	5.4
Oceania, incl. Australia	3,300	5.7	2,000	2,000	2,000	6,000	12,000	23,000	26,000	0.4
Antarctica	5,400	9.3	Uninhabited							
World	57,900	—	550,000	725,000	1,175,000	1,600,000	2,565,000	4,477,000	5,333,000	—

The World Almanac and Book of Facts 1992, Pharos Books, N.Y.

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APPENDIX 3

COUNTRY	CAPITAL CITY	AREA (sq. mi.)	POPULATION (millions)	POPULATION DENSITY (per sq. mi.)	LIFE EXPECTANCY (years)	LITERACY RATE (%)	PER CAPITA GNP (U.S. $)
Cape Verde	Praia	1556	0.3	192.8	60	37	320
Central African Republic	Bangui	240,533	2.7	11.2	43	20	290
Chad	N'Djamena	495,753	5.2	10.5	43	15	N/A
Chile	Santiago	292,259	12.3	42.1	70	90	1890
China	Beijing	3,705,390	1050	283.4	64	75	300
Colombia	Bogotá	439,734	30.0	68.2	64	82	1410
Comoros	Moroni	838	0.5	596.7	50	15	N/A
Congo	Brazzaville	132,046	1.8	13.6	47	80	1220
Costa Rica	San Jose	19,575	2.7	137.9	73	90	[illegible]
Cuba	Havana	44,216	10.2	230.7	73	96	N/A
Cyprus	Nicosia	3571	0.7	196.0	74	[illegible]	[illegible]
Czechoslovakia	Prague	49,371	15.5	313.9	71	99	N/A
Democratic Kampuchea	Phnom Penh	69,900	6.4	91.6	43	48	N/A
Denmark	Copenhagen	16,629	5.1	306.7	75	99	11,540
Djibouti	Djibouti	8,494	0.3	35.3	47	20	N/A
Dominica	Roseau	290	0.1	344.8	74	80	970
Dominican Republic	Santo Domingo	18,815	6.4	351.4	63	67	[illegible]
East Germany	East Berlin	41,826	16.7	399.3	72	99	N/A
Ecuador	Quito	109,483	9.6	87.7	64	90	1420
Egypt	Cairo	386,660	50.5	130.6	58	44	690
El Salvador	San Salvador	8200	5.1	622.0	65	[illegible]	690
Equatorial Guinea	Malabo	10,124	0.4	39.5	44	55	N/A
Ethiopia	Addis Ababa	471,776	43.9	93.1	41	[illegible]	[illegible]
Fiji	Suva	7054	0.7	99.2	62	75	1700
Finland	Helsinki	130,127	4.9	37.7	74	[illegible]	10,710
Guinea	Conakry	94,927	6.2	65.3	40	48	300
Guinea-Bissau	Bissau	13,946	0.9	64.5	43	9	190
Guyana	Georgetown	83,000	0.8	9.6	68	86	560
Haiti	Port-au-Prince	10,714	5.9	550.7	53	20	290
Honduras	Tegucigalpa	43,278	4.6	106.3	60	55	670
Hong Kong	Victoria	402	5.7	14,179.1	75	78	6070
Hungary	Budapest	35,919	10.6	295.1	70	98	2150
Iceland	Reykjavik	39,768	0.2	5.0	77	100	10,240
India	New Delhi	1,266,595	785.0	619.8	53	36	260
Indonesia	Jakarta	735,355	168.4	229.0	55	64	560
Iran	Teheran	636,293	46.6	73.2	57	48	N/A
Iraq	Baghdad	167,923	16.0	95.3	62	70	N/A
Ireland	Dublin	27,135	3.6	132.7	72	99	4990
Israel	Jerusalem	8019	4.2	523.8	74	88	5270
Italy	Rome	116,305	57.2	491.8	74	98	6390
Ivory Coast	Abidjan	124,502	10.5	84.3	51	24	710
Jamaica	Kingston	4243	2.3	542.1	73	76	1270
Japan	Tokyo	143,749	121.5	845.2	77	99	10,100

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COUNTRY	CAPITAL CITY	AREA (sq. mi.)	POPULATION (millions)	POPULATION DENSITY (per sq. mi.)	LIFE EXPECTANCY (years)	LITERACY RATE (%)	PER CAPITA GNP (U.S. $)
Malta	Valletta	124	0.4	3225.8	73	83	3480
Mauritania	Nouakchott	397,954	1.9	4.8	44	17	480
Mauritius	Port Louis	790	1.0	1265.8	67	61	1160
Mexico	Mexico City	761,602	81.7	107.3	66	74	2180
Monaco	Monaco-Ville	0.73	0.028	N/A	N/A	99	N/A
Mongolia	Ulan Bator	604,247	1.9	3.1	62	80	N/A
Morocco	Rabat	172,413	23.7	137.5	58	24	760
Mozambique	Maputo	309,494	14.0	45.2	45	14	N/A
Namibia	Windhoek	318,259	1.1	3.5	48	N/A	1670
Nauru	Yaren	8	0.008	1000.0	N/A	99	N/A
Nepal	Katmandu	54,363	17.4	320.1	46	20	160
Netherlands	Amsterdam (legal) The Hague (de facto)	14,405	14.5	1006.6	76	98	9870
New Zealand	Wellington	103,737	3.3	31.8	74	99	7710
Nicaragua	Managua	50,193	3.3	65.7	60	87	880
Niger	Niamey	489,189	6.7	13.7	43	8	240
Nigeria	Lagos	356,668	105.4	295.5	49	30	770
North Korea	Pyongyang	46,541	20.5	440.5	65	90	N/A
North Yemen	San'a	75,290	6.3	83.7	66	20	550
Norway	Oslo	125,181	4.2	33.6	76	100	13,990
Oman	Muscat	82,031	1.3	15.8	52	20	6230
Pakistan	Islamabad	310,402	101.9	328.3	50	24	390
Panama	Panama	29,761	2.2	73.9	71	85	2110
Papua-New Guinea	Port Moresby	178,259	3.4	19.1	52	25	760
Paraguay	Asunción	157,046	4.1	26.1	65	83	1320
Peru	Lima	496,224	20.2	40.7	59	72	1040
Philippines	Quezon City (legal) Manila (de facto)	115,830	58.1	501.6	62	88	750
Tunisia	Tunis	63,170	7.2	114.0	61	62	1290
Turkey	Ankara	301,382	52.3	173.5	62	70	1250
Tuvalu	Funafuti	10	0.008	800.0	58	96	N/A
Uganda	Kampala	91,135	15.2	166.8	49	25	220
Union of Soviet Socialist Republics	Moscow	8,649,498	280	32.4	69	99	N/A
United Arab Emirates	Abu Dhabi	32,278	1.4	43.4	68	53	23,770
United Kingdom	London	94,226	56.6	600.7	74	99	9180
United States	Washington, D.C.	3,615,104	241	66.7	75	96	14,080
Uruguay	Montevideo	68,039	3.0	44.1	70	94	2470
Vanuatu	Vila	5699	0.1	17.5	55	N/A	N/A
Vatican City		108.7 acres	0.001	N/A	N/A	100	N/A
Venezuela	Caracas	352,143	17.8	50.5	69	86	3,830
Vietnam	Hanoi	127,253	62.0	487.2	59	78	N/A
West Germany	Bonn	95,977	60.7	632.4	74	99	11,400
Western Samoa	Apia	1104	0.2	181.2	65	90	N/A
Yemen, North	San'a	75,290	6.3	83.7	48	20	550
Yemen, South	Aden	128,560	2.3	17.9	48	39	520
Yugoslavia	Belgrade	98,764	23.2	234.9	70	90	2490
Zaire	Kinshasa	905,564	31.3	34.6	50	55	170
Zambia	Lusaka	290,583	7.1	24.4	53	54	580
Zimbabwe	Harare	150,803	9.0	59.7	56	45	740

JANET GOULD
Fulbright-Hays project 1992

DAILY LIFE IN CHINA UNDER A SOCIALIST GOVERNMENT

Objective: This three period unit will compare and contrast life for the average person or family in China to that in the United States using a variety of media: slides, readings, pictures from students, and videos. Students will take the information that they have gained to ascertain whether the differences in lifestyle are from the governmental and economic systems of the two countries or are cultural. This lesson follows instruction on the different economic and government systems in the United States and China (democracy/capitalism and socialism).

This unit will also familiarize students with the broad spectrum of choices available to American citizens that may be a result of our economic and political systems. Students should also realize similarities between people in the world regardless of the government under which they live.

This unit is also beneficial in showing stereotypes that students may have about Chinese and other Asian cultures. By having students answer the same questions before and after learning some about Chinese society they should be able to point out the stereotypes and generalities that they have made when they did not have accurate information. This lesson may be used to introduce ethnocentrism.

Materials:

1) Handouts on the government systems for reference.
2) Readings for homework.
3) Video: "Mediating," vol. 10 out of 12 from "Heart of the Dragon," or "Living," vol. 7, or some suitable substitution. There are many excellent videos on China, the lesson may be extended to include more videos.
4) Slides or pictures depicting daily activities of the Chinese such as work, school and home life.
5) Students should bring in pictures, perhaps of their families or homes.
6) Paper and writing utensils for each group.

Lesson Plans

Day 1: **Anticipatory Set:** Ask students to think of aspects of their daily life that are regulated by the government of the United States. Write these things on the board. This will get them to think about their lives and how they are regulated or not regulated by the government under which they live.

First, have students form groups of no more than five, and have them fill in two handouts, "Home, work and school in the United States" and "Home, work and school in China," under the "before" heading for about 15 minutes. Have the different groups tell the class a little about their responses.

Second, introduce the video you have chosen. Ask students to jot down notes regarding the differences between their lives and the ones shown in the video and to speculate if these differences are cultural or from the differing government systems. Begin video.

Homework: Readings - "China's Fertility Factor," "A Home of Your Own," and "Far from Tiananmen: TV and Contentment." Students should be ready to discuss readings on Day 3.

Day 2: Finish video. Have groups brainstorm about differences between life in China and the United for about 5 minutes, and then present results to class. Make sure that students are determining if the differences are cultural or from the systems of government.

Day 3: Show slides or pictures depicting the three areas of study. If possible, include slides or pictures of American scenes, hopefully from the students. Discuss the readings with the class and in the groups. Finally, have groups fill out the second part of the worksheet on China using the information that they have gained over the last two days. Use the remainder of the class to discuss their answers and how they have changed from the first worksheet.

Closure: Have students write a one to two page essay comparing and contrasting their perceptions of China, examining them both before and after this unit. Students should focue on comparing their family life to what it might be like in China. Students should try to determine from where their earlier beliefs about Chinese people came and why they held such beliefs.

HOME, WORK AND SCHOOL IN CHINA

Use your current knowledge of the socialist system in China and then write what you think the answers might be. This information goes under the "before" heading. You will answer their questions again after you receive more information. This information will go under the "after" heading.

Group: ______________________________

HOME

1. Describe or draw a typical residence for people in China.

   Before

   After

2. What or who determines where people live?

   Before

   After

3. What keeps people from moving from city to city?
Before

After

4. What are some typical family arrangements in the home?
Before

After

5. What/who determines how many children a family has?
Before

After

6. What involvement does the government have in deciding the number of children a family has?
Before

After

WORK

7. What are some of the more typical jobs for adults?
Before

After

8. What are some reasons why a person has the job that he or she has?
Before

After

9. How often and why do people change jobs during their working lives?
Before

After

10. How much influence does the government have in determining the types of jobs that are available and who will work particular jobs?
Before

After

SCHOOL

11. Why do Chinese students go to the senior high school that they do?
Before

After

HOME, WORK AND SCHOOL IN THE UNITED STATES

Group: ______________________________

HOME

1. Describe or draw a typical residence for people in the U.S.

2. What or who determines where people live?

3. What keeps people from moving from city to city?

4. What are some typical family arrangements in the home (such as Mom and two children)?

5. What/who determines how many children a family has?

6. What involvement does the government have in deciding the number of children a family has?

WORK

7. What are some of the more typical jobs for adults?

8. What are some reasons why a person has the job that he or she has?

9. How often and why do people change jobs during their working lives?

10. How much influence does the government have in determining the types of jobs that are available and who will work particular jobs?

SCHOOL

11. Why do you go to the high school that you do?

12. Why do you study the subjects that you do in high school?

13. Children from which types of families are more likely to go to college?

14. What percentage of high school students go to college?

15. How are universities funded?

12. What subjects do they study that are different from the one you do?
Before

After

11. Children from which families are more likely to go to a university?
Before

After

14. What percentage of high school students go to college?
Before

After

15. How are universities funded?
Before

After

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SEZs

Zones go it alone

China's five special economic zones (SEZs) — Shenzhen, Zhuhai, Shantou, Xiamen and Hainan — are on the move again, with each growing at a different speed. Unlike in the earlier part of the past decade, the SEZs are facing the 1990s largely on their own — with less funding and policy incentives from Peking.

The SEZs will continue to be laboratories for economic reforms, but their role is likely to become less important as SEZ privileges expand to other parts of China. The most recent area to benefit from this expansion is Shanghai's Pudong district, which enjoys similar privileges to those in other SEZs, though it is not called an SEZ as such.

A number of the SEZs have also had their physical areas enlarged over the years. The smallest of the five SEZs, Shantou in Guangdong province, is expected to quadruple its 52-m^2 area from 1 November to include the entire Shantou municipality. Shantou authorities had requested the expansion as early as 1987 but the central government only gave its approval this year, official sources said.

A change of leadership is expected after the SEZ's upgrading. The present mayor of Shantou, Chen Yanfa, and party secretary Lin Xingsheng are both slated to retire at the end of the year. Sources say a potential candidate for mayor is Wu Bo, a current vice-mayor and administration director of the zone.

A larger area would give the zone economies of scale and attract more foreign investment, Wu said recently. The zone has ambitious plans to improve its infrastructure over the next five years.

The plans include the building of a 600-m coal-fired power station, a deepwater port capable of handling 35,000 dwt ships, a highway connecting the city to Shenzhen and part of the Shantou-Canton railway line — which is part of the Guangdong government's five-year plan to improve access to its eastern flank. These investment projects are expected to cost billions of yuan, part of which, SEZ officials hope, will be funded by foreign investment.

A major drawback of the zone, analysts say, is its lack of ready links to a large group of foreign investors. Shantou's overseas kinship and cultural ties are not as numerous as those of Shenzhen and Xiamen. Shenzhen easily communicates with Cantonese-speaking Hongkong while Xiamen shares a common dialect with native Taiwanese.

Shantou, on the other hand, does not have as many native sons overseas, though it, too, has its share of rich patrons, the most famous being Hongkong property tycoon Li Ka-shing. Li, however, has so far preferred to donate large sums of money to social facilities rather than invest in Shantou for commercial return.

Last year, Shantou attracted foreign investment commitments of US$273.5 million compared with Shenzhen's US$693.4 million, according to the national State Statistical Bureau. But Shantou is not the poorest performer. Hainan, the biggest SEZ in terms of physical size, attracted the least commitments, at only US$162 million last year.

The most impressive growth is still to be found in Shenzhen, which chalked up a 63% rise in industrial output last year to Rmb 18.9 billion on top of 1990's 31% growth. Zhuhai and Hainan too recorded strong growth of 73% and 61% respectively from much smaller bases.

Shenzhen continues to hammer away at market reforms, and hungers for closer ties with Hongkong. A growing numbe Hongkong residents now live in Shenzhen where housing is third the cost of Hongkong's lodgings. The Shenzhen governm is hankering for a further easing of border controls between the and Hongkong to facilitate travelling by Hongkong residents. Peking is understood to be delaying its decision until Shenz beefs up supervision of its border with Guangdong.

The SEZ leadership received a boost to its confidence whe was allowed to open a centralised stock exchange in July after s eral months of delay, believed to have been caused by Peking's happiness over the zone's poor management of its experimen bourse last year. The bourse was the second in the country Shanghai was the first to have a stock exchange, which opene December 1990.

Shenzhen has ambitious plans for infrastructure building t could complement and, probably in the long run, match Hon kong's capabilities. Its US$200 million international airport, locat near Fuyung town outside the SEZ's border separating it from t rest of Guangdong, is scheduled to open for trial use in Septemb though completion of facilities is likely to extend well into n year. Work on the project began in 1989. It is partly financed b US$27 million soft loan from the Kuwaiti Government.

Project officials are quick to point out the airport's complem tary role to Hongkong's Kai Tak airport, a mere 70 km away. newly constructed ferry pier — about 10 minutes by shuttle b from the airport terminal — will provide high-speed boats tak travellers to and from Hongkong within an hour, according to Sihua, head of the project's planning division. Officials are a considering the possibility of a direct shuttle-bus service connect the airport to Hongkong's Kai Tak.

The single-runway airport, which has room for considerable e pansion if necessary, will have a capacity of up to 10 million pa sengers a year, said Li. He expected that the airport would event ally divert some traffic away from Hongkong, which is expected

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HOUSING

A home of your own

By Tai Ming Cheung and Robert Nadelson in Peking

China's urban housing system is being reformed to bring end to the practice of universal, virtually cost-free accomm dation by substantially raising rents and encouraging re dents to buy their own properties.

Changing the system will be an extremely difficult and protra ed process, however, because of the intimate relationship betwe housing and employment in China. Most urban accommodati is owned by enterprises and government-run housing bureau rather than individuals, and they only provide housing for the employees. Also, the cheap, heavily subsidised rents are tied to th low wages that most workers earn.

The central aim of the housing-reform programme is to increa the financial responsibilities of residents in the management their own homes and, therefore, to allow the government to co centrate its resources on the construction of new accommodation meet rising demand.

At present, most urban families pay on average just 0.81 of their monthly salaries for rent, according to Li Jianhu deputy director of the Peking municipal housing-reform offic Li points out that this is extremely low when compared wit other countries with similar living standards, where ren

Special Economic Zone performances, 1990

Rmb billion	Hainan		Shantou		Shenzhen		Xiamen		Zhuhai	
Gross industrial production	4.1	+61	8.6	+31	19.0	+63	7.5	+37	5.0	+73
Foreign-backed businesses' share	0.4	+38	1.9	n.a.	13.0	+89	3.4	+30	1.7	+87
US$ million										
Total export value	470	+33	960	+28	3,000	+38	780	+21	490	+34
Pledged foreign capital	160	-42	270	+7	690	+42	570	-32	300	+24
Foreign capital used	190	+73	160	+1	520	+13	170	-27	110	-36
Direct foreign investment share	100	-8	120	+32	390	+33	70	-65	70	+30

☐ % change from 1989

Source: China's State Statistical Bureau

reach its capacity of 24 million passengers by 1994.

Another massive project is the development of a deepwater container port at Yantian, near the bonded zone of Shatoujiao, bordering Hongkong. Blessed with a naturally deep and well-sheltered harbour, the port could rival Hongkong's Kwai Chung container port in 20 years if the Chinese Government succeeds in building fifty 10,000 tonne-berths by the early part of the next century.

Once these facilities are in place, the port could handle an estimated throughput of 80 million tonnes a year, said Zheng Yuheng, a manager of Shenzhen Dongpong Industry Co., the Shenzhen government unit responsible for the port's development.

But size is not everything, Zheng admitted. Whether Yantian will be able to attract significant international business will depend on the quality of the management and other supporting services, he said. Some 40% of cargo handled in Hongkong is destined for the mainland. Some of this business could be diverted to Yantian, he noted.

The first phase of the port development involving the construction of six berths, with a throughput of 2.8 million tonnes, is to be completed by 1993. One third of the estimated US$300 million first phase is being financed by a 30-year soft loan from Japan.

Dongpong is looking for a Hongkong investor to help develop some 7 km^2 of the port area into an industrial, storage and residential area, said Zheng. Although some Japanese developers have expressed an interest in developing the area, the Chinese Government has indicated a preference for Hongkong investors, Zheng said.

Yantian is one of four major ports placed on the nation's priority development list for the next five years. The others are Dalian, Ningbo and Meizhou Bay in Fujian.

So far, none of the other SEZs have caught up with Shenzhen in terms of foreign investment and economic growth because they are too far away from Hongkong to capitalise on the colony's resources. Although Xiamen is attractive to Taiwanese investors, many of whom trace their roots there, the lack of direct communication links between Taiwan and the mainland has hampered business growth.

The early wave of Taiwanese enthusiasm for the mainland appears to have cooled, particularly for Xiamen during the first quarter. Xiamen sources noted that new commitments from Taiwanese investors were 85% less than a year ago. Discouraged by bureaucratic hassles, some of the existing investors are threatening to leave, the sources said. First-quarter commitments at US$63.9 million were only 10% of 1990's full-year pledges, official figures show.

Leadership changes are also slated for the two SEZs. Liang Guangda and Zou Erjun, mayors of Zhuhai and Xiamen respectively, are both said to be under pressure to leave, having been at their posts for most of the past decade. ■ **Elizabeth Cheng**

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account for an average of around 8-15% of wages.

Consequently, the central government in June told local authorities to draw up specific housing-reform programmes for the next few years that focus on substantially raising rents and promoting home sales. This marks the renewal of government interest in commercialising the housing sector. Following a series of limited experiments from the mid-1980s, major housing reforms for many of China's cities were started in 1988.

But the programme was put on the backburner following the June 1989 crackdown when conservatives regained the ascendancy in economic policymaking and attempted to roll back reforms. The government has only restarted promoting more cautious reform policies gradually within the past year, with housing reform as part of a more comprehensive overhaul of the social welfare system, once again emphasised as a priority target.

Local authorities have begun, therefore, to implement housing-reform programmes. The Peking municipal government has told work units and the local housing bureaux, for example, to increase rents from the present Rmb 0.11 (2 US cents) per m^2 to Rmb 0.55 by 1993, which would account for 4-5% of an average wage. Rent increases are based on the costs of maintenance, interest from the capital value of the property and depreciation.

While Peking residents will have to pay all of this increase from their own pockets, similar rent rises in other parts of the country, such as Shanghai and Yantai in Shandong province, are covered by extra housing allowances. The rationale for this move is to persuade people that it makes more sense to buy their properties, making use of this additional subsidy, than to pay the higher rents.

This policy appears to have been a failure as few people so far have taken the opportunity to buy rather than rent. It is estimated that only 1-2% of homes in Yantai, which was the first city to undertake housing reforms from 1986, have been bought. For Peking, in which experimental housing reforms have so far been confined to around 10% of the city, only 4% of homes within this experiment have been sold.

The reasons for this reluctance to buy are economic, cultural and political. The cost of purchasing accommodation is probably more than most people can afford, despite a wide range of incentives and discounts. The prices of most residences are pegged to how much an average worker can earn in six years, which is Rmb 10-15,000.

For a couple who usually both work, it would take only three years to earn that amount. Even with such preferential terms, "the gap between rents and the costs of homes remains too high," Li says, to be sufficiently attractive to most people.

But because work units provide homes for life for their employees, there is very little incentive to buy homes if there is almost no danger of losing them. In addition, the notion of private property is a difficult concept for most people to grasp in a socialist economy, especially when politically the government continues to stress that public ownership remains the cornerstone in China's economic reforms.

How private a property is after being purchased is also unclear. Although officials say that home owners are allowed to sell their accommodation if they wish, there are numerous restrictions on who they can sell to and who can buy. Buyers usually have to prove they have a genuine need to purchase the property, such as their current accommodation being either too small or in a poor state of repair. "The Chinese housing market differs from capitalist countries in that the aim is not to buy homes for profit but to live in," says Li.

These restrictions apply only to homes that are sold at preferential prices, which are a fraction of market rates, by work units and housing bureaux. A small free market in housing has sprung up, but prices are well beyond the reach of all but a handful of well-off individuals, such as private entrepreneurs and Overseas Chi-

NYT 10/7/90

Nicholas D. Kristof/The New York Times

Villagers going about their chores in Song, China. Many peasants expressed satisfaction with the central Government and did not criticize the actions it took to quash the rebellion in Tiananmen Square last year.

Far from Tiananmen: TV and Contentment

By NICHOLAS D. KRISTOF

Special to The New York Times

A Village in China

A special report.

SONG, China, Sept. 30 — He has lived all his 18 years in this village, planting wheat, picking apples and cleaning the family outhouse to spread the muck on the fields, but now Gao Lu is planning an escape route: a glorious career in the army or in the People's Armed Police.

If he should be called to Tiananmen Square to crush some future student movement, it is pretty clear that he would react in the same way as the young troops who fired on crowds in June 1989.

"We didn't support the rioters," he explained as he sat in the main room of his home, his family nodding approvingly around him. "If Beijing is in chaos, then the whole country collapses. The leadership had to stop it."

"Besides, you have to obey your orders from one notch above," Mr. Gao added. "That's your role."

It is villages like Song, 746,000 such hamlets all over China, that supplied the recruits who suppressed the democracy movement. Despite the outrage abroad and in China's own cities, there is no evidence that in villages like Song (pronounced SOONG) the Army would have difficulty recruiting more young men and convincing them to fire on protesters.

If the big cities rumble with discontent, then Song hums with contentment.

The cities represent only a sliver of China's population. Here in Song, home to peasants like those who make up 70 percent of China's population, people seem relatively satisfied with the Government and with the crackdown. They go along with the official line about the crackdown: that a handful of conspira-

Continued on Page 16, Column 1

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Far from Tiananmen: Color TV and Contentment

Continued From Page 1

tors used the university students to promote unrest in an attempt to overthrow Communist rule.

"You had to use troops — it was absolutely necessary," said Gao Futong, a 48-year-old peasant whose son also wants to join the Army. "Otherwise, chaos would have gotten worse and there would have been no way for people to go to their jobs in the cities."

There is no way of determining how broadly Mr. Gao's views are shared, but it is certain that the nation's future will depend in large part on the attitude of the peasantry. China's history is full of peasant rebellions, and it was rural support that proved decisive in bringing the Communists to power in 1949.

Yet the peasantry is not only a threat but also a potential pillar for the beleaguered Government. If the farmers are quiet and continue to sign up for the Army, it will be far easier for the hard-line leadership to maintain its grip on the discontented cities.

Nearly one person in six on this planet is a Chinese peasant, and those in Song seem fairly representative. Henan Province, in which Song is located, is central not only geographically but in spirit as well. More than 80 million people live in Henan, along the Yellow River where Chinese civilization emerged several thousand years ago.

Yet Song is somewhat better off than the average village. It is only a half day's bicycle ride from the provincial capital, Zhengzhou, and it has an annual average income of $159 a person, compared with the national average in rural areas of $128. Moreover, Song is probably better managed than most villages, which partly explains why the authorities permitted a journalist to visit.

'Our Expectations Aren't That Great'

Perhaps the main reason people in Song are contented is that life is clearly getting better. A decade ago, most families lived in mud homes; now they have brick. About 60 percent of Song's 141 households have televisions, and the more prosperous are replacing their black-and-white models with color sets.

To understand the mood here, it helps to understand village history. Song was probably founded by refugees from north central China a few centuries ago, and originally all its inhabitants were members of a single clan surnamed Song — hence the village's name. Then sometime in the hazy distant past the Songs moved away and were replaced by the Gao clan and the Li clan.

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Until the Communists "liberated" the area in 1949, three landlord fami-

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Photographs by Nicholas D. Kristof/The New York Times

"You had to use troops — it was absolutely necessary," said Gao Futong, referring to Tiananmen Square. His son wants to join the Army.

body else was condemned to work on their fields. Then the Communists divided the land among the peasants, brutalizing the former landlords in the process. At first the villagers enjoyed great strides. Public irrigation programs, begun in the 1950's, brought water to the fields and resulted in much higher crop yields.

Chairman Mao Zedong's Great Leap Forward, begun in 1958, turned the land into a commune and for a time the villagers even ate together in a cafeteria. There was hunger in the early 1960's, followed in 1966 by Mao's Cultural Revolution. The village stagnated as peasants took part in "struggle sessions" and inefficient mass labor projects that led to crop neglect.

At the end of 1978, Deng Xiaoping came to power and started the series of reforms that have brought Song relative prosperity. The commune was divided up, and individual peasants were allowed to plant what they wanted and to raise more household animals. Output soared and incomes rose.

"Our expectations aren't that great," said Gao Full as he sat in his living room, "and we're pretty happy."

[redacted] perso [redacted] ng has [redacted] an

one fourth of one acre to cultivate, so many peasants have taken to opening "household enterprises" to supplement their incomes.

Turning a Bedroom Into a Chicken Coop

Tian Mancheng, for example, started a small shop a couple of years ago. It is only a hut, but he has stocked it with candy, soda pop for the equivalent of three cents a bottle and stacks of various brands of cigarettes.

Other families grind soybeans into tofu to sell in the county town a dozen miles away. One couple makes vegetable oil out of peanuts. And Jin He studied a bit of medicine and now serves as the village doctor when he's not busy in the fields.

Xu Cun, an effervescent woman of 41, took another tack. She and her husband had raised a small number of chickens over the years. Two years ago they went into the egg market in a big way. They turned one bedroom of their house and half their courtyard into a chicken coop and bought 250 hens.

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ens than from the fields," Ms. Xu said.

Yet village life is not all bliss. Farmers worry about their crops — although this year the harvest was excellent — and about finding spouses for their children and about their neighbors getting richer than they are.

1 Child Per Family, But Not If It's a Girl

In some areas, peasants complain bitterly that the Government gives them i.o.u.'s, rather than cash, for their crops, or that it fails to supply the fertilizer it promised. Some peasants protest petty corruption or at the arrogance of village officials. But these problems do not seem to arise in Song.

Here, as in many places in rural China, the most bitter disputes involve the Government's policy of forced contraception.

Li Fuqing, Song's director of family planning, displays a handful of binders showing the fertility and contraceptive status of every woman in the village. Before getting married, a woman is obliged to have an IUD inserted. It is removed only when she is authorized to have a child.

Families are allowed one child, or two if the first is a daughter. That gives the parents a second chance at producing a son. Traditionally, daughters leave the village and join their husbands' families, so that some families despair that without sons they will have no heirs.

The unhappiest couples are those with two daughters. The rules are that the mother must then undergo tubal ligation, but in the last few years four women in Song have evaded the regulations and given birth a third time in the hopes of having a son.

"If they have a boy, they stop, but if they have a girl they want to keep on going," said Gao Yushan, the Communist Party secretary in Song.

Bright City Lights And Flush Toilets

There is a one-time fine of $235 for having a third child, but most families can now afford this. The most effective population control measure is simply obligatory sterilization after the second child. This surgery is normally done only twice a year, and some women find excuses to flee. When they reappear they are pregnant or have already given birth.

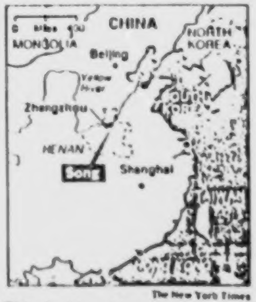
Young people complain that there is another problem with Song. There is nothing to do here.

"It's terribly boring here," complained Chen Yangmin, an 18-year-old native son. "Everybody wants to leave."

Many young people echo that sentiment. They are attracted by the bright

ligh [redacted] flush [redacted] — of th [redacted]

As a way to escape life in the small village of Song, Gao Lu is planning a career in the Army. He hopes to see other areas of China and to learn skills that could help him obtain a job in a city in the future.



The New York Times

China's big cities may rumble with discontent, but villages like Song hum with contentment.

They want to see the modern world and enjoy the good life as they see it on television. But in China it is illegal to move to the city without permission, and urban residence permits are difficult to obtain.

For the young men of Song, the Army is a major escape route. Everybody in the village knows that it was in the Army that Gao Wanping learned how to drive a car, enabling him to get a job as a driver in the provincial capital of

Zheng [redacted] [redacted]

Mr. Gao returns to Song once a week or so to visit his wife and children, and he is now one of the richest men in the village, with such luxuries as American cigarettes.

"The cities are terrific," Gao Peng, a 13-year-old villager, confided dreamily. "When I grow up, I want to leave the village."

Li Shuisheng is also preparing to leave the village — in another way. A lean man of 72 years, he says his health is fine but he also knows that his time is coming. So he has purchased a coffin and stored it in the attic for the day when it will be needed.

This might seem a bit morbid, but it is common in Chinese villages. Elderly peasants tend to be matter-of-fact about their mortality, and some even keep their coffin in the living room.

In cities, cremation is mandatory, to save land. The rules are more flexible in the country, where many peasants believe their spirits need a resting place in the ground. In some villages there is a tussle between Communist Party secretaries who insist on cremation and peasants who insist on burial.

A compromise has been reached in Song: Everybody can be buried in a deep grave on good farmland, but after three years the land is plowed over and returned to cultivation.

As Mr. [redacted] "That

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nese. Prices of apartments sold on this market in recent months have averaged Rmb 2,000-2,200 per m^2.

A major financial aim of the housing reforms is, the government hopes, to curb inflationary pressures by helping to soak up the massive accumulation in personal savings in the past few recessionary years. Bank deposits have ballooned to an estimate of more than Rmb 800 billion. Urban consumer spending patterns also appears to be changing. Attention is gradually focusing away from the purchase of televisions, refrigerators and other traditional luxury goods popular in the 1980s, but which a growing majority of families possess, to new areas such as home improvement.

To promote this still nascent interest in home ownership, the government is also providing preferential loans through the state-run banking system. Interest rates for home loans, currentl around 3-4% for a 20-year mortgage, are significantly lower tha other bank interest rates. Analysts, however, say that offering subsidised interest rates could encourage rather than dampen inflationary pressures.

One housing-reform measure borrowed from Singapore and being used by a number of local authorities, including Peking and Shanghai, is the deduction of a proportion of workers' salaries that would be deposited into a housing investment fund which could be used to buy a future home. A number of work units in Peking, for example, have begun to deduct about 15% of workers' wages for this purpose. The work units also provide an equivalent 10% contribution to top up workers' savings in the fund. ■

ENERGY

Floods may doom gorges

By Yuan Fan

The catastrophic floods in China this year have not only wreaked havoc on the country's infrastructure, and made a feared power shortage even more likely, they may also have tipped the balance in favour of the controversial Three Gorges hydro-electric power scheme on the Yangtze River in southwestern China.

After the two-year respite of the 1988-90 austerity programme, the current industrial upturn had already brought fears of a renewal of the country's chronic energy shortage.

China's industrial output grew in the first five months of 1991 by 13.4% over the same period last year, while energy production in the same period remained flat at 408 million standard tonnes (UN standard coal, b.t.u. equivalent. The standard tonne is used to measure all forms of energy, from coal, oil and natural gas to hydro and other forms of power).

More power

Energy output growth, by sector (%)

	1989	1990	1991	5-year plan (1991-95) compound average
Coal	6.12	4.81	1.83	2.57
Oil	0.73	0	0.72	2.20
Gas	0.72	3.57	6.21	5.37
Electric	7.61	4.31	6.61	6.17

Source: Statistics Bureau, PRC Government

For the whole of this year, planners have pencilled in a modest 2% increase (to 1.06 billion standard tonnes) in energy. At the same time, industrial production could grow by as much as 12%, according to economist Liu Guoguang of the Chinese Academy of Social Sciences.

This disparity threatened a reprise of the mid-1980s mismatch. Industrial output rose 16.7% a year, on average, from 1985 to 1989, while annual increases in energy production averaged only 4.7%. As a result, China — nominally the world leader in coal output and third biggest energy producer overall (after the US and Soviet Union) — has perennially suffered from energy bottlenecks. "Brown outs" consistently prevent enterprises working at full capacity.

To overcome these problems, the newly unveiled Eighth Five-Year Plan (1991-95) aims to increase energy production at about 3% a year to 1.2 billion standard tonnes by 1995. This year, the government is sinking 75 mine shafts with a total capacity of 112.1 million tonnes of coal, as well as building 75 power projects with a combined capacity of 32.8 kW. Energy sector investments amounting to nearly Rmb 70 billion (US$12.5 billion) are on the drawing boards for 1991.

Or, at least, those were the plans before the floods hit. The latest disaster, affecting major industrial and agricultural areas from the northeast to the southwest, could put some of these schemes on hold, while increasing the likelihood of the hotly debated — and costly — hydro-electric dam on the Yangtze.

Proponents of the Three Gorges project claim that the dam will not only add billions of kilowatts to the power grid, but also put an end to the age-old problem of recurrent floods like this year's. So far, though, final approval of the plant has been postponed by environmental, defence and financial considerations.

The latest meeting on the Three Gorges scheme was held in mid-July, amidst frenetic flood relief efforts in the Yangtze basin. Helped by the crisis atmosphere, if the project gets the green light, it could significantly augment energy output — as long as it does not divert funding away from other vital projects.

Upsetting as the floods were to the energy sector, they were even more devastating to the country's infrastructure. The setback is all the more galling as it comes on the heels of an infrastructural development push over the past few years. The government invested Rmb 50 billion in fixed assets this year, a 10% increase over 1990.

Since June, however, the floods have cut bridges, power lines, trunk railroads and arterial highways. The disaster has damaged industrial, communications and farming facilities in 18 provinces, as well as such major cities as Shanghai, Peking and Wuxi.

Anhui province, one of the worst-hit, suffered the near total obliteration of its irrigation system, along with millions of hectares of farm land. Bridges and telecommunications links were washed out, and the provincial capital, Hefei, was waist-deep in water.

Cleaning up after such a disaster could siphon off resources that would have been vital to the large-scale capital construction programme that had been mapped out for the coming years. Under the five-year plan, China envisaged outlays of Rmb 2.6 trillion on fixed assets, a 30% increase over the previous half-decade.

The plan gave priority to construction of railways, airports, seaports, highways and communications centres. The country's 55,000-km rail network was to be expanded by the addition of a 2,000-km direct link between Hongkong and Peking, while new connections were also to be made to the key ports of Tianjin and Qinhuangdao.

As in previous years, the most rapid upgrading of infrastructure is planned for the coastal cities. Amid all the political and economic fury surrounding plans for a new Hongkong airport, in the neighbouring Shenzhen Special Economic Zone construction is under way on a new US$200 million airport — to be in operation by the end of this year — as well as China's first high-speed railway, due to run (at 160 km/h) by 1994.

Other major infrastructural projects on the drawing boards are underground railways to ease the traffic congestion of Shanghai, Guangzhou, Nanjing and Qingdao. Water supply projects are also planned for Shenyang, Xi'an and Chongqing. ■

China's Fertility Factor

China has entered a critical phase in controlling its population growth, now that the Cultural Revolution baby-boom generation is reaching its peak reproductive years. Since 1986, 12 million-13 million young women have been reaching child-bearing age each year, and this rate is expected to continue until about 1997.

Women of child-bearing age now make up more than a quarter of China's total population, estimated at more than 1.1 billion. At the current annual rate of increase, China's population will grow 10 percent every seven years—a family-planning problem of awesome dimensions.

China has in recent years failed to achieve its policy goal of one child per family. Ineffective contraceptives have played a major role in the country, which has what is estimated as the sixth-highest abortion rate in the world—about 40 per 1,000 women aged 15-44. (The countries with the highest rates per 1,000 women are the Soviet Union, with 181 in 1982, and Romania, Yugoslavia, Bulgaria, and Cuba, with 58-90 in the early and mid-1980s.)

About 70 percent of the estimated 11 million abortions carried out each year in China are due to contraceptive failure, according to state family-planning officials. The most widely used method of contraception in China—an intrauterine device (IUD) known as the stainless-steel-ring IUD—has a high failure rate of 10-15 percent. Commonly used IUDs in developed countries have a failure rate of only 1 percent. More reliable IUDs are manufactured in China, but the cost of a locally made copper-T IUD is about 30 cents—three times the cost of a stainless-steel-ring device.

The additional funds needed for better IUDs would be only a fraction of the cost of carrying out some 7 million-8 million unnecessary abortions every year. But in China, abortions and birth control are funded by separate government agencies. The State Family Planning Commission pays for the IUDs supplied free in family-planning clinics throughout the country. However, the commission does not have to pay for the abortions needed when its IUDs fail.

At the grass-roots level, ironically, demand for the copper-T IUDs has grown quickly as the inadequacy of the stainless-steel-ring device has become better known. Manufacturers of high-quality IUDs often bypass the planning commission in Beijing and sell directly to local governmental clinics and family-planning organizations.

In rural areas, illegal births—that is, more than one child per couple, in defiance of state policies—total about 9 million each year, or more than one-third of all births. Between 1980 and 1987, the average Chinese family actually had 2.47 children, according to a planning commission survey.

In 1982 and 1983, the government cracked down on family-planning enforcement in response to an unexpected surge in the natural birthrate during the previous two years. The increase may have been related to rural decollectivization and the associated weakening of the Communist Party's rural control apparatus.

But the dimensions of the growth did not become clear until 1982 census figures became available. Suddenly, local party leaders took steps to enforce the family-planning laws. The number of abortions shot up from 8.7 million in 1981 to 12.4 million in 1982 and 14.4 million in 1983. But the most striking feature of the crackdown was the number of sterilizations—more than 16 million in 1983 alone, compared with 3.9 million in the previous year.

Abortion and sterilization orders have been enforced mainly through the threat of fines rather than through the use of force. In one case, a peasant couple who had already had an illegal second child left their county after the wife received an order to submit to an abortion. On returning with their third child, the parents were fined $53 for the birth of the second child and $127 for the third child, both of whom would be denied land in their village.

The parents were also ordered to give up a piece of land that they had contracted to farm and were charged a monthly child-raising fee to be paid from the beginning of the wife's pregnancy with the third child until the child reached age 14. The wife was ordered to submit to tubal ligation and was fined for each day from notification until the operation.

Officials say that cases of forced abortions and sterilizations reported in the foreign press are isolated incidents that violate state policies. This may be true now, but in 1982 and 1983 there were millions of mandatory abortions and sterilizations. The strong public reaction to the harsh enforcement of family-planning regulations was an important factor in the Chinese government's adoption of a more humane policy in 1984, allowing exemptions for a large variety of special cases. ■

By Robert Delfs; from the newsmagazine "Far Eastern Economic Review" of Hong Kong.

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JANET GOULD
Fulbright-Hays project 1992

SLIDE CATALOGING USING A DATABASE

We climbed the Great Wall, were greeted by a 50 piece marching band, danced with women and men from Sanjiang province, and have hundreds of slides to prove it. After looking at the slides a few times most people will put them away, assuring themselves that they could never forget anything about their fantastic voyage. I cannot trust my memory enough, instead I put all of my slides on a database, complete with descriptions. So, whenever I want to look at my slides of the Forbidden City, I can easily look them up on the database.

I used the database program Microsoft Works but any program should do. I viewed all of my slides in chronological order, discarding duplicates or poor quality shots. I then numbered each slide on the slide itself. On the database I put the corresponding slide number, the city or place, a category for the slide, and a description. I also put a number, 1 through 4, to denote the quality of the shot as there were some slides that were not so good technically but were the only ones I had of the place or event.

This cataloging took quite a number of hours. However, now I or any teacher in a variety of subjects can utilize my slides of China. For example, the economics teacher would like to show her students the different types of jobs that people have. I have quite a number of slides showing people at their work. I simply call for the slides under the category "W," for work and have the computer select only those slides. With a printout of the descriptions of the slides, another teacher can easily do the presentation without any extra work on your part. As the slides are numbered they are easy to collect and to put back in order.

I highly recommend that you put in the time now to enter your slides on a database program. And, after doing so you won't need to worry about losing your wonderful memories.

DIFFERENT TYPES OF WORK IN CHINA

Number	Place	Type	Description	Comments	Qual
29	Beijing	W	Forbidden City	restoration by hand	1
84	Beijing	W	cloisonne factory	woman painting vase	1
134	Ming Tombs	W	selling fur coats in 100 degree heat	open market at Ming Tombs	1
163	Beijing	W	bicyclist carrying cardboard boxes		1
168	Beijing	W	watermelon stand	there were millions of them all over	1
171	Beijing	W	vegetable stands		1
204	Xi'an	W	cooking for the nursery school		1
207	Xi'an	W	hand weaving a silk rug	this will take one year	1
210	Xi'an	W	embroidery sweat shop	all young girls	1
213	Guilin	W	men on boats	cormorants	1
217	Guilin	W	woman carrying yoke w/ 2 baskets		1
219	Guilin	W	selling meat in the heat	roadside stand	1
227	Guilin	W	cutting down the rice	as they did in A.D. 200	1
228	Guilin	W	threshing rice by hand and foot		1
255	to Dong Villiage	W	rice fields	with stacks of hay	1
257	to Dong Villiage	W	cutting rice, bending over	back breaking, hot out too	1
258	to Dong Villiage	W	close up of threshing		1
261	to Dong Villiage	W	women threshing		1
262	to Dong Villiage	W	putting rice out to dry on mats	sometimes dried on basketball courts	1
263	to Dong Villiage	W	raking the rice		1
270	to Dong Villiage	W	woman extracting tooth	outdoor dentist	1
291	Dong villiage	W	woman carrying her lunch on yoke		1
319	Shanghai	W	bringing in coal to city	tons of it	1
321	Shanghai	W	paper cutting in old city #1		1
322	Shanghai	W	paper cutting #2	the horse emerges	1
331	Shanghai	W	cosmetics counter at Women's center	very American	1

Janet Gould

FULBRIGHT PROJECT SUBMITTED BY ELIZABETHANN E. GRADY

NINTH GRADE WORLD GEOGRAPHY TEACHER

HAYFIELD SECONDARY SCHOOL

7630 TELEGRAPH ROAD ALEXANDRIA, VIRGINIA, 22310

STUDENTS WILL USE THE FOUR DIFERENT MAP AND STATISTIC EXERCISES THAT I HAVE DEVELOPED TO DO THE FOLLOWING ABOUT CHINA AND THE UNITED STATES:

1. MAKE GENERALIZATIONS/ COMPARISONS
2. UNDERSTAND THE INFLUENCE OF CLIMATE
3. UNDERSTAND THE IMPACT OF PHYSICAL GEOGRAPHY
4. REALIZE THE ROLE THAT POPULATION AND LAND SIZE HAS IN IN A COUNTRY
5. RECOGNIZE THE REASONS FOR DIFFERENT OCCUPATIONS AND LAND USES
6. UNDERSTAND WHAT IS MEANT BY DENSITY AND SPARSITY OF POPULATION
7. UNDERSTAND THE IMPORTANCE OF LOCATION
8. RECOGNIZE AND UNDERSTAND WHY CERTAIN TERMINOLOGY DESCRIBES THE DEVELOPMENT LEVEL OF A COUNTRY

LESSON PLANS SUBMITTED:

1. ATLAS AND ALMANAC SEARCH
2. CHINA: LAND USE AND RESOURCE MAP EXERCISE
3. COMPARING TWO NATIONS: "THE UNITED STATES AND THE PEOPLE'S REPUBLIC OF CHINA"
4. THE SIX REGIONS OF CHINA

ATLAS AND ALMANAC SEARCH

This lesson is intended to have the students use different sources to make comparisons and draw conclusions about China and the United States.

The exercise can be completed in the library or by using and sharing class sets of almanacs and atlases.

STUDENT NAME: ____________

"ATLAS AND ALMANAC SEARCH"

1. Which is larger in land size --- China or the United States? ____________

2. By how many square miles? ____________

3. What is the population of China? ____________

4. What is the population of the United States? ____________

5. & 6. Figure out the population density for each country. (Remember: Population density is the number of people per square mile).

CHINA	UNITED STATES

7. How does China rank in total land size? (1st, 2nd, 3rd, etc.) ____________

8. How does China rank in the size of population? (1st, 2nd, 3rd, etc.) ____________

9. What is the estimated world population? ____________

10. What is the world's total land area? ____________

11. What percentage of the people in the world are Chinese? ____________

12. China has what percentage of the world's land area? ____________

13. - 24.	UNITED STATES	CHINA
CURRENT POPULATION:		
ADD BIRTH RATE:		
SUBTRACT DEATH RATE:		
POPULATION INCREASE:		
ADD TO THE CURRENT POPULATION NUMBER FOR THE ESTIMATED 1993 POPULATION:		

MULTIPLY THE INCREASE BY FIVE TO PROJECT WHAT THE POPULATION OF CHINA AND THE UNITED STATES WOULD BE BY THE YEAR 1998 IF THE GROWTH PATTERNS CONTINUE:

	UNITED STATES	CHINA
1998 ESTIMATE:	____________________	____________________________

25. Use the answers from question 13. - 24. to state what you think is a major problem that China needs to deal with?

____

____

26. China has how many more people per square mile than the United States? ____________________

27. Which country has the largest GNP? ________________

28. Which country has a larger number of people engaged in agriculture? ________________

29. Which country has the highest literacy rate? ________________

30. Which country has the largest military? ________________

31. Which country has more vehicles per capita? _____________

32. True or False: China is bordered by few countries. ____________

33. True or False: Hong Kong is a colony of Portugal. _____________

34. True or False: Most of China's rivers have their source in Mongolia. _______________

35. True or False: China's longer rivers flow in an easterly direction. ______________

CHINA: LAND USE AND RESOURCE MAP EXERCISE

This lesson is intended to have the students interpret the land use and resource supplies of China.

Sources to be used: Any land use or mineral resource map of China can be used to complete this exercise

STUDENT NAME: __________

DIRECTIONS: Use the map and key to answer the following questions.

1. In what part of China do more people make a living from mining? ______________

2. Where are China's main industries found? ______________________

3. Does China have the resources to be an industrial nation? _____

4. Where is steel found? _______________

5. - 7. Name three sources of power that China has for her factories: ____________________, __________________ and ________________.

Answer TRUE or FALSE for the following questions.

8. The chief grain crop of northeastern China is wheat. ________

9. Most farmland in eastern China is used for pasture. _________

10. The chief grain crop of southeastern China is rice. _________

11. Western China has an ideal climate for growing corn. ________

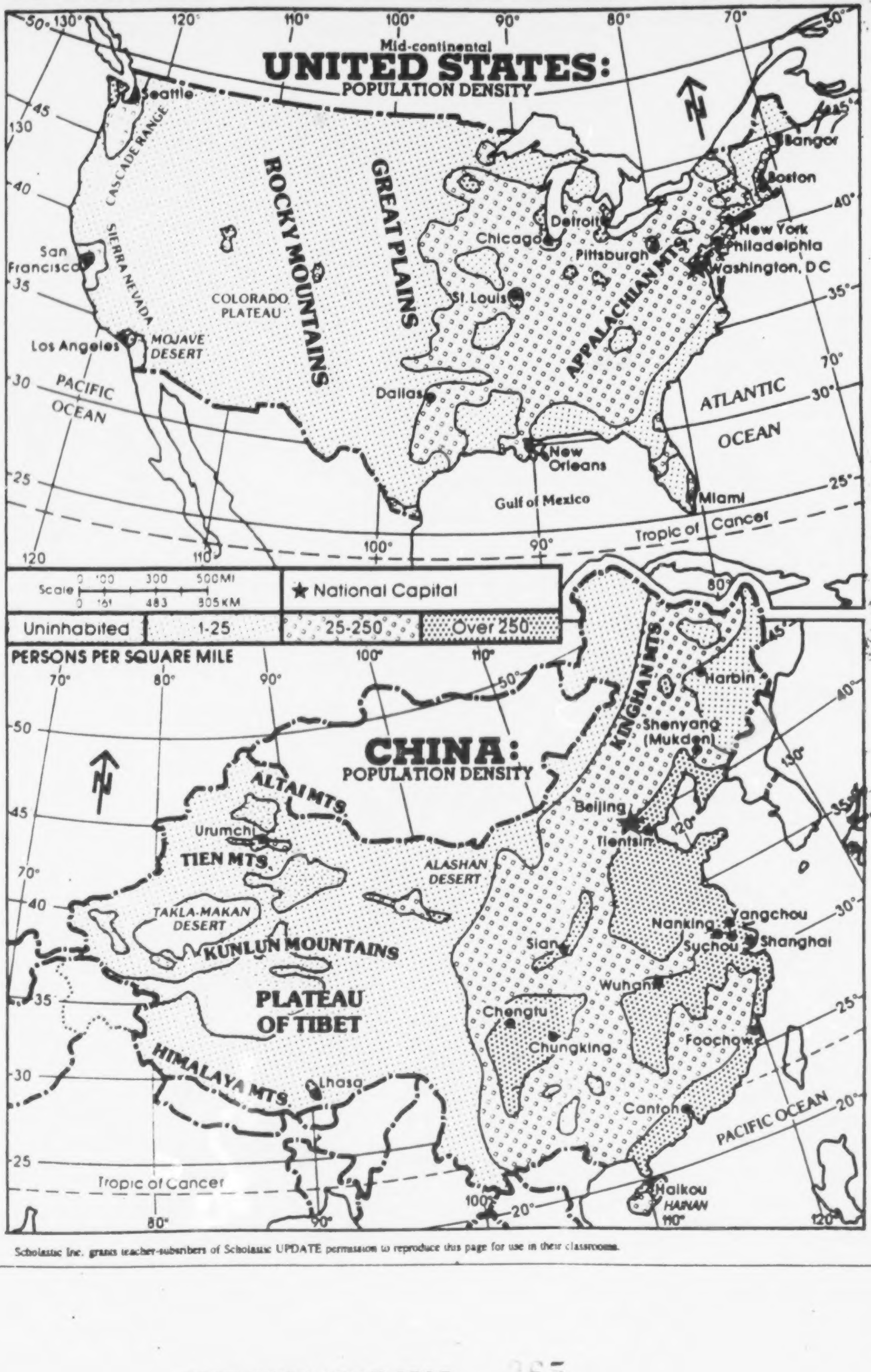
12. Cotton and rice are grown in the same farming region. _______

13. Oasis farming would be found in the western part of China._____

14. The "triple cropping" area of southeastern China refers to two crops of wheat and one of rice. ___________

UPDATE MINIPOSTER

POPULATION DENSITY: COMPARING TWO NATIONS


UNITED STATES:
POPULATION DENSITY
Mid-continental
Seattle
San Francisco
Los Angeles
CASCADE RANGE
SIERRA NEVADA
MOJAVE DESERT
COLORADO PLATEAU
ROCKY MOUNTAINS
GREAT PLAINS
Chicago
Detroit
Pittsburgh
St. Louis
Dallas
New Orleans
APPALACHIAN MTS.
Bangor
Boston
New York
Philadelphia
Washington, DC
Miami
PACIFIC OCEAN
ATLANTIC OCEAN
Gulf of Mexico
Tropic of Cancer
Scale
0 100 300 500MI
0 161 483 805KM
★ National Capital
Uninhabited
1-25
25-250
Over 250
PERSONS PER SQUARE MILE
CHINA:
POPULATION DENSITY
ALTAI MTS.
Urumchi
TIEN MTS.
ALASHAN DESERT
TAKLA-MAKAN DESERT
KUNLUN MOUNTAINS
PLATEAU OF TIBET
HIMALAYA MTS.
Lhasa
KINGHAN MTS.
Harbin
Shenyang (Mukden)
Beijing
Tientsin
Sian
Nanking
Yangchou
Suchou
Shanghai
Wuhan
Chengtu
Chungking
Foochow
Canton
Haikou
HAINAN
PACIFIC OCEAN
Tropic of Cancer

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COMPARING TWO NATIONS:" THE UNITED STATES AND THE PEOPLE'S REPUBLIC OF CHINA."

This lesson is intended to have the students compare and contrast the United States and China as to their: location, climate, physical features and lifestyles from what they interpret from the maps and keys.

Students can do this individually or the teacher can use an overhead transparency to guide the students.

STUDENT NAME: ____________

"COMPARING TWO NATIONS: THE UNITED STATES AND THE PEOPLE'S REPUBLIC OF CHINA."

State the latitude and longitude locations of each country.

1. USA: ________________________________
2. People's Republic of China: ______________________

Make some generalizations about the climates and lifestyles that would be found in each country.

3. How would they be alike?
4. How would they be different?
5. Why would the climate of Beijing and Philadelphia be similar?
6. Where do you find the least populated areas in the United States ? _____________________
7. Why is this so?
8. Where do you find the least populated areas in China ? ______________________
9. Why is this so?
10. Where are the most populated areas found in both countries? _____________________
11. Why is this so?
12. Which country appears to have a more even distribution of population? _________________________
13. True or False: No people live in the western part of China. ____________
14. Which country has more land below 30 degrees north latitude? __________________
15. True or False: China is in the low latitudes. _____________
16. True or False: The capital of mainland China is Tientan. ____________
17. Which country is closer to the equator? _________________

THE SIX REGIONS OF CHINA

This lesson is intended to have the students prepare their own maps of China and then contrast the six regions.

1. Have the students locate and label all the geographic locations on the map.
2. Students can complete the mapping exercise individually or the teacher can work with the students by using an overhead map transparency.
3. Once the maps are complete, the students should complete the chart that describes the characteristics of the six regions. This can be done individually,as partners, or in groups.
4. The class could also brainstorm after the chart is completed to develop a class master chart.

STUDENT NAME: ______________________________

THE SIX REGIONS OF CHINA

TIBET XINJIANG INNER MONGOLIA

MANCHURIA NORTH CHINA SOUTH CHINA

1. Draw in and label the following on the outline map of China:

   Huang He (Yellow River), Chang (Yangtze River), Xi Jiang (Si, West River), Lhasa, Beijing, Shanghai, Fushan,Canton, Himalaya Mountains, and Gobi Desert.

2. Label all the bordering countries, islands and bodies of water.

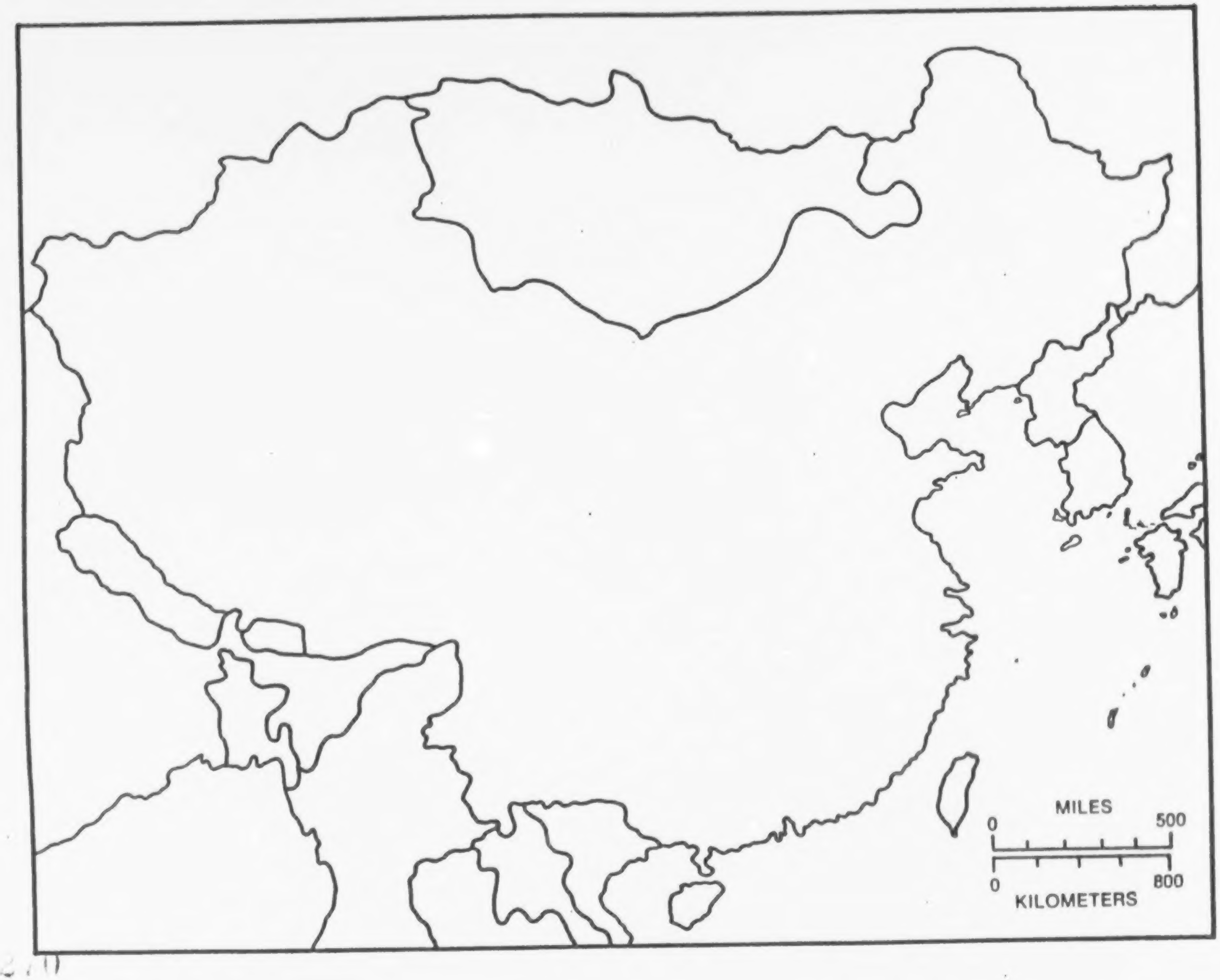
3. Use a physical map to draw in Tibet. Tibet is usually shown in brown on a physical map. It is IMPORTANT that Tibet be drawn to scale. Label Tibet.

4. Xinjiang: Draw a straight line from the center of Mongolia directly south to Tibet. Label the region Xinjiang.

5. Inner Mongolia: Start from the intersection of Tibet and Xinjiang and draw a curved line up to the easternmost section of Mongolia. The line should cross over the "horseshoe hump" of the Huang He (Yellow River). Label the region Inner Mongolia.

6. Manchuria: Draw a line from Inner Mongolia directly across to the Yellow Sea. The boundary should be located north of Beijing. Label the region Manchuria.

7.and 8. North and South China: They are divided by a line drawn west to east just north of the Chang (Yangtze River). North China will be smaller in land size than South China. Beijing should be in North China and Shanghai in South China. Label the regions of North China and South China.


MILES
0
500
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800
KILOMETERS

	Tibet Xizang	Xinjiang	Inner Mongolia	Manchuria	North China	South China
1. Landforms/Features						
2. Climate Types						
3. Population - Dense/Sparse						
4. Major Resources						
5. Major Religions (If any)						
6. Major Occupations/ Land Use						
7. Nomadic/Sedentary						
8. Chief Crops						
9. Problems						

	Tibet Xizang	Xinjiang	Inner Mongolia	Manchuria	North China	South China
1. Landforms/Features	high, dry plateau origin of many rivers	Taklimakan Desert Dry Basin	Dominated by Gobi Desert	similar to northeast United States	Similar to northeast United States	Terraces Paddies
2. Climate Types	mountain/highland	dry and desert	Grassland	Humid Continental	Humid Continental	Humid Subtropical
3. Population - Dense/Sparse	sparse	Sparse	sparse	Dense	Extremely heavy	Dense
4. Major Resources	few mineral resources	oil here mineral potential, being developed	few	Vast industrial minerals	coal	some minerals rice cotton
5. Major Religions (If any)	Buddhism	Islam	Some Buddhism	some Buddhism	Some Buddhism	Some Buddhism
6. Major Occupations/ Land Use	few crops some grazing	little agriculture important oil region	herding (cattle, sheep, horses)	Many factories	Farming manufacturing Loess soil	Rice Paddies Terraces
7. Nomadic/Sedentary	both	sedentary	nomadic	sedentary	Sedentary	Sedentary
8. Chief Crops	Few crops	little agriculture	little agriculture	soybeans vegetables excellent agriculture	Wheat milleT	Rice Cotton
9. Problems	once independent, now controlled by China	being developed as future resource area.	very cold temperatures	Population	Population numbers Frequent floods	Intensive farming flooding population

A JOURNEY THROUGH THREE CHINAS

DONALD O. GREENE

DECEMBER, 1992

DONALD GREENE

Greene

THE 1992 FULBRIGHT-HAYS
SEMINARS ABROAD PROGRAM

A JOURNEY THROUGH THREE CHINAS

As a collector and teacher of art and art history, my enthusiasm for all aspects of culture is international in scope. I have been fortunate in being able to study the cultures of Russia, Japan and China by traveling to these countries where I have been enriched by all that I experienced. China, my most recent destination, was especially rich. The journey was in three phases, all Chinese, but with wonderful variations in seeing more than six thousand years of history, art and culture as presented in mainland China, Taiwan and the city of Hong Kong. The trip allowed me only the most superficial glimpse of all that is to be learned about the longevity and magnificence of its culture and through this, its art. Art is often all that remains to be studied that determines what we learn about the history of a culture, including the calligraphy of the language that reports that history. It is therefore with the utmost humility, that I will attempt to present lesson plans that will acquaint my students and colleagues with art through folktales that teach history, a landscape that generates folkart, and geography that delineates diversity in literature and religion.

The following lesson plans are based upon the three concepts I use in my teaching which, introduced through art, can lead to research and critical thinking in related subject areas. These concepts are sight, memory and imagination. Under certain conditions, when appropriate, I also introduce sound as an important concept to accompany the other three concepts.

The material in this packet contains four sample lesson plans that present the possibility of integrating varying subject areas with art as an introduction or as a culminating activity. Each lesson plan contains a bibliography that can be used for research by teachers and students.

Donald O. Greene December, 1992

DONALD
GRE

LESSON PLAN 1

Teacher:________________

Date____________

Course: Art I, Art II/Geography/History

Grades 6-12

THE ART OF SEEING

Concepts: Sight/Memory/
Imagination

Topic: Nature Drawing

Task Analysis/Skills

- Motivation
- Perception
- Eye Discipline
- Concentration
- Use of color and shadow
- Sketching a light layout
- Assessing and adjusting drawing
- Sketching full scale (Large)
- Copy line, shape, texture, light and dark
- Extrapolation

Objective: Given the necessary art materials, students will use sight, memory and imagination to interpret the landscape pictures of China, especially the famous mountains and hills of Guilin. Prior to the production, or following, the students will research the geography, landscape forms and history of this beautiful region.

Materials: Buff and white drawing paper (12" x 18") Carbon drawing pencil, Prisma colored pencils, Charcoal sticks, landscape pictures of Guilin.

Source: Guilin Wonderworks, People's China Press, Photographs by Wang Wusheng, (Text in Chinese and English).

Ed. Zhou Daguang, Chinese Matchbook Covers, Foreign Languages Press, Beijing, 1989.

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DONAL
GREENE

LESSON PLAN II

Date: ____________

Teacher: ____________________

Course: Art I, Art II/Language Arts/History

Grades 6-12

THE ART OF FOLKTALES AND FESTIVALS

Concepts: Sight/Memory/Imagination/
Sound

Topic: Dragons/Masks

Task Analysis/Skills

. Motivation
. Perception
. Listening
. Eye Discipline
. Concentration
. Use of light and shadow
. Use of color
. Copy line, shape texture
. Cartooning
. Extrapolation
. Portraiture

Objective: Given the necessary art materials, students will use sight, sound, memory and imagination to select a dragon or historical mask that depicts the folktales and/or festivals of Ancient and Modern China. Students may read stories, watch a video of festivals and listen to music before making a choice. Students may use the medium of paper mache' or drawing with prisma colors. They may study the history of the dragon as a symbol. (refer to dinasours)

Materials: paper mache' from torn paper or leaves of paper layered with glue. Complete a design for a model, using drawing paper large enough to become life size model. Glue, prisma color pencils, water colors, or enamel paints for a finished product.

Sources: Carol Stepanchuk and Charles Wong, Mooncakes and Hungry Ghosts:Festivals of China. China Books and Periodicals, Hong Kong 1991.

Ed. Zhou Daguang. Chinese Matchbook Covers. Foreign Languages Press, Bejing, 1989.

Folklore, Magazine printed in Chinese with picture illustrations of the arts of China, 1988.
Compiled by Dai Gangyi and Guo Youmin, Shaanxi Folk Arts,

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DONALD GREENE

LESSON PLAN III

Teacher:__________________________ Date:____________

Course: Art I, Art II/History/Language Arts Grades 6-12

THE CANDLEWICK FAIRY

Concepts: Sight/Memory/Imagination

Topic: Lantern Festival

Task Analysis/Skills

- . Motivation
- . Perception
- . Listening
- . Reading
- . Concentration
- . Use of light and shadow
- . Use of color
- . Copy line, shape texture
- . Cartooning
- . Portraiture
- . Extrapolation

Objective: Given the folktale of the Candlewick Fairy to listen to or to read and the necessary art materials, students will use sight, memory and imagination to illustrate the story in cels or to design and craft lanterns. The history of the lantern festival could be researched, its diversity and symbolism studied for variations in different geographic areas of China.

Materials: paper in sheet form, scissors or a knife, prisma colors, paraffin wax and pine soot, paste, pictures of lanterns and paper cuts.

Sources: Zhang Daoyi, The Art Of PaperCuts, Foreign Languages Press, Beijing, 1989.

The Candlewick Fairy: Chinese Folk Story, Foreign Languages Press, 1985.

Carol Stepanchuk and Charles Wong. Mooncakes and Hungry Ghosts: Festivals of China, China Books and Periodicals, Hong Kong, 1991.

LESSON PLAN IV

Teacher: ______________________________
Course: Art I, Art II/History/ Astrology

Date: ________
Grades 6-12

THE ART OF FORETELLING

Concepts: Sight/Memory/
Imagination

Topic: Chinese Lunar
Calendar

Task Analysis/Skills
- Motivation
- Perception
- Concentration
- Use of color and shadow
- Sketching a light layout
- Copy line, shape, texture, light and dark
- Eye Discipline
- Extrapolation

Objective: Given the necessary art materials, students will research the zodiac animals of Chinese fortune telling to enable them to learn how each animal was chosen, the meaning of that animal, the mathematics of the calendar, the importance of color, and other information to construct their own version of the Chinese calendar.

Materials: Buff and white drawing paper (12" X 18"), Prisma color pencils, pictures of calendar animals, legends, Chinese calandar.

Sources: Carol Stepanchuk and Charles Wong, Mooncakes and Hungry Ghosts,: Festivals of China, China Books and Periodicals. Hong Kong, 1991.

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MODERN CHINA: AN INTRODUCTION TO ISSUES

By Dennis Gregg, 1992 Fulbright Program Fellow

INTRODUCTION:

This group of lessons is not meant to focus on any one aspect of modern China. Rather it is intended to provide students with some material that can help them grapple with some of the issues China is grappling with and will continue to grapple with into the twenty-first century. The materials used were primarily gathered during the 1992 Fulbright summer program. Some selections on Tiananmen come from a unit I did on modern China (the era of Deng Xiao Peng, in particular) in the spring of 1991 for the Clio Project at UC Berkeley. All the material is on mainland China. Apologies to Hong Kong and Taiwan.

The first activity is called "Fascinating Facts About China." I owe the idea to Susan Olds, a teacher in Davis, California, a friend and colleague, whose "Fascinating Facts About the Constitution" I saw at a CCSS workshop a few years ago. This activity is meant as a warm-up and can take the place of the pre-test many of us often use to begin a unit.

The main activity is a kind of Jigsaw. Students are given a whole bunch of stuff, separate the stuff into categories they devise,form an initial group to look at the issues generated therein, then separate into new groups to engage in a policy-making exercise.

The final two activities can be seen as extensions. The first can provide the basis for an essay, the second (which takes much longer) for an oral presentation.

DAY 1

1. Write or type the "Fascinating Facts Questions" (see Student Handout A) on separate 5 x 7 cards (well, you can use any size card you feel like, frankly). There are 20 facts altogether, so make enough duplicates so that each student can have one card. Not not include the answers.

2. On the back of the cards, students should number 1-5. They are not to answer their own questions but should go around the room, find five other students, read them the question, and ask them for their guesses as to the answer. They should record these answers on the back of their cards.

3. When they are finished, they should sit down and figure out the average of the five answers and write that average on the back of the card. (Almost all answers are numbers and can therefore be averaged.)

4. When everyone in the class has finished, go through the questions, one at a time, asking students for the averages on their particular questions. (Remember that some questions will have been asked by more than one student.) Write these numbers on the board, and when all averages have been posted, tell students the correct answers (see below). Finally, ask students which of these facts, if any, surprised them most and why.

(ANSWERS TO THE "FASCINATING FACTS" QUESTIONS)

1. 1.2 billion
2. 55
3. About 7%
4. 16%
5. 22%
6. One (Beijing time)
7. About 3,600 years (since Shang dynasty)
8. About 30%
9. Perhaps 25% (21% in the National Peoples Congress and 29% in public service generally)
10. One
11. $300
12. Nine
13. 43 years
14. 90%
15. Eighty-one (in 1911)
16. Less than 2%
17. About 10%
18. About 20% (comparable to the U.S., though a bit lower)
19. None
20. Women: nearby quality childcare--Men: chance for promotion

DAY 2

1. Divide the class into groups of 5-6. Make enough copies of the Articles on China (Student Handout B, #s 1-40) so that each group can have one set. Separate each individual article and put all articles in a large envelope. Give each group one envelope. We will call this (first) group the Home Group.

2. Have students sift through the articles, skimming them for content, but not reading them carefully. Have them separate the articles into piles of articles which seem to fit together (this is category formation). Tell them that while some articles may seem to fit in more than one pile, they should choose the pile that seems most appropriate. (Categories will probably include: economics, human rights, foreign affairs, environment/ecology lifestyles, education.) Also tell them to have one fewer category than the number in their group. (i.e. if there are six in a group, they should have 5 categories.)

3. After allowing about 20 minutes for this activity, have each group report on what categories they have chosen and what articles fit into those categories.

4. Now here comes the hard part. Somehow get all groups to agree on the same categories, and redistribute articles in piles as appropriate.

5. Have one student in each group be in charge of one pile, that is one category. This student will become an "expert" on that category/issue. However, since articles on economics account for the largest number of articles, have two students share that pile (which is the reason for having one fewer category than the number of students in the group).

6. If there is any time left in the period, have students read through the articles in their pile. If not, this can be done for homework.

DAY 3

1. Have all students with the same pile of articles (the same category or issue) form new groups. This we will call the "Expert Group." Give each student a copy of the Issues Worksheet (Student Handout C). In their expert groups students should work together to fill in the worksheet, including making priorities. Give them the entire period for this activity.

DAY 4

1. Now have students return to their Home Groups. Each student "expert" should inform the others in her group of the issues involved, the recommendations, and so forth (the results of the previous day's activity, filling out the Issues Worksheet).

2. Then students should discuss, argue over, and fill out the "Recommendations for China in the Twenty-first Century Worksheet," (Student Handout D). Tell them that they are acting, in their Home Groups, as China's leadership and that they have two resources: Time and Money. Tell them that their task is to figure out how much of each resource (as a percent of the total) to devote to each issue. Some issues may require more money than time, and some more time than money (Example: continuing to promote the one-child policy may not require large sums of money but may require a lot of time in terms of persuasion, propaganda, and so on) Make sure they know that they cannot do everything or that they cannot do everything as thoroughly as they would like, so they will need to make choices.

3. Note that students are using percents, not actual sums of money.

4. When each group is finished, have them report their decisions to the class.

5. Debrief the activity with questions such as:

   a. How and why did groups differ in setting priorities?
   b. What decisions were hardest to make? Why? In what areas was more information necessary?
   c. What questions do they have about China now that they have completed this activity?

6. It is not necessary for students to remove their shorts during the debriefing.

7. There is a lot of room left on this page, so perhaps I'll ask a question or two in my inimitable style.

   Well, what I'd like to know is, I mean I know this isn't your field and all, and of course it may not be the easiest thing to answer, but on the subject of global warming, you know the earth getting real hot and heavy and all, I mean this is a fairly big deal in the developed countries, and all, but there's been some talk of how the developing countries, you know, like those that are trying to develop, and all, don't quite see things the same way the developed countries do, like they're being made to pay for the mistakes of the developed countries, and so I wonder what your students, you all being teachers, and all, I wonder how they think about this problem or even if they think about it at all, I mean global warming, and whether or not Taiwan and China will be reunified.

EXTENSIONS

1. Have students fill in the "Focusing and Reformulating" Worksheet (Student Handout E) after going over the examples with them. Have a few students read their examples. This can also be used as the basis for an essay.

2. Have students prepare (and later perform) an Interior Monologue. Give students a copy of the instructions (Student Handout F) and have them for homework write the first draft of an interior monologue based on someone living in China (this can be a real person or a fictional one who might actually exist). The next day, students in groups of 4-5 should read each other's monologues and use the "Response Sheet" (Student Handout G) to help each other revise for greater clarity, authenticity, and perhaps length and substance. They can also suggest to each other what type of visual aid might be appropriate. For that night's homework, they should do a final draft and procure their visual aid.

   Students for the next few days would then perform their interior monologues, in front of class. After each monologue is completed, the audience, including you, should fill out the Individual Critique Sheet (Student Handout H) and pass it to the performer. Thus everyone immediately receives 30 + (unless you have nice small classes) critiques of his/her performance. A possible grading format is:

   Content: 40%
   Delivery: 30%
   Visual Aid: 20%
   Correct Length: 10%

3. Hello to Dick, my room buddy, Russ, Bazooka Bob, Big Bob, Don, Chester, Paul, Bill (I'm putting the men first, in deference to Dick), Jeanne-Marie, Mary Ann, Dede (Didi?), Felicia, Janet, Betty, Lucy, Eunice, Carol, and Craig, and Elizabeth

STUDENT HANDOUT A: (each question should be placed on a separate card)

FASCINATING FACTS ABOUT CHINA: QUESTIONS

1. China is the world's largest country in population. About how many people live in China?

2. China is made up of several different nationalities, the Han nationality being the largest. How many other nationalities (that is, how many minority nationalities) are there in China?

3. China is made up of several different nationalities, the Han nationality being the largest. What percent of China's people are non-Han (that is, what percent of China's population can be classified as minority)?

4. China is trying to educate all its people. About what percent of China's population is still illiterate (that is, what percent can neither read nor write Chinese)?

5. China is the world's largest country in population. About what percent of all the world's people live in China?

6. China is a large country in area as well as in population. How many time zones does China have?

7. China is a country with a very long history. For about how long (how many years) has China had a recorded history, that is written records of its civilization?

8. China's population can be divided into those who live in large cities and those who live in rural areas. About what percent of China's people live in large cities?

9. Since the Communist Revolution (which the leadership of China today often refers to as "liberation") China has tried to improve the social position of women. About what percent of China's political leadership at all levels (national and local) are women?

10. China, with the largest population of any of the world's countries, has an official policy of trying to limit the number of children that families can have. What is the number of children that China tries to limit families to?

11. China is still a poor country, compared to the United States, Western Europe, and Japan, for example. In U.S. $, about how much is the per capita (per person) income of a citizen of China?

12.China has a national compulsory education law. How many years of education does this law require of all Chinese citizens?

13.China is presently ruled by the Communist Party, which came to power during a revolution. About how many years ago did this revolution occur (that is, for how many years has China been led by the Communist Party)?

14.If you drew an imaginary line down the middle of China and divided it into eastern and western halves, about what percent of China's population would be found in the eastern half?

15.For many, many years, China was governed by different dynasties headed by an emperor. How many years ago was the last dynasty overthrown?

16.China hopes to improve its higher education system. At present, about what percent of China's population has had a college or university education?

17.The United States economy has grown by about 1% a year during the last few years. The economies of Western Europe and Japan have grown about 2-3% a year. About how fast has China's economy been growing in recent years?

18.All of the world's countries engage in some international trade; for some countries this foreign trade is the most important sector of their economies. About what percent of China's economy is engaged in foreign trade?

19.The United States and other countries have often accused China of putting people in prison for their political beliefs and activities. These people are generally termed "political prisoners," as opposed to ordinary criminals. How many political prisoners does the government of China say it has in jail right now?

20.As in the United States, most adult Chinese women work. Both Chinese women and men have some similar concerns about their jobs (like how much it pays, for example), but Chinese women and men have different priorities. What do you think is the most important concern a Chinese woman has about her job? What do you think is the most important concern a Chinese man has?

STUDENT HANDOUT B, #s 1-2

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State to clamp down on income taxation dodgers

Despite a 37 per cent increase in the individual income tax collection rate up to May, the State Tax Administration is to launch a nationwide clamp down during the rest of the year on tax dodgers.

The inspection will target people working in tourism, entertainment, commercial and publishing industries, joint-ventures and those who run contracted enterprises, private schools or private firms, according to report in yesterday's Legal Daily.

The report said the clamp-down will cover independent scientists and those who earn significant amounts by taking more than one part-time job .

In line with Chinese income tax statutes, those who earn more than 400 yuan ($72) a month have to pay income tax. The one exception is those whose income is from royalty. The limit is 800 yuan.

Income tax rates range from five to 45 per cent, while a flat rate of 20 per cent is applied to cover income from personal services, royalties, interest, dividends, bonuses and the lease of property.

Besides foreign nationals working in China, only a small proportion of Chinese citizens had to pay the tax when individual income tax was introduced in 1987.

Yet as the economy booms, more and more Chinese earn more than 400 yuan a month and now it is not difficult to locate "*dakuan*" or big money earners in China.

The Legal Daily said individual income tax climbed from 31 million yuan ($5.7 million) in 1987 to 687 million yuan ($127 million) last year.

In total, individual income tax for the past five years stood at 2.07 billion yuan ($383 million).

It said Chinese tax authorities collected 320 million yuan ($59 million) in individual income tax from January to May, 36.7 per cent up over the same period last year.

However, it claimed income tax evasion was still rampant due to the short history of the tax and citizens' weak sense of tax law.

The taxation system is far from perfect, said the report, adding many people's income sources are secret.

The report criticized a number of entertainment stars who were reluctant to hand in income adjustment taxes, even though it is believed just one song a pop star sings at a concert can earn the performer anything from several hundred to several thousand yuan.

It said many celebrities in entertainment circles were recently invited to perform at a show in a Guangdong city. It alleged that after the performance, only one known cross-talk artist went to the taxation authorities to declare his income and pay his tax.

According to a government plan, a uniform tax management law will be introduced soon to replace separate statutes governing different taxes. The new legislation is believed to contain harsher penalties for tax dodgers and for those who deliberately delay paying their taxes.

(CD News)

②

New drive to stamp out shoddy products

A new nationwide fight against fake products will soon begin in China, with its focus on medicines, pesticides, fertilizers and substandard liquors and beverages.

The move is regarded as a continuation of the "Quality Long March" launched early this year.

The national exposure of some low quality products caused a stir among the public, considerably sharpened the sense of quality among industrial manufacturers and heightened consumers' sense of self-protection.

Shoddy and substandard commodities are still seen on the market despite repeated checks. Practices such as making and selling fake or poor-quality products has become a serious social problem, said Wang Zhongyu, deputy director of the State Council's Economic and Trade Office at a telephone conference on Monday.

The practice of making and selling poorly-made medicine, for instance, is becoming more serious, as shown by the number of cases uncovered by relevant State agencies. The number has jumped from

SNB-#3

'No US POWs in China'—spokesman

No new information on American POWs (Prisoners of War) or MIAs (missing in action) of the Korean War has been found in China, a Chinese Foreign Ministry spokesman said in Beijing yesterday.

The spokesman made the remark when asked to comment on the issue of American POWs and MIAs in the Korean War.

The spokesman said that the Chinese side settled the issue of American prisoners of the Korean War long ago. "There are no American POWs in China, nor any issues remaining unsettled," he said.

The spokesman said that during the Korean War, the Chinese People's Volunteers handled the POW issue in strict compliance with the relevant provisions of the Geneva Convention relative to the treatment of prisoners of war of August 12, 1949. "All the POWs were treated in a humanitarian manner," he continued.

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He said, "None of the POWs under Chinese control was transferred to a third country or to Chinese territory. After the armistice in Korea, all cases concerning American POWs were handled according to the agreement on POWs reached by the two sides.

"Those who asked for repatriation were directly repatriated in groups. Those who waived the right to repatriation were turned over to the neutral nations repatriation commission for screening. Twenty-one American POWs opted to come to China."

The spokesman said, "The Chinese side compiled a roster of all those to be repatriated, and all the American repatriates were turned over to the representatives from the International Committee of the Red Cross and the United States, with each repatriate checked against the roster as he was being turned over.

"The 21 American POWs who refused to be repatriated were taken care of by the Red Cross Society of China. They were later assigned appropriate jobs according to their wishes and skill."

He said, "Adams G. Howard and James G. Veneris are now still in China. Rufus E. Douglas died of heart disease on June 8, 1954, in spite of intensive medical treatment.

"The 18 other American POWs have left China. The US side is well aware of these facts.

"Recently, the US side handed to the Chinese side a list of 125 unaccounted-for American military personnel from the Korean War. The US side said that it had been told that these American military personnel had been interrogated by the former Soviet Union and possibly been transferred to China."

The spokesman said, "after investigation, the Chinese side has informed the US side that it did not ceive anyone on the above-men d list from the former Soviet

(Xinhua)

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CHINA DAILY

SHB-H4-5

Happiest families happier soon

by our staff reporter
Wang Rong

Forty families have won places as finalists in a nationwide competition for the country's Happiest Families.

The 40 finalists emerged from a group of 255 in the quest to become one of 10 families competing for gold and silver prizes.

The public will vote to decide the winners before October, the competition's organizers said yesterday.

This is the second such competition and organizers hope it will help teach all Chinese households what goes into making a really happy family.

The competition is organized by the All-China Women's Federation (ACWF), China Central Television (CCTV), and two journals on daily life and family issues.

CCTV is producing a series of documentaries on the daily life of the top 10 families and broadcasting the short, five-minute-long films at night for viewers to judge.

A total of 255 families from 26 provinces and cities registered for the competition.

About 12 of the 40 finalists are intellectuals' families and 24 have less than five people living under one roof.

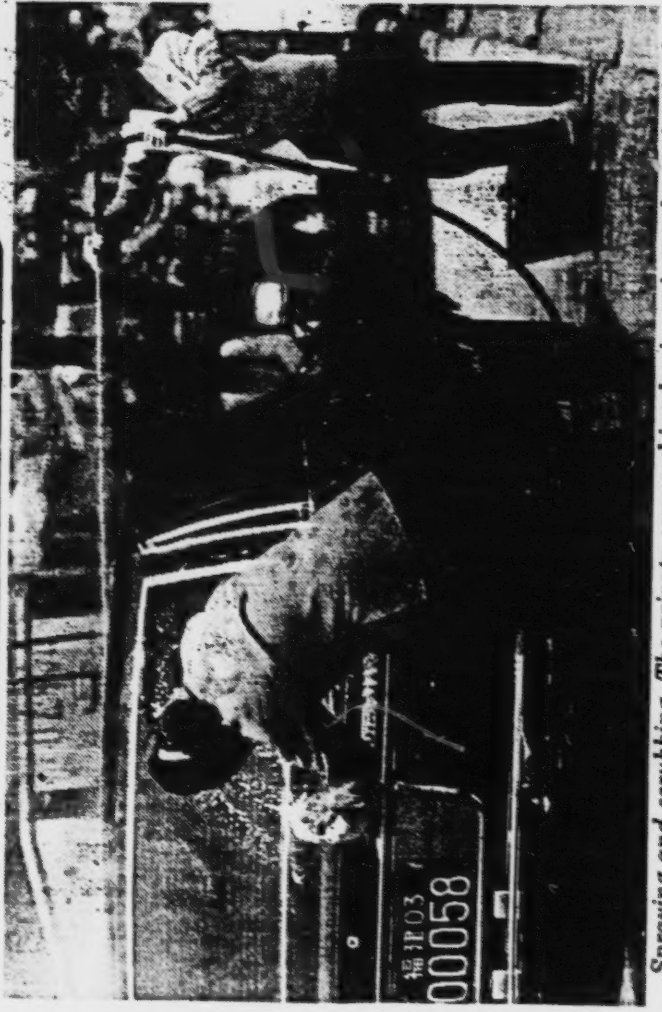
Although the organizers did not spell out the specific qualities that define a "Happy Family,", they decided "a spirit of commitment to the society" should be the top priority among all qualities.

One of this year's finalists is a couple with four children in a village tucked in mountains in Hainan Province. They were chosen for their devotion to their jobs as elementary school teachers for 13 years.

The couple went to the village in 1960 after graduating from teachers' school and began their career in the village school. Thanks to their efforts the enrollment rate of school-age children reached 100 per cent, and the villagers, mostly Miao nationality people, changed their opinions that schooling was worthless.

The first Happy Family competition granted top prizes to families for braving such hardships as taking care of a disabled family member or

Car washers



Spraying and scrubbing. The private car-washing business is mushrooming in the coastal cities of Fujian Province. Most car wash firms are family businesses, who charge five yuan to wash a car and two yuan to wash a motorcycle. — *photo by Kang [illegible]*

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SH 3- 11 6-7

China to forge closer ties with African countries

ABIDJAN (Xinhua) — Chinese President Yang Shangkun left here for home on Saturday after concluding State visits to Morocco, Tunisia and Cote d'Ivoire (Ivory Coast).

Yang is the first Chinese head of State to visit these three African countries since China established diplomatic relations with them respectively in 1958, 1964 and 1983.

Yang's African tour is widely regarded as a major event in Sino-African relations that will help China build closer ties with African and Arab countries.

During the tour, the Chinese president held talks with his counterparts in the three countries — Moroccan King Hassan the Second, Tunisian President Zine Al-Abidine Ben Ali and Cote d'Ivoire President Felix Houphouet-Boigny. Their talks focused on international issues, particularly the situation in Africa.

Also, Yang met with government and congressional leaders of the three countries, exchanging views with them on the development of bilateral relationships.

China has long been aware of the fact that the drastic changes taking place in today's world have put developing countries, namely the Third World, in an unfavorable position. This is seen in the widening gap between them and the developed nations, in both political and economic terms.

African countries in particular are faced with greater economic difficulties and political pressures.

China, as President Yang stressed in his meetings, has always attached great importance to its relations with African countries, which constitute an important part of the Third World.

Yang's African tour shows that to develop better co-operation with African and other Third World countries continues to be one of the basic points of China's foreign policy.

During his visit to Cote d'Ivoire, Yang clarified China's principles in developing relations with Africa.

He noted that China supports the African nations in their efforts to safeguard state sovereignty and national independence, counter external interference and develop the economy.

In addition, China respects the right of African nations to choose their own political systems and roads of development in light of their respective national conditions.

Yang voiced China's support for the African states in strengthening their solidarity and co-operation, seeking strength through collective efforts and resolving disputes between states through peaceful consultation.

On a wider scope, China supports the Organization of African Unity (OAU) in its efforts to seek peace, stability, development and economic integration on the African continent, Yang said.

Regarding Africa's role in international affairs, Yang Shangkun reiterated China's support for African states in their active involvement as equal members of the international community and in their efforts to establish a just and rational international political and economic order.

Finally, China is ready to develop friendly exchanges and economic co-operation in multiple forms with the African countries on the basis of the five principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression and non-interference in each other's internal affairs, equality, mutual benefit and peaceful co-existence.

He described the development of relations with Africa as "well worth doing."

During Yang's visit, Chinese State Councillor and Foreign Minister Qian Qichen discussed with his counterparts from the three countries a wide scope of topics of common concern including the situation in South Africa, the Middle East and the Maghreb region.

Meanwhile, Chinese Vice-Minister of Foreign Economic Relations and Trade Wang Wendong and senior officials of the three countries held talks and reached agreements on expanding economic co-operation and trade ties between China and these countries.

Since Yang and the heads of state of these countries had outlined a framework for developing economic and trade co-operation, it was the right time to take concrete steps in implementing the co-operative projects, said these African officials.

They also agreed that co-operation between China and these countries had great potential.

During President Yang's stay, the Chinese government signed agreements on economic and technological co-operation with the three governments, under which China is to provide them interest-free loans to fund co-operative projects.

Sources from the Chinese Ministry of Foreign Economic Relations and Trade told Xinhua that the total value of the three agreements, together with an exchange of notes on aid with each, is over 100 million yuan (about $19 million.

Commenting on the agreements, Foreign Minister Qian Qichen noted that the co-operation between China and Africa as well as other developing countries is a part of South-South co-operation.

He reaffirmed at a press conference held in Abidjan last Friday that South-South co-operation is "more important and urgent than at any time in the past."

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⑦

Floods in Fujian kill 148; 20,000 flee region

⑨ SH B-#S 9-10 **BEST COPY AVAILABLE**

Turning new leaf on green issues

by Lu Ye

The "Green Leaf" magazine, founded early this year, offers a forum for China's burgeoning green literature.

Like the rest of the world, China is being increasingly haunted by air pollution, encroaching desert, water contamination, forest depletion, global warming, destruction of the ozone layer and so on.

It is against this background, that "Green Leaf" magazine was born.

The magazine had been germinating for quite some time, as environmental problems in China were becoming more and more threatening.

In the early 1970s, the Office of Tackling Three Wastes (polluting materials, fluids and gases) was established under the authority of the State Council. This was the sign that China had begun to pay attention to environmental problems, according to the managing editor of "Green Leaf", Gao Hua. Later, the office developed into a fully-fledged bureau — the State Environmental Protection Bureau. The first newspaper covering environmental problems, China Environmental Journal, was founded in the 1980s — an organ of the bureau. A cultural page of the newspaper was set aside for literary works dealing with people's environmental consciousness. This page was later developed into "Green Leaf."

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The newspaper sponsored three literary contests, which addressed environmental consciousness and problems. The first one was in 1985. About 30 works won prizes in this contest, which was called "Beautiful Environment Cup". "We received bags of manuscripts from all over the country," Gao said.

The second one, which was called "Victory Cup," came in 1987. A number of professional writers such as Pang Tianshu, Sun Yang and Jiang Qitao won top prizes.

The third contest, "the Green Sanming Cup" named after the famous green city Sanming, Fujian Province, was held in 1989. Prize winners in this contest were largely amateurs.

"Through these activities, we succeeded in uniting a number of professional and amateur writers, who were conscious of environmental problems, preparing the way for the founding of our magazine," Gao said.

Fiction, reportage, essays, poems and pieces offering the reader environmental knowledge are the content of the magazine.

"The 'Green Leaf' tracks the hot spots and reflects the problems people are most concerned with," said editor-in-chief Yang Mao.

"And the essays and pictures lash out at all ugly mentality, ignorance and irresponsible activities, which are harmful to the environment.

"Arousing the consciousness of the people at large is of vital importance and our writers can do a great deal in this regard."

In a comment in the first issue o "Green Leaf," famous writer Wang Meng says writers are less driven by commercial and industrial purpose and love nature more than othe groups of people. They knowingly or unknowingly sound alarms in their works. Writers are the natural allie of environmental protection workers, in Wang's view.

Writers' role becomes all the more important, considering that envi ronmental destruction is ofte caused by ignorance. Ignorant people burn down forests for arable land, kill wild life to eat, destroy grassland by overgrazing and so on he said. "Eliminating ignorance an bringing about an environmental enlightenment are the unshirkable duties of writers."

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Party leader Jiang Zemin and Premier Li Peng reaffirm their support of Beijing's bid to host the Olympics in the year 2000 after hearing the reports by city officials on their bidding efforts.

Xinhua photo by Wang Jingying

Self-supporting students ruling a fillip for colleges

SH8

#8

by Xi Mi

About 1,100 high school graduates in Shanghai are expected to pay for their own college education this year after passing the national college entrance examination held earlier this month.

The city began to enroll self-supporting students from 1987. Up to this year, most of them had marks 10 or 20 less points lower than the bottom line and hence were not eligible to free college education.

But this year, students with high marks are also permitted to pay for an education if they choose to.

According to Wenhui Daily, the number of self-supporting students this year will account for 7 per cent of the newly enrolled college students in the city, compared with 3 per cent in the past.

Wenhui Daily put the students who choose to receive college education at their own expense into three categories:

Those who had good academic records but had the misfortune of not doing well in the entrance exam;

Those who have a greater interest in the majors offered to self-supported students;

Those who plan to study abroad.

The tuition fee for self-supporting students will be fixed some time later with reference to government spending on average college students. The figure was 1,800 yuan ($327) in 1990.

By and large, the majors preferred by self-supporting students are in great demand, such as foreign languages, international trade and computer sciences.

The self-supporting are eligible for scholarship, the government's interest-free loans and a degree at graduation.

They may abdicate temporarily anytime during their college education and resume schooling within two years. After graduation, they will have autonomy in selecting professions.

The municipal government's deci-

ers, parents and students. Yang Deguang, director of the city's Institute of Higher Education pointed out in Wenhui Daily that this practice will help colleges to pay more attention to the market demand and give them more money for further development.

Colleges will probably improve their performance when under the stricter supervision of the self-supporting students' parents, so will be the students enjoying free education.

Also, teachers will work more efficiently. Now the ratio between teachers and students is 1:5.5, compared with 1:12 abroad.

Most of the 1,700 parents interviewed by the newspaper said they can bear the cost of the private college education.

The per capita bank savings in the city has surpassed 10,000 yuan ($1,818) and the per capita income stands at 3,500 yuan ($636) but investment in education only accounts for 2 per cent of the family spending, against 8 per cent in developed countries.

Through enrolling more self-supporting students, colleges will have more power in adjusting their curriculum according to social demands, which is considered a good start for the institutions of higher learning to conduct future reforms.

Professor Yang Deguang said China's institutions of higher learning are still under heavy influence of central planning, which was natural when a planned economy prevailed.

But if they continue to ignore the impact of market, they will become increasingly out of date. It should be remembered that by the year 2,000, the output value of the country's private economic sectors will catch up with that of the State-owned sectors.

The neglect of market forces by colleges has already caused numerous problems, such as the irrational ratio between students studying for bachelor's degrees and master's degrees.

In 1988, the ratio between students master's degrees was 9:1. Serious waste would be incurred by this ratio as the demand for students with master's degree was not that strong. The figure for the United States was 10.6:1, according to the Shanghai-based News Digest.

Another problem was with the size of colleges and the number of majors. On average, each college in China has about 1,922 students, compared with about 5,000 in developed countries.

The number of majors in China's institutions of higher learning totals 9,112, among them many are the same. On average, each major in a college has about 125 students. The smaller the number of students in a major, the lower the efficiency.

It is not rare that the majors offered by two different colleges run by different ministries are exactly the same, which seriously undermines the efficiency of teachers' work.

According to News Digest, the fact that China's colleges are managed by different government ministries accounts for the problem.

Colleges have little decision-making power and can hardly respond alertly to market demands, let alone improve performance.

The 50 colleges and universities in Shanghai are under the charge of 33 governments respectively. College presidents have to consult relevant government officials before taking any significant steps.

The institutions of higher learning enjoyed some freedom in the early 1980s after the educational reform package was implemented. But now the government has taken back the freedom, leaving college presidents little say in the change of curriculum, student enrollment and financial affairs.

It is hard to imagine that colleges can prosper under such tight restrictions.

Experts hope the gradual increase in the number of self-supported students should provide a solution to

SHB -

(11)

Guangdong determined to be Asia's next dragon

by our staff reporter
Zheng Caixiong

GUANGZHOU — Guangdong Province needs $190 billion in foreign investment in the next 20 years to realize its ambitious plans of becoming the fifth "dragon of Asia" after Hong Kong, Taiwan, South Korea and Singapore, a leading provincial official said here yesterday.

Vice-Governor Lu Ruihua told a session of the Provincial People's Congress that this huge sum of foreign capital will be used to develop the province's infrastructural projects and high-tech industries in the coming years.

The overseas capital is expected to come from several sources, including direct foreign investment, foreign government loans and foreign bank loans and land leasing.

To attract the foreign capital, Guangdong has decided to push forward its financial reform and open more channels to raise money.

While allowing foreign banks to set up subsidiaries in the province, Guangdong is encouraging its financial institutions to explore overseas business.

Guangdong International Trust and Investment Corporation, a provincial financial institution empowered to issue bonds abroad, will float 15 billion yen ($118 million) worth of bonds in Japan.

And Guangdong Development Bank, a local provincial bank, is negotiating with several Taiwanese "non-governmental" financial institutions about setting up a new bank or purchasing one in neighbouring Hong Kong in the near future to help attract the overseas funds.

Guangdong Province plans to attract $20 billion in foreign capital during the Eighth Five-Year Plan period (1991-95).

To catch up with the "four small dragons," Lu said Guangdong will have to increase its gross domestic product by 12.9 per cent annually, which will mean energy demand

cent and its electricity-generating capacity growing at 13.6 per cent annually.

Meanwhile, the province will expand its highway network to a total length of 107,000 kilometres, add 465 new docks with a cargo handling capacity of 560 million tons, build 1,500 kilometres of new railways, renovate the airports in Huizhou, Zhuhai, Zhanjiang, Meixian, Shaoguan, Shantou and Luoding, and develop a second Guangzhou airport, while constructing airports in Maoming and Shanwei to accommodate light planes.

The province will also increase its telephone exchange capacity by another 38.2 million lines, long distance exchange capacity by 960,000 lines to push the telephone coverage in the province up to 48.2 per cent.

In conjunction with this faster economic growth, the province will take measures to keep its population growth rate below 12.5 per thousand for the next 20 years to keep the province's population under 80 million.

Meanwhile, Lu said that Guangdong will attach importance to development of its heavy industry, including petrochemicals, automobiles and steel.

Three petrochemical joint venture projects in Huizhou, Guangzhou and Maoming will take the lead in boosting the province's petrochemical industry in the next few years, accompanied by the development of farming fertilizers, fine chemicals and petrochemical products for export.

Several steel plants, including Shaoguan and Guangzhou Steel plants, will be renovated to increase their production capacity.

Lu urged speedy development of the high-tech industrial belt in the Pearl River Delta.

Guangdong, a pioneer in the country's reform and opening-up drive, is one of China's most developed provinces. In the first six months this year, it generated 125 billion yuan ($22.7 billion) of industrial output value, a rise of 26 per cent over the

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(12)

US quota cuts rapped by China

by our staff reporter
Wang Yong

Chinese trade officials have said the latest US move to cut its import quotas for Chinese textiles and garments will dent bilateral trade relations.

The US Government said in its Federal Register on July 7 that it will revoke tens of millions of US dollars worth of quotas for Chinese goods in 1992.

China exported $3.2 billion worth of textiles and garments to the US last year, making up a quarter of China's total export volume to that country.

Justifying its decision, the US said illegal textile re-export trade from China was "severe" and "had not been put under effective control."

The two countries held the seventh round of formal talks on the issue in Washington from June 30 to July 1. The first round started in 1990.

He Wei, deputy director general of the Foreign Trade Administration under the Ministry of Foreign Economic Relations and Trade (Mofert), who headed the Chinese delegation, pointed out that China had taken "tough steps" to address the problem.

"But we need co-operation on the US side so that we can tackle the issue in a positive fashion," he said.

Su Jiashou, also a deputy director general of the Foreign Trade Administration under Mofert, said it's "unreasonable" for the US to take "unilateral action" against China which is significantly improving the situation.

"And the US has failed to provide sufficient evidence for many alleged cases," he said.

Moreover, the US action has brought chaos to the management of export quotas in China and hurt the business of legitimate quota holders, he added.

During the Washington talks, Chinese delegates delivered to the US side a draft memorandum of understanding, calling for joint efforts from both sides to curb the illegal practice.

China had set up a high-powered investigation panel to oversee the issue.

Experts: economy not overheated in first half of 1992

by Chen Xiao

Beijing's economists believe that China's economy was not overheated in the first half of this year.

But, they say, an overheated economy will become a reality and unwanted high inflation will return next year, if industry continues to grow at the expense of efficiency, investments are concentrated in the processing industry and local governments keep rushing to open more construction projects.

Economists' warnings have caught the ears of central authorities.

"The central government has to hold strong momentum in the second half of the year," says Liu Guoguang, vice-president of the Chinese Academy of Social Sciences (CASS).

"Otherwise, another brake will have to be put on the scalding economy and the market-oriented reform will be delayed," he added.

Although the half-year report released by the State Statistical Bureau (SSB) says that the inflation rate is 5 per cent, the price index on the free consumer market rose in the first half of the year. It is the first time that has happened since the autumn of 1988.

That can be a clear sign that inflationary pressure is building up, Liu says.

The exchange rate between the US dollar and the yuan has soared to a record three-year high at foreign exchange transaction centres and on black markets. The rate went to 6.5 yuan and 7 yuan to the dollar in Beijing and Shanghai respectively last week.

Besides, the cost of living index in the 35 large- and medium-sized cities — another barometer of inflation — increased by 10.5 per cent.

"The rising price index can be partly traced to price reform," says Qiu Xiaohua, an economist with the SSB. Of the 10 per cent, about 4 percentage points were caused by

is maintaining a balance between supply and demand. That balance is one sign that the economy has not overheated.

Other signs can be found in the financial and banking sectors — revenues surpassed expenditures and bank savings exceeded loans; in the favourable balance of foreign trade — a surplus of $2.5 billion; and in people's higher incomes — urban residents' incomes increased 15.3 per cent and farmers 15 per cent.

As for the 18.2 per cent industrial growth in the January-June period, most economists say it is still under control.

The robust advance was created b growing capital investment rathe than consumer demand.

"This is an outstanding differenc in contrast to the 1988 overheating, Qiu says.

The SSB reported that invest ments in fixed assets within th State-owned sector increased 38. per cent in the first five month compared with the same period la year.

"The double-digit rate of industri growth seems to be quite natura responding to more reform mea ures," Qiu says.

Since Deng Xiaoping called f "boldness with reform" during h tour of South China early this yea the wheels of the reform cart ha turned faster.

Enterprise reform, aimed at ove hauling the traditional manageme mechanism, goes further, as do the reform in separating busine from government.

Meanwhile, the Party's Cent Committee decided in May to exte tax and foreign-investment pr leges enjoyed by the coastal zone all provincial capitals and more c ies along the Yangtze River a along the borders in the north, sou and west.

But the declining stockpiles of p ducers' goods and insufficient inf structure serve as a warning th industrial growth is approaching t limit.

SNB
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Unemployment insurance 'not broad enough'

by Zhou Hongqi

SNB

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Unemployment insurance, which has been established for six years in China, must widen its coverage and play a bigger role.

China's unemployment insurance programme was launched in 1986 when the State Council, the country's top governing body, issued the Temporary Provisions on Unemployment Insurance for State-owned Enterprise Workers.

Unemployment insurance should be given not only to State-owned enterprise employees, but also to collective-owned, private-owned and foreign-funded enterprises and self-employed business people, according to Wang Aiwen from the Department of Labour, Institute of Labour Studies under the Ministry of Labour.

And it should not limited only to the four categories of workers as stipulated in the programme, he said.

According to the temporary provisions, only these four categories of workers from State-owned enterprises can enjoy unemployment insurance: workers from the enterprises which have declared bankruptcy; surplus workers who are made redundant from enterprises on the verge of bankruptcy; workers with whom enterprises have terminated contracts; workers who are dismissed by enterprises.

As a long-term goal, unemployment insurance should also extend to cover rural areas where the lion's share of China's surplus labour exists.

But in urban areas, it is a completely different matter.

To provide everybody with a job, China upheld a policy of low wages but extensive employment in settling urban labour after liberation in 1949.

In 1956, it declared that unemployment had been eliminated. Of course, it didn't refer to rural areas.

The costs were low economic efficiency and big financial deficits.

And meanwhile, hidden unemployment was serious. Statistics show State-owned enterprises usually

Economic reform starting in the late 1970s forced China's enterprises to cut excess labour to improve performance. Losing a job became inevitable and unemployment was no longer a taboo in socialist China.

To urban workers who have enjoyed decades of lifelong employment, this was a huge shock to the system.

Iron rice bowl

The "iron rice bowl" had been smashed.

It was under such conditions that the unemployment insurance programme went into effect on October 1, 1986, designed to support the reform of the labour system, promote reasonable labour flow, provide the jobless with basic living expenses and most importantly, maintain social stability.

By the end of 1990, nearly 70 million workers had joined this programme and 2.6 billion yuan (about $477 million) of unemployment insurance funds had been raised.

The programme had issued relief funds to 200,000 workers, of whom 124,000 later regained jobs.

However, after six years, the trial unemployment insurance programme is not sufficient. The pressing task of the moment is to expand its coverage in urban areas.

Collective-owned and private-owned enterprises, especially the self-employed business people, have more risks and they need unemployment insurance more than their State-owned counterparts.

But unemployment insurance is still not accessible to them.

"Unemployment insurance should be extended to non-State-owned economic factors and to all people who have lost jobs", Wang Aiwen said.

Some local governments, including Beijing and Hangzhou, have been experimenting or planning to expand unemployment insurance programmes.

But up to now, no concrete meas-

Other tasks needed for expanding China's unemployment insurance programme include raising more unemployment funds and planning a unified use of the funds in a larger scope.

According to the 1986 provisions, State-owned enterprises are required to pay 1 per cent of the total volume of their workers' standard wages as unemployment funds.

Since China is a socialist country and the State-owned economy plays a leading role, the government should participate in unemployment insurance programmes and take a main responsibility, said Ge Man of the Department of Social Security of the Institute of Labour Studies.

Unemployment insurance funds should mainly come from the government and employers. Of course, individual workers should also pay a little to enhance their consciousness and tolerance of unemployment, according to Ge.

Experts also suggested that enterprises pay 1 per cent of total volume of their workers income instead of their standard wages to raise more unemployment funds.

Statistics show that standard wages only account for half or less of workers' total income. Bonuses and other sorts of income are increasing in proportion.

For mutual aid and balance, unemployment funds should be collected, planned and used in a larger scope; the larger, the better.

However, unemployment funds are collected, planned and used only at the county level at present in China, Ge said.

A county may have too many jobless people and its unemployment funds are insufficient while another may have no jobless people and the funds lie idle.

If the funds are used and co-ordinated at provincial level, there will be no such problem. Of course, it

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(T/H)-8/45

Poll reveals students' job preferences

by Gao Anming

Two-fifths of China's college engineering students choose to go abroad to pursue further studies after graduation. And 87 per cent of them claimed they would finally come back to their motherland.

A survey of students from 13 Beijing universities and colleges also found jobs in the commercial and foreign trade sectors were the hottest options whereas primary and middle school teachers were the least preferred.

The poll, conducted earlier this year by the China Research Centre of Management Science affiliated to the China Association of Science and Technology, surveyed 957 students from Qinghua University, Beijing Aeronautics and Space University, Northern China University of Communications, Beijing Polytechnic University and nine others.

"The survey is designed to ascertain college students' study and job preferences," said the final report. "It will be of reference to the government when drafting educational and employment plans."

Of the 957 students who returned valid sheets, 71 per cent were male, 62 per cent were in key schools, and 70 per cent were in the fourth grade.

The report said 64 per cent of respondents planned to do postgraduate work after obtaining a bachelor degree.

Of these, 39.5 per cent would go abroad to take advanced studies if conditions permitted while the remainder chose to stay.

Asked why they would like to go abroad, in multiple choice answers, 56 per cent said they wished to temper and foster their abilities in an alien environment, 52 per cent wanted to learn from other countries to serve their motherland, and 55 per cent attributed their choices to better funding and research facilities abroad.

As for those who were staying, half said it was because of economic reasons and about a third said they were "sentimentally attached to the country" and wanted to serve its modernization drive.

The report said 10.7 per cent of the would-be overseas students would come home as soon as they finished their studies whereas 75 per cent said they could stay on to work for some time before coming back.

Personal interest

The report said the pollsters were "shocked" to find only one out of five students was learning what he or she was interested in.

Asked if they would choose the same majors again given another chance to start their college studies anew, 43 per cent answered "no," nearly 7 per cent higher than those who replied "yes." Among the 36.5 per cent who stuck to their original choices, half put their personal interests as the major reason.

"For scientists and technicians, a lack of interest in their research subject will definitely dampen their creativity and cause a waste of talent," the report said.

The report suggested that China's institutions of higher learning introduce the Western system, under which students could shift majors. It also proposed acquainting senior high school students with specialities in colleges and constantly adjusting school majors in the light of market demand.

The survey found economics, foreign trade, computer science, business management and medicine top the list of specialities that students would reselect while physics, maths, agriculture and surveying were each picked out by less than 1 per cent of respondents.

Such preferences in choosing specialities were in accordance with the sequence of a listing of the most desired jobs, which put foreign trade personnel at the top with 58 per cent of votes.

Government officials, engineers and technicians, and performers and artists ranked second, third and fourth with 31.6, 23.3 and 22.6 per cent of support respectively. College teachers were chosen by 4.8 per cent of students while primary and secondary school teachers were at the bottom with a mere 0.5 per cent of approval.

The report said this was "alarming", as a vicious cycle had been formed. Each student hoped to place himself under the guidance of an excellent teacher while he or she would try every possible means to avoid becoming a teacher.

Asked to list the criteria for choosing jobs, two-thirds placed personal interests on top, followed by opportunities for talent display and self-realization, which was picked by 48 per cent, and income status, selected by 46 per cent. One could choose up to three items in this question.

Eleven per cent, however, stressed it was jobs that choose them rather than they who choose jobs, a popular phenomenon under the previous compulsory job assignment system which left college graduates very few options.

Better life

"Now the highly-centralized economic model has been replaced by a multi-pattern structure, China's scientists and engineers should not be inspired only with the spirit of self-devotion," the report commented.

"They deserve a better life so they could give more energy to their research. It is inexcusable if intellectuals' salary remain lower than that of manual labourers for a long time."

The report found more students prefer to work in State-owned enterprises than private firms but foreign-invested ventures turned out to be the most attractive.

Asked how they would perform if they were assigned to a State-owned enterprise, 21 per cent of students said they would like the job and work hard, 52 per cent said they would dislike it but promised to try their best once there, and 16 per cent said they would try to transfer to other jobs.

The report said what the students worried about most in a State firm is that they would not have opportunities to display their talent due to seniority problems, followed by complicated relations among staff, low income and poor research funding and equipment.

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People's rights to be safeguarded

by our staff reporter
Chang Hong

Chinese prosecuting authorities have stepped up their efforts in probing into cases of infringement of people' rights and dereliction of duty as a way of serving social stability and the economic construction drive.

Registered court cases involving illegal detentions, extortion of confession by torture, dereliction of duty and other instances of infringement of citizens' rights totalled 9,492 in the first half of the year, a 17.2 per cent rise over the same period last year, according to a senior state procurator.

Wang Wenyuan, deputy procurator-in-chief of the Supreme People's Procuratorate told a press conference yesterday in Beijing that prosecuting offices across the country agreed to hear 23,466 such cases, a 4.6 per cent rise over last year.

He said procurators would focus their attention on cases involving illegal detention, deaths and injuries caused by torture during inquisition, instances involving officials bending the law for personal interests and serious dereliction of duty.

He added the focus was on major cases and cases that took place in law enforcement departments.

Press reports early this month on the illegal detention of a local People's Congress deputy in Anhui Province by several police officers from Changchun, in Jilin Province, stirred the nation and brought fierce criticism of the officers.

Wang said prosecuting authorities in Changchun have started an investigation into the case and that the officers found guilty would receive due punishment.

"To protect citizens' democratic rights and their rights of freedom and to ensure the normal operation of government departments, the targeting of enterprises and institutions is among the important obligations of prosecuting organs," Wang stated.

Meanwhile, the deputy procurator-in-chief said some 43,700 bribery and embezzlement cases have been reported to prosecuting departments in the first half of this year, a 4.3 per cent rise over the same period last year.

But he said the number of cases, each involving at least 10,000 yuan ($1,800) of bribes and embezzlement, stood at 6,800, up 18.5 per cent over the same period last year.

Cases, each involving 500,000 yuan ($92,000) and above totalled 25.

In one such case, a trade company manager in Guangzhou was accused of conspiring with a local bank clerk in 1989 to forge documents and of embezzling some 3.5 million yuan ($640,000) in cash. Police arrested the manager this year when he tried to leave the country with a false passport and foreign currency totalling $500,000 and HK$650,000.

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Yang Shizhong

STOCK TIPS: Sun Jinling, co-founder of the Wanlong Securities Night School, gives his students last-minute tips on how to make money on China's fledgling stock markets. Sun has warned his class that stock shares aren't like winning lottery tickets — there's no guarantee of success. The school's first 130 students are expected to be graduated on Wednesday.

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New ideas vital to the progress of the nation

Following Deng Xiaoping's tour of southern China in early January and February, a new wave of the emancipation of mind is sweeping across the whole nation.

Facts have once again shown that Chinese people have to first emancipate their minds in the course of reform and opening to the outside.

When minds are emancipated, outdated views can be deserted and breakthroughs made in our work, so said a People's Daily editorial last Saturday. Excerpts follow:

Reforms boost the liberation of productive forces. But there would be no liberation of productive forces if there is no emancipation of the minds, proven true in the past 14 years since the Third Plenary Session of 11th Central Committee of the Communist Party of China.

In the past 14 years, we have made bold reforms in economic, political, scientific and technological and educational sectors and formed a complete set of theories and policies on constructing socialism with Chinese characteristics.

The theories and policies have smashed the bonds of old thinking and injected new vitality into our socialist modernization construction.

Imagine if we had not restored the Party's line of "seeking truth from facts" and ensured the large-scale emancipation of the minds of the public in the late 1970s, how could we have today's new thinking of reform and construction as well as today's new achievements?

Now the whole nation is studying the important speech made by Deng Xiaoping during his tour of southern China. Deng's speech answered some important questions in China's reforms and construction and formulated the new thinking for further reforms and opening to the outside and economic construction.

The speech is the continuation and development of the thinking line established in 1978. It is also the new starting point for our new cause. The red thread running through the speech is to emancipate the minds and to urge us to move ahead.

Many factors hinder the deepening of our reforms and construction. But one main obstruction comes from the bonds of old ideas. If the problem is not solved, we cannot take bolder steps.

Before the "cultural revolution," (1966-1976) China adopted the over-centralized economic mode and thought it socialism. During the "cultural revolution," it took class struggle as the key link and ignored the main task of developing productive forces.

After the Third Plenary Session, we realized it is impossible to develop socialism without developing the productive forces; it is impossible to develop the productive forces without developing the commodity economy; and it is impossible to develop the commodity economy without respecting the law of value and the role of market.

But "leftist" ideas linger when some comrades touch upon some specific questions. In addition, China's commodity economy used to be very backward. So some comrades find it hard to understand and accept new practices such as the shareholding system, the contract system, bankruptcy and merging, and cannot keep up with the times.

Deng once said: "Reform is also a revolution." His notion reflects the core of Marxism. Marxists observe the development of human society from a changing perspective. So Marxists should also be reformers who are different from rigid conservatives.

Emancipating the minds is to smash the bonds of "leftist" tendency in thinking. "Leftist" tendency in thinking is to divorce theory from facts. In the history of the Communist Party of China, "leftist" tendency in thinking was rampant several times, and the result was heavy losses for the Party and the people.

To be successful in its modernization construction, China has to combine theory with practice.

Liberating the minds is to adhere to the line of seeking truth from facts. Before a policy is made, we have to know the conditions of the country — its national strength and on which stage it is developed.

We would not have a correct understanding of reality if we do not make investigations. China's reform and construction has won great success just because we have adhered to the principle of "seeking truth from facts."

Emancipating the minds is to draw on all thoughts and experiences beneficial to reform and construction.

Marxism and socialism are open to all things and their vitality lies in their drawing on all things helpful to social progress. The commodity economy and science and technology of developed capitalist countries are more sophisticated than ours. They have many experience and expertise which can be drawn on by us.

Emancipating the minds is to advocate bolder thinking and originality.

Deng said: "It will be more beneficial to our cause if there are more people in our Party and among the people who are willing to rack their brains to think." So, we should allow people to have new ideas and make experiments. Without new ideas and experiments, there would be no progress and success

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)rugs, prostitution ıit in police swoops

ıme 800 people involved in drug fficking and prostitution have en detained in Shanghai since the rt of a nationwide anti-drug and stitution campaign in the city.

p to 800 prostitutes, whoremass and people believed to have tted, lured, forced or organized men into prostitution have been ained, some 40 criminal rings ve been rooted out and about 400 es involving prostitution have n uncovered since last month, ording to reports from yester-'s Shanghai-based Liberation ily.

eanwhile, 12 drug traffickers re detained while seven drug trafting cases were unearthed in ina's largest city.

ince last month, Shanghai's pubsecurity forces have focused their rts on the war against prostitun, drug abuse and trafficking.

 mid-June, Luwan Police Branch nched an operation in which they ted out five hooligan rings and ested 52 people for prostitution d some 800 porn video tapes were fiscated and five people were detained after the cracking of a criminal ring which sold, reproduced and hid porn video tapes.

A dining hall owner named Yang Dingpo was arrested for using his premises for the purposes of prostitution. He lured and forced women into the flesh trade and earned a large sum of money.

At the same time, Changning Police Branch arrested two drug traffickers red-handed as they traded in opium in an inn.

Prostitution, considered one of China's "six social evils" and once banned after the founding of new China, has since reappeared in some parts to become a serious social problem.

Several nationwide drives in recent years have been launched to eradicate it but prostitution is still on the rise in some cities, mostly in coastal provinces.

The Chinese government and police have begun a series of campaigns in a bid to crack down on prostitution and other "social evils".

(CD News)

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A rose by any other...

Question: What happens when you shout "Shuzhen?"

Answer: A hundred women walking in the street turn around.

This is not just a joke.

Shuzhen is the given name of hundreds and thousands of Beijing women. There are 13,000 Wang Shuzhens, 11,000 Zhang Shuzhens and 10,100 Liu Shuzhens, according to the Census Register Office of Beijing Public Security Bureau.

And Shuzhen isn't the only popular name. Beijing has 5,000 Zhang Yings and Tianjin has 2,130 Zhang Yings. There are also many people named Wang Xiuyin, Zhang Jianguo, Wang Yong or Li Hong.

After the series "Expectations" became a hit, nearly 40 women called Liu Huifang wrote to the TV station, eager to meet the heroine and their namesake.

In a big Beijing factory, there are eight people named Zhang Ming. One of them, a younger worker, was coerced by his good friends one day to treat them to a big meal because his name was mentioned in the honour roll of model workers. But when the day came for the model workers to get their awards, an old worker called Zhang Ming marched onto the stage.

But sometimes, name coincidences cause real trouble. Early this year, two girls named Zhang Ying went to the same hospital at the same time. One suffered from an intestinal disease, and the other from heart disease. But because they had the same name, the hospital switched their medication by mistake.

One of the girls did not leave her address, so the doctors called several neighbourhood police stations only to discover 40 girls called Zhang Ying in the area. Fortunately, the girl found the mistake herself and escaped what could have been disaster.

The Chinese language frequently uses 3,500 characters. Each year, over 10 million babies are born. So it is really hard for parents to choose a unique name for their child.

Plus, more and more parents prefer two-character names for their child, which only increases the chance of name repetition.

A traditional Chinese name usually has three characters, the first one being the surname. In 1949, double-character names accounted for 6.5 per cent of all names. But in 1982, the percentage increased to 32.5. A recent survey of names of students in 12 Beijing's elementary and secondary schools found that 78 per cent are two-character names, according to the State Language Committee.

To avoid the trouble, some parents choose old-fashioned or exotic characters to name their children. Others gave their babies Sino-foreign names, such as Wang Mary or Li John.

The only solution is to encourage three-character names, linguists say.

And to make this easier, the Chaoyangmen Police Substation in Dongcheng District recently started to use a name consultative computer to help parents of new-born babies.

by Bian Yi

More surplus labour in countryside

Over the past four decades China has made remarkable achievements in dealing with the excess labour force in its vast rural areas, but some Chinese economists worry that the problem is becoming more serious now.

In 1990, official statistics show, China had 420 million workers in the countryside, including 330 million working in the agricultural sector.

However, at present, the country only needs 200 million to 220 million farm workers. Consequently, there are more than 100 million surplus labourers in the countryside.

Chen Jiyuan and Yu Dechang, economists with the Rural Development Institute under the Chinese Academy of Social Sciences, have suggested that the government tackle the problem by decreasing the labour supply, increasing labour demand and reforming the existing employment system.

In an article carried in the Guangming Daily last Saturday, they say that to reduce the labour supply the first thing to do is to curb the fast population growth. At present, China's population rises by 15 million each year.

To decrease the participation rate is another way, they note. In the countryside, 96.9 per cent of men and 74.6 per cent of women — including some below and above the legal working age — are working, which is an extremely high proportion compared with most other parts of the world.

They also suggest changing the existing government regulations to raise the legal working age from 16 to 18.

To increase labour demand, the experts say one way is to pour more labour into improving low-yielding land and opening up wastelands and seashores, as the country has vast areas of such land.

They also believe the development of labour-intensive industries is a good way to absorb the excessive labour force. Moreover, they say, service industries in rural areas as well as in cities can absorb more of such people.

Setting up more overseas-funded firms in rural areas and exporting labour are other solutions, the economists say.

They added that the country should further develop labour markets and set up an insurance system for unemployed rural workers.

Last, but not least, they suggest abandoning the existing household registration system which, they say, has prevented many rural residents from moving into cities, and, as a result, saturating the labour market in rural areas. (Xinhua)

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Chemical makers doing well

Economy booming, says Li

Chinese Premier Li Peng said yesterday the Chinese economy is entering a new period of high-speed growth.

Speaking at the 14th meeting of the State Council, the premier said greater efforts should be made to promote the development of the national economy and more attention should be paid to existing economic problems, including excessive credit and loans, and poor economic returns.

Li said the national economy has been accelerating, adding that the gross domestic product (GDP) in the first six months this year increased by 10.6 per cent over the same period for 1991.

A bumper summer harvest is expected and the total grain output for the summer is expected to exceed 100 billion kilograms, he said.

Total investment in fixed assets for the first half of this year increased by 25.2 per cent over the same period last year.

During this time, the total volume of sales on the mainland grew at a rate of 14 per cent. The total price index was 5 per cent above that of the same period last year.

The premier said the financial situation is relatively stable. The revenues of both central and local governments grew markedly and the growth rate of expenditure was lower than that of revenue.

Markets are playing an increasingly greater role in China's economy since the deepening of economic reforms has further pushed enterprises onto the market, he said.

Li said the country will set a ceiling on the total money supply during the last six months of the year while further readjusting the direction of capital input, since too much credit and cash were issued during the first six months.

He predicted that for the rest of the 1990s there might be a high tide of economic growth thanks to investment levels.

Li said high growth in investment in the first six months of this year has caused problems, such as the price hikes of steel, increased traffic congestion and shortage of energy.

The premier said despite the growth rate in the first half of this year supply and demand are basically balanced and the international trade situation remains good.

Referring to the economic development for the latter half of the year, the premier stressed efforts should be made to promote economic

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National economy grows at high speed

by our staff reporter

China's economy has been developing at high speed since the beginning of this year, with both the gross domestic product and industrial output registering double-digit increases in the first half.

According to official statistics, the GDP grew by 10 per cent and industrial production by 18 per cent over the same period of last year. Retail prices rose by 5 per cent.

Economists and government officials noted that the overall economic growth rate is within the normal range and no obvious signs of overheating have been recorded so far.

Meanwhile, the country has reported a 40 per cent increase in its capital construction in the first five months.

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The State Statistics Bureau said a record of 11,600 new projects worth more than 50,000 yuan ($9,090) each were launched.

Wang Shiyuan, secretary-general of the State Commission for Restructuring the Economic System said the economy could develop at high speed so long as the country maintains its present balance between supply and demand.

Wang told a press conference in Beijing yesterday that the country's reform has made significant headway in the first half of this year following senior leader Deng Xiaoping's southern sojourn early this year.

He said that during the tour, Deng made a "profound" analysis of the two economic means of planning and marketing and that this helped to clarify the objectives of the country's future economic reform.

Wang said that the reform in the latter half of this year will focus on transforming the management of China's State-owned enterprises, shifting functions of government departments, as well as changes in pricing and marketing systems.

He said the central government is expected to promulgate very soon a set of rules guiding the transformation of operation mechanism of State-owned enterprises.

These guidelines are intended to clarify the provisions in the enterprises law enacted four years ago, Wang said.

In the overall economic picture, investment continued to increase, technological upgrading was carried out in more enterprises and the social retail sales volume increased by 14 per cent.

In addition, contracts newly signed with foreign businessmen for joint ventures doubled and foreign trade hit a record high.

From January to May, profits and taxes of industrial enterprises increased by 14.8 per cent over the same period of last year.

However, Chinese economists said

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Multiple choice, college chances

Try to understand an essay on neutrinos communication, fill in the blanks of a poem by Mao Zedong, write from memory several ancient lines about bamboo and do two compositions on social ethics. It's exam time.

It started on Tuesday morning, in Beijing and all across China. Nearly 3 million senior high school graduates were required to answer tough questions such as those — and accurately. Their performance in the three-day college entrance examination will carry great weight in determining their future careers.

In China, despite value and outlook changes following a spring of free-wheeling economic opening-up, getting a college diploma is still the ideal of many people.

A father, whose son was spending two and half hours sitting in a classroom for the first test on Chinese literature, said, "One can have reasons not to study for master's or doctor's degrees; but a bachelor's degree is a must."

Wang Xiuqing, director of the Beijing college recruitment office, said that enrollment has improved from only one out of every 15 applicants in the early 1980s, on average, to one out of every four in Beijing.

"Despite that," Wang said, "There are still a lot of students who will be left outside the university campus. And we are worried about this."

But chances are springing up everywhere. Vocational training booms. An increasing number of youngsters are interested in working in hotels and secretarial posts at joint ventures, rather than at low-paying research institutes.

Still, by the latest count, a total of 2.98 million young people applied this year for 628,000 opportunities for college in China. The one-to-four ratio has not changed much in recent years.

For students and their teachers, the national test means hard work. Normally, teachers have to work more than 10 hours a day while most students do not get to bed before 10 pm. They try to memorize all they have learned since primary school.

In China, the run-up to "Black July," as it is called by some students, begins in March. "Students today do not like mechanical memorizing. They know how to use their brains, and they care about employment upon college graduation," said English teacher Liu Jun.

Ma Jingke, deputy director of the recruitment office, said here on Tuesday that China began to reform its college entrance test several years ago. The changes show clearly in the multiple choice questions, which now account for 50 per cent of the total test score.

Multiple choices, among other changes, were introduced from the West. Chinese test administrators still refrain from making the test completely a multiple-choice proposition, citing gaps in cultural traditions and other areas.

Among other advances, Ma added, is the increasing use of computers in rating papers and processing applications. "This was unimaginable just a few years ago," he stressed.

Psychologist Zhang Houcan, from Beijing Normal University, has been an advisor for years to the State Education Commission (Sec) on examination reform. "We placed too much emphasis on memorizing in the past. Now we should focus on testing students' ability."

(Xinhua)

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Environment survey shows most unhappy

About 67.5 per cent of people surveyed in Tianjin "are dissatisfied with China's current environmental situation".

And 52.8 per cent of those surveyed worry about the future as the environment worsens, China Environmental News quoted a recent environment awareness survey as saying.

The five-month-long survey, the first in Tianjin, was conducted by the Tianjin Branch of Beijing-based China Survey Service for the Tianjin Municipal Environmental Protection Bureau.

Some 1,000 urban and rural residents, selected at random, were interviewed.

Only 1.4 per cent said they had never heard of China's environment protection laws.

About 91.8 per cent thought each person or unit had a duty to protect the environment, while 8.2 per cent said protecting the environment is the business of environment protection agencies and enterprises or institutions.

Answering an inquiry, "What will you do if a water pollution incident is found to take place?" 82.9 per cent said they should inform environment protection agencies of the incident within 48 hours.

When asked "What are the basic causes of environment problems during a peaceful period?" 25.1 per cent pointed to over-population, 14.5 per cent to economic activities and technical means and 11.3 per cent to poor human qualities as basic causes.

Half thought environmental problems emerge because of a combination of these three.

According to the survey, 91.4 per cent thought mankind and the environment are interdependent.

About 77.6 per cent knew the greenhouse effect is caused by temperature rises resulting from a build up of carbon dioxide in the atmosphere.

(CD News)

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Auto industry to rev up China's economy in '90s

(27)

This is the first of a two-part story on China's automobile industry written by our staff reporter Chen Xiao. The second part will appear tomorrow.

China is putting its faith in car production to be the driving force behind the economy in the 1990s.

The housing industry can be another one. However, its development is conditioned by the pace of housing reform, which may cause some resistance in practice.

"It is relatively easier to reach a consensus among the central authorities to speed up the auto industry," said Zhou Yijian, a senior engineer of the China National Automotive Industry Corp (CNAIC).

The auto industry had long been stifled in China, but with a flood of foreign makes in the mid-1980s, the waning of durable goods in the domestic market, and the large scale of personal savings — believed to number billions — interest in the industry has been renewed.

From 1984-87, China spent about 26.6 billion yuan ($4.9 billion) on 460,000 foreign cars. Since then, limiting imports has been a traditional proposal raised at almost each plenary session of the National People's Congress.

Taking the place of watches, bicycles and sewing machines, which had been the most marketable goods before 1980, refrigerators, washing machines and colour televisions had set off a new upsurge of economic development in the last decade. But such demand has been withering since 1989.

The economy needs new growing points.

Meanwhile, total bank savings had exceeded 1,044 billion yuan ($191 billion) by the end of June, according to the People's Bank of China. Also, there are about 300 billion yuan ($55 billion) of cash on hand.

"It is wise for the country to encourage private cars as a way to circulate the money," said Guo Shuqing, an economist with the State Planning Commission (SPC).

Experts from the Ministry of Finance were critical of the long practice of the country investing in the auto industry from one pocket, while dipping into another to buy cars. To let individuals own cars can help break this cycle.

As a pillar industry, automobile production can spur dozens of other industries, such as metallurgy, petroleum, chemistry, coal, electronics, textiles, building materials, papermaking and tourism.

"To develop the car industry can upgrade these industries to a new level," Zhou said. "It also meets the requirement of structural adjustment in the industrial sector."

Cars can help mobilize the population. In 1990, Chinese people only travelled out an average six times a year, much lower than that in India, Zhou said.

But there are still many people against making car production a pillar industry.

Their excuse is China's lack of oil.

This was a powerful argument limiting car production in the 1960s and 70s, but it came back to get the upper hand in the 80s, resulting in many vehicles having to stay off the road to save oil.

"The success in Japan has slapped down such a conservative view," Zhou said. It is well known that Japan is short of oil on one hand, and it is one of the biggest car producers in the world on the other.

At the same time, there are still many people who doubt there is a market for cars, especially private cars.

Guo pointed out that the annual income in about 5 million households has exceeded 50,000 yuan ($900). "They can afford to buy middle or low-grade cars," he said.

Generally speaking, the private car owners are newly-rich entrepreneurs of private companies, virtuosos, farmers and a few literary stars.

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LETTER TO THE EDITOR

Big spenders!

Editor:

Today campus extravagance has become rampant across the country. While studying away from home at university, most of the students do not study as diligently as they used to, but develop a taste for comforts and luxuries. They spend their parents' hard-earned money like water and never think twice about buying luxurious clothes, which may cost as much as their parents' monthly salary. Some female students, though they never earn a penny themselves, consume a lot of exotic cosmetics, putting a tremendous financial burden on their parents' shoulder. Some boys get addicted to tobacco and buy exclusive cigarettes from abroad.

University students are supposed to be highly civilized; they should keep in mind what the home environment is and remember that most of them will be going back to it.

Lian Zheyu
Fuzhou, Fujian

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Challenge facing China's employers

by Cai Hong

"Where are you working now?"

"In the representative office of a Japanese company."

"What do you do?"

"I am working as a secretary and interpreter."

"How much do you earn?"

"Six hundred yuan ($111) per month."

This was an employment interview for a young woman. The interviewer, the manager of the China Material Trade Service Company, a State-owned firm, was satisfied with her work experience.

Company manager Wu Chun never expected his firm would attract employees from joint ventures and foreign-funded enterprises.

"I know I may not earn that much in a State-owned company," the job seeker said, "but I like the working conditions here."

In February, the company advertised a recruitment notice for eight openings. Within days, its personnel department received more than 300 applications, several with experience in joint ventures.

While directors of many State-owned enterprises are being afflicted with a "brain drain," Wu was overwhelmed by the unanticipated "reverse flow": applications from joint ventures and foreign-funded enterprises.

The Beijing Service Centre for Talent Exchange, a "go-between" helping talent (people with college education) to find a new job, has found work for 10,000 out of 100,000 job-seekers since 1984.

"The nominal low mobility rate means the labour mobility is still an underground business in the nation," said Yang Xueling, deputy director of the Exchange Department of the service centre.

There is a big demand for talent.

In the first quarter this year, 935 people registered for new jobs, too few to meet demand — 525 work units registered with the centre offering 3,575 openings.

Although joint ventures and foreign-funded enterprises still find favour in young job seekers, they now are facing two rivals, State-owned and non-government firms, in the labour market.

More than 93 per cent of the 935 job seekers came from the State-owned enterprises and 7 per cent from collectively-run firms.

Thirty per cent of the job-seekers still wanted to find a position in State-owned enterprises while 31 per cent preferred to work in joint ventures. Thirty-nine per cent did not care about the ownership of work units. They desired bringing their talent into full play.

The practice of "permanent employment," which began to take root in China in the 1950s, is being replaced by the contract system.

The reform made it possible for ambitious young people to change jobs, a novelty among young people.

More than 82 per cent of the job-seekers registering with the service centre were under 35.

"Although they are somewhat callow, most of them are enterprising and talented," Yang said.

Asked "what their ideal occupation is," 46 per cent of the 100,000 respondents, in a survey conducted in Shanghai, picked "the occupations which allow full play of initiative." Thirty-one per cent chose the work units which would offer welfare items and high salary.

A pursuit of high income and career fulfillment motivates the young people to change their jobs.

Township enterprises turn out to be "beautiful swans" from "ugly ducklings" in the labour market.

Aware of their own disadvantage — a severe shortage of scientific and technological personnel, many township enterprises have worked out preferential policies favouring technicians. These attempts help them in absorbing young talent.

On the outskirts of Shanghai, technicians account for only 2 per cent of staff in township enterprises, while the number of technicians in many State-owned firms is excessive.

A college graduate was assigned years ago to a research institute which had a galaxy of talent. He stayed idle reading newspapers — his major "work."

In 1990, he quit his job in the institute and got one in a township enterprise. He made a research achievement together with other young colleagues. The result helped the firm gain great profits.

"Young people here," he said "have the chance to give full play to their skill. That is where the fascination lies."

Some people are against such practice calling it a "brain drain" for State-owned enterprises.

The talent flow from State-run enterprises to joint ventures and township firms, they argue, presents a threat to the State-run manufacturers, which are deemed as the pillars of the nation's economy.

Then, obstacles to the labour flow were established. Some State-owned enterprises concocted regulations to ban the outflow of their technicians.

At a job fair held by joint ventures and foreign-funded enterprises in Shanghai this spring, 2,700 job seekers signed contracts with their new employers.

A follow-up survey, however, found that only 10 per cent of them had actually succeeded in changing their jobs. The majority had to remain in their original firms.

Others regard the practice as a necessary measure.

According to Yang Xueling, the outflow of some technicians from the State-owned enterprises will not pose any threat to these enterprises. Instead, it sounds a warning: it is high time to reform.

A surplus of technicians, instead of a shortage of talent, exists in many State-owned enterprises. The crux of the matter is how to make better use of their talent, Yang said.

The reforms of the employment, medical care and housing systems in the State-owned enterprises have eliminated the cradle-to-grave welfare programmes. The State-owned enterprises without the handsome welfare programmes may lose their appeal.

Those State-owned enterprises which have taken the lead in adjusting their industrial structure and personnel systems and in bringing in great economic returns are now standing head and shoulders above even foreign-funded firms in the labour market.

"I feel secure working in a State-owned firm," said a young man.

As job seekers are paying increasing attention to development prospect of enterprises they will work for, State-owned enterprises, which still enjoy privileges from the central government such as easier access to bank loans and low-priced raw materials, are becoming more appealing, according to Yang.

"Taking advantage of the privileges and bolder reforms, the State-owned enterprises will be more competitive in the labour market," Yang said.

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—agencie

Mining is golden at mid-year

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'Going to extremes' harmful for reform

People in charge of economic work must learn to use dialectical logic, said a signed article in a recent edition of the Economic Daily. Excerpts follow:

A mode of thinking in economic work should arouse public attention: going to extremes.

The following are just a few examples:

Some people in charge of economic work set planning against the market. They either overestimate the function of planning, thinking that planning can produce wonders and that the market is not indispensable, or overestimate the function of the market, thinking that planning is not indispensable.

It is due to both the interior and exterior environment that large and medium-sized State-owned enterprises are stagnant. But some people either attribute the stagnation to the exterior environment, thinking that enterprises can immediately get out of their plights if given preferential policies by the State, or attribute the reform of nterprise management as the only hoice to enliven enterprises, thinkng that enterprises can make it ven if they do not have a good exteor environment.

Some people tend to set the contract system and the shareholding system against each other. Those in favour of the contract system consider the system perfect, while those in favour of the shareholdig system think shareholding is the only way to lead China's economic reform to the road of success.

A retrospective of the history of the Communist Party of China (CPC) shows that going to extremes is very harmful.

In 1958, productive forces were greatly jeopardized because the State put too much emphasis on public ownership and negated the existence of the economic elements of non-public ownership as a complement to public ownership. During the radical "Great Leap Forward" movement between 1957-59, the State gave top priority to steel production but ignored the balanced development of other sectors of the national economy. The result: the development of the national economy was hindered.

In the course of reform and opening to the outside, we have also suffered from going to extremes.

For example, when the development of the rural township enterprises was stressed, grain production and investment in agriculture were ignored. The result: agriculture became stagnant.

When the development of economic elements of different ownerships was stressed, the management of the private and the individual economy was loosened. The result: taxes which should have gone to the State treasury found their way into private pockets.

Going to extremes finds its best expression in economic reforms.

China is changing its old economic mode to a new one. Some people either negate every part of the old system or affirm every part of the new system.

Going to extremes is an illogical way of thinking which many people in charge of economic work have. So it is necessary to analyze it and avoid it in our thinking.

In the years when class struggle was considered the key link, going to extremes was rampant in economic work. But some people have not yet changed their old mode of thinking even if the focus of the Party's work has changed to economic construction. When the political wind changes slightly, they first ask whether the economic work we are doing is of a socialist or capitalist nature, and then go from one extreme to another.

For example, when the Party's leadership of enterprises was stressed, some thought that the factory director responsibility system should be dismantled. When the fight against peaceful evolution was stressed, some thought that the open policies would no longer be implemented.

In fact, the Party has set economic construction as the focus of its work. So it is different from the days when class struggle was considered the key link. People in charge of economic work should respect economic law and avoid going from one extreme to another.

Some people in charge of economic work always try to find a remedy for all problems in the local economy. But reality always lets them down and they go from one extreme to another.

During the "cultural revolution" (1966-76), Dazhai in Shanxi Province was said to stand head and shoulders above other areas in terms of agriculture.

Dazhai was famous for its terraced fields. To follow its example, some other areas felled the trees on mountain slopes to build terraced fields. After their endeavour to "increase agricultural output" proved to be a failure, some people went to another extreme. They did not build terraced fields even if some areas under their jurisdiction were suitable for the construction of them.

To attract people from outside to do business, some places organize activities, such as cultural festivals, and become successful in their endeavours. Other places, regardless of their real conditions, follow suit but fail.

As a result, they negate all such activities. It is difficult to find something that can create wonders everywhere because China is so big and diversified.

Now the whole nation is studying Deng Xiaoping's speech made earlier this year during his tour of southern China. The main theme of Deng's speech is seeking truth from fact.

People in charge of economic work can boost the deepening of reform and further opening to the outside if they use dialectical reasoning.

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Li says no influence sought in Cambodia

Premier Li Peng said yesterday that China seeks no sphere of influence and will not pursue its own interests in Cambodia.

Li Peng made the remarks while meeting Chea Sim, one of the leaders of the Phnom Penh side in Cambodia.

A Chinese official attending the meeting quoted Li as saying that China pursues an independent foreign policy of peace and is willing to establish friendly relations with all countries.

China attaches special importance to developing friendly relations with neighbouring countries, Li said.

"We hope that Cambodia will become an independent, peaceful, nonaligned and prosperous country," the premier was quoted as saying.

Soon after the Paris accord was signed and the Supreme National Council (SNC) was established, China declared that it would treat all the parties of Cambodia equally without discrimination, said Li.

"We hope that the SNC with Norodom Sihanouk as its chairman will play a real role in the national reconciliation and forthcoming general elections."

The efforts made by the international community and the United Nations are of importance for the peace and reconstruction of Cambodia, said Li. However, the efforts by the four parties of Cambodia are the most important, he said.

Li said it is not easy to achieve real national reconciliation because of past fighting.

Only when all the parties bury their differences and show a willingness to unite can national reconciliation be achieved, he said.

Chea Sim thanked China for its mportant contributions to promotng the peace process in Cambodia.

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Agree to disagree

Divorce made easy

Marriage is like a cliche kingdom of sweetness, sentiment, suffering, regret and hatred. Those outside yearn to get in, but some inside are dying to escape.

In Beijing, the divorce rate has increased by over 66.3 per cent during the past six years, but in response, the divorce process has improved.

Before, couples who wanted to divorce had to go to court, which could involve fierce fights over property and child custody and might continue the suffering for a few months.

But now, divorce by agreement is considered a better solution and is now commonly practised by Beijing's divorce-seeking couples. Once the couple reach an agreement about their property and children, they need only to go to the Neighbourhood Marriage Registration Office to dissolve their union.

In contrast to heated courtroom drama, contract divorce is quiet — often private, peaceful and even light-hearted.

The Donghuamen Neighbourhood Marriage Registration Office, a 10-square-metre house near Dengshikou, marries couples six mornings a week. On Monday and Tuesday afternoons, it handles divorce cases.

One Monday afternoon, the room was crowded with three couples waiting to be divorced.

The youngest couple was chatting freely. "You're happy now, aren't you?" the woman teased the man.

"You'll be happier," he said, "You don't have to pay any child support."

In contrast to heated courtroom drama, contract divorce is quiet — often private, peaceful and even light-hearted.

"When this is over, let's go to the Kentucky Fried Chicken. I'll pay." said the woman generously.

The next couple eagerly handed in their divorce application, residence booklet and identity cards. As they left with their yellow divorce certificates, the woman said to her now ex-husband, "I'll go back with you today. I've bought two boxes of Queen Bee Syrup for your mother."

But the middle-aged couple seemed more grave. The man was said to be an assistant professor of philosophy. As usual, the registrar gave a persuasive speech in hopes of changing the couple's minds. But the man's argument was eloquent: "We Chinese have heavy enough emotional burdens, so why add more? Before coming here, we had this all thought through. Divorce is a wise choice for us. We have reached an agreement."

While the divorce of some couples seemed too easy and light, the break ups of many others were devastating scenes.

When she held the divorce certificate in hand, Lao Zhang's eyes were wet.

"Remember to take the medicine," she told her ex-husband. "From now on, no one will remind you any more."

"Try to change you quick temper," the old man said. "Not only is it bad to your health, but also it might cause trouble."

This sort of farewell advice and kindness is common among divorcing couples.

When Xiao Sun was leaving, he thought of the gas pot in the kitchen; filling it once a month was his only household chore.

"Before you find another man, please don't hesitate to call me whenever the pot is empty," he told his ex-wife.

Xiao Wang, a registrar with Donghuamen Marriage Registration Office, said famous people usually prefer divorce by agreement. They want their personal lives kept quiet.

In urban areas, 90 per cent of the couples that come to the Registration Offices to divorce leave divorced, registrars said. They have made up their minds and can't be persuaded.

But in suburban areas, registrars are often successful mediators. "Nine out of ten couples who come here to divorce leave as happy husbands and wives." said Xiao Wei, a registrar with Dongsheng Township Marriage Registration Office, The reason?

"Many of these people use divorce as a threatening weapon against their spouses," he explained. "They don't really want to break up."

by Bian Yi

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Lanzhou seeks to attract foreigners

by our staff reporter
Jiang Jianjun

Lanzhou, capital of Northwest China's Gansu Province, is speeding up its pace of economic reform and will take further steps to open itself to outside investors, the mayor of the city said yesterday.

In order to attract more investment from both home and abroad in the process of building Lanzhou into an inland open city, the city government will offer a series of preferential policies for investors in such areas as exporting, land use and taxation.

"Some of our policies regarding foreign investment will be more preferential than those offered by the nation's coastal cities," Ke Maosheng, mayor of Lanzhou, announced at a press conference in Beijing.

He said foreign investors will be able to choose any piece of land for their investment projects in the city's development zones and high-technology zones on the condition that their projects are in line with the city's overall urban construction programme.

Ke told more than 100 Chinese and foreign journalists and foreign business representatives that the Central Government has granted Lanzhou the right to enjoy the same preferential policies granted to coastal cities to attract foreign investment.

The city has worked out its own preferential measures including tax breaks to foreign investors, the mayor said.

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Report calls for an end to illiteracy

by Zhai Feng

"Science and technology is the engine room of productivity." This new philosophy, recently expounded by Deng Xiaoping, indicates on the one hand, that government officials have begun to realize the great significance of rapidly developing education, science and technology.

The scientists, educationists, and economists will probably have "more space " to display their talents.

On the other hand, serious problems with the country's education system and science and technology research are naturally brought into the spotlight.

A report, issued by the National Studies Group of the Chinese Academy of Sciences, the country's supreme organization of science and technology research, declared that "the country will have to depend on technical advances to solve shortages of natural resources, and achieve its ambitious economic plans in the future."

Today, the shortages of natural resources has become a thorny problem, which is increasingly stunting the country's economic drive.

As for mineral resources, the country's per capita share is just half that of the world average.

And per capita arable land area is 0.12 of a hectare, less than a third of the world average.

Faster economic development, for which the country is enthusiastic today, will inevitably further aggravate the shortages of natural resources in the coming years.

The country will have to use more efficiently natural resources through technical progress, in order to alleviate the shortages, said the report.

Without question, to upgrade the quality of the country's population, which now stands at 1.14 billion, is pivotal to the development of science and technology.

"But it is really an uphill task to improve the quality of the country's stunning population," said the report.

Although the number of illiterates and semi-literates has been cut by 64 per cent since the founding of the People's Republic of China, the country still has 180 million illiterates and semi-literates, which is 16 per cent of the total population.

Most of the illiterates and semi-literates are in the countryside.

On average, the population, aged 12 and over, has received only five and half years of education, less than the six-year primary education.

Worse still, people, who have obtained secondary and higher education, number nearly 20 million, just 2 to 2.5 per cent of the country's population.

The low quality of the population has slowed down the applying of advanced research findings to economic construction, said the report.

At present, only 20 per cent of the country's gross national product (GNP) increase is credited to technical advances, far below developed countries' average of 50 per cent.

But, sorrowfully, the government injects just a small amount of money into education, research and development.

Every year, the aggregate investment in education accounts for only 3 per cent of the country's GNP, well below developed countries' average of 6.1 per cent.

The country pumped just 0.7 per cent of the GNP into research and development in 1990, much lower than developed countries' level of 4 per cent.

Even if the country improves input into research and development to 1.35 per cent of the GNP, as they plan to by the year 2000, it still cannot meet actual demand.

"Despite credit shortages now, the country must drastically increase investment in education, research and development in the coming years," said the report.

Besides government investment, other channels should be opened.

According to the report, they are: asking society to invest more in education, attract overseas Chinese to develop education, allowing social institutions to set up schools, encouraging factories to inject more money into research and development and permitting State-owned institutes to commercialize research findings.

"To greatly upgrade the quality of the population, the country will have to hammer out long-term plans for educational development," said the report.

Under the plans, the country will improve the time spent in education by those Chinese aged 12 and over from 5.5 to 6 years by the end of this century and banish illiteracy and semi-literacy by 2020.

Now it is considered imperative to speed up the development of vocational education, which is relatively backward, to enhance the technical skills of the work force.

The country has no more than 10 million people who have received technical secondary school education.

However, higher education has been overdeveloped.

As a result, college graduates are usually asked to take on jobs, for which technical secondary school graduates are competent.

"It is really a serious waste of talent," said the report.

More than 14 million people, who received just primary and middle school education, enter the potential labour force every year.

The report said they must be given technical training before being employed.

Higher education should be appropriately expanded to keep pace with economic construction.

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Jiangxi fights floods as Henan battles drought

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Oil output rises; new fields foun

Basic Positions and Practice of China
on
Human Rights Issues

The development of human rights status is restricted by the history, society, economy and culture in different countries and is a process of historical development. The Chinese people, based on their own history, national conditions and long-term practice, have formed their own viewpoints and policies towards human rights issues.

1.The right to subsistence is the foremost human right the Chinese people long fight for.

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2.The Chinese people have gained extensive political rights. National People's Congress is the fundamental political system of China. The Chinese Communist Party is the ruling party of socialist China. China has been attaching great importance to the construction of democracy.

3. The Chinese people enjoy economic, cultural and social rights. China has eradicated the system of exploitation. Cultural, educational enterprises and health care has been developing very fast. Women's rights have been guaranteed.

4.China attaches importance to the guarantee of human rights in judicial work. Citizens are equal before law. China has a very low crime rate. Humanitarian and scientific administration are carried out in Chinese prisons and reformatories.

5.China is a united country with many nationalities. All nationalities enjoy equal rights.

China is an ancient and young country. A long time work of the government of China is to continuously enhance the development of human rights and try to meet the targets required by socialism.

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Farmers: borrowing troubl

by Li Hong

Yang Huaiyu is fed up with his father. And he makes no secret about it.

He tells the other villagers, "The old guy treats me like a stranger, not as a son."

What has come between them is not a disagreement over politics or romance. It's money.

Like many others in rural areas throughout China, Yang doesn't want to spend the rest of his life working the land. He needed a loan to start a business.

And, like others in rural areas who have a sizable chunk of money saved, Yang's father figured he could do a good business loaning his money at interest rates a bit higher than the bank.

No special discounts — even for his own son — from Yang Shuntian, who has just retired from his post as the first Sixin Village secretary and accountant in local Anhui Province, a position he has held since 1949.

After making payments on the loans, Yang Huaiyu can hardly make a profit from his small plastics factory.

He failed a college entrance exam four years ago and grew tired of toiling on the land, so Yang Huaiyu thought he'd join the gold rush and start a township industry.

Since he had no account at the local agricultural bank, Yang sought to tap his father's savings of some 10,000 yuan ($1,820). But Yang Shuntian insisted that the loan to his son be a formal one, complete with a time limit and interest payments.

After all, he said, he has to earn interest on the money loaned to his son since he loses the interest that he'd have received from the bank from his savings.

Though at one time such profiteering from another family member might have been scandalous, Yang's loan to his son is now acceptable in rural areas.

Farmers no longer adhere to the centuries-old lifestyle of self-sufficiency, complacency, and hostility to practices of the outside world.

These days they think in terms of commodities, exchanges and market rates. No longgr afraid of severe punishment for secretly selling farm products for profit, as was the case before 1978 and especially during the "cultural revolution" (1966-76), Chinese farmers are learning how to make money.

Like the Yangs, rural residents are capitalizing on loans to make money.

Usually, farmers borrow money from each other to set up businesses, build houses, send their children to college, or pay for special expenses such as weddings and funerals.

Most of the deals are oral agreements. But some big businesses, like those in sideline production, industry and transport, have resorted to formal contracts.

Some creditors engage "middle men" as neutral third parties or bring in notaries to guarantee future repayments.

Loans between relatives are often small and motivated by a desire to help out kin, so usually there's no interest charged; however, if the money is for business use, the creditors will very often impose a higher interest rate than the banks.

Entrepreneurs accept these rates because it's sometimes the only way to get a business started. And starting a business is one of the few ways out of the cycle of poverty in rural areas.

It is believed that the government subsidizing loans are unlikely to meet the farmers' demands in the foreseeable future, since its own capital is squeezed by urban construction, leaving rural private lenders more room to issue loans.

Peng Yuyi figured this out several years ago. He feels that he's providing the other rural residents a necessary service by making loans from his personal account of 50,000 yuan ($9,100).

He and his son saved the money from 10 years of manual labour in the cities. Now the middle-aged farmer makes a good enough living making loans to support his family of five.

"Though at times, I issue loans at an interest rate a bit higher than the banks, you should not call me a usurer, because I provide what the government-owned banks could not provide," Peng said.

Like a proud father, he boasts that more than 10 township enterprises are supported by his loans, and several poor farmers have been able to buy chemical fertilizers and plastic sheeting with the money he loaned them.

Though they acknowledge that the need for financing is great in rural areas, some official policy researchers think China needs laws and regulations for private lending so as to prevent the resurgence of speculation and exploitation in the countryside.

"But, the practice such as before, when some departments brandished axes on rural lendings should be averted, since it is in the interest of prospering the rural economy," said an official from the policy-research department under the People's Bank of China, the central bank.

They also recommend that special notary organizations be set up to enforce loan contracts and solve disputes.

Many loan disputes have been reported by Farmers' Daily. Grievances and fights arise when debtors can't or won't repay principal and interest.

To augment the rural money supply, the Ministry of Agriculture has masterminded a new channel called Farmers' Co-operative Funds.

Using leftover funds from the defunct People's Communes and Production Brigades as a starting point, the co-operative funds absor
ings from the farmers and
long-, middle- and short-term

The farmers who deposit
money with the funds are shar
ers and earn an annual divid

With interest rates similar
ernment banks, the funds hav
doing a brisk business sinc
opened in the mid-1980s.

But individual moneylende
the Pengs don't feel very threa
by the funds.

Said Peng Yuyi, "Since the
are too limited and the rural de
is still huge, why should I fear
my market?"

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Defusing the population bomb

by our staff reporter
Zhu Baoxia

Despite retaining its centuries-old status as the most populous nation on earth, China still had much to celebrate on World Population Day.

Traditional concepts which favour more children and more sons have begun to change, and the natural growth rate of the population has gradually declined, said Peng Peiyun, the minister in charge of the State Family Planning Commission, at a special gathering in Beijing on Saturday to mark the day.

Some population specialists estimate that if China had not implemented its strong family planning measures in the past two decades, the population would have grown by an additional 200 million.

The success of the family planning programme has not only helped reduce the population pressure on socio-economic development in China but also has made a positive contribution to the population stability of the world, Peng said.

China Population News, under the State Family Planning Commission, and Beijing Family Planning Publicity and Education Centre have jointly published a book of photography to commemorate the day.

The book illustrates the country's strategy and implementation of family planning, the improvement of birth and upbringing of children and also the enhancement of Chinese women's status in both society and families. But the book also shows how severe China's population problem is.

The United Nations designated World Population Day in 1987 to call attention of governments and people to the population issues and also to urge all countries to take measures to ensure that population growth stays in line with social and economic development, the availability of natural resources and improvement of people's quality of life.

People of different nations and from all walks of life gathered at Beijing Amusement Park on Saturday to mark World Population Day.

Activities carried out in Beijing and also in the other parts of the country included consultation, publicity and medical services.

Speaking to the gathering in Beijing, Peng said that China will make greater endeavours in practising family planning and contribute to stabilizing global population growth and help promote world peace and advancement.

A clean sweep of busy Wangfujing

by Pei Jianfeng

(41)

Every day, visitors on Wangfujing Street can hear warnings through loud speakers — keep the street clean; don't litter; don't spit.

If you do, it will cost you a five yuan fine.

Although the rules are broadcast over and over, some visitors, busy going shopping, do not heed them at all.

As one of the business centres of Beijing, Wangfujing, with 300,000 to 600,000 visitors daily, is called the window of the capital. To keep this window clean is not an easy task. Every shop on the street has sanitation monitors, who are responsible for the cleanliness of the area in front of the shops and impose fines on people who violate the rules.

Zhang Baojun, 60, has been a monitor for seven years for the Video and Audio Cassette Store. A quiet woman, she found that sometimes her job can be very difficult.

Just the other day, she said, a little boy, accompanied by his father and grandma, shouted that he wanted to urinate in front of a shop. Though that is forbidden, Zhang allowed the boy to urinate.

But worse, after urinating, the boy wanted to empty his bowels. She asked the father to take the boy to the public toilet, less than 100 metres away. But the father refused to do so.

"If the boy goes here, I'll have to fine you," she warned the father.

Still, the boy emptied his bowels, and Zhang had to clean it up as quick as possible.

Many violators are from other parts of China, Zhang said. In their hometowns, the rules may not be as strict as in Beijing. So when they are in Beijing, they find it difficult to change bad habits.

In 1990, before the 11th Asian Games, the government in Beijing decided to increase the fine for sanitation violations from half a yuan to five, as a way to make the capital cleaner.

"Before 1990, the penalty was too low, and people did not care much about it," said Zhang Xuequan, 53. "Now the fine is much higher, so people have to be careful. Five yuan could be their whole day's wage."

Most of the environmental monitors are retired people. Though older, they all have acute eyesight. They must catch the violators on the spot, or they will deny their behaviour. In April this year, Zhang Xuequan fined about 100 people outside the Hongxin Western-styled Clothes Store where she works.

Most of the people caught are reluctant to pay the fines.

"If they really have no money, we will tell them the rules and let them go," said Ning Qide, 62, who works for the China Photo Studio. "If their attitude is good and they immediately pick up the trash they threw down, we also let them go without fining.

Keep it clean. Sanitation monitors fine people who litter or spit on Wangfujing Street. *photo by Ma Changqing*

"But some people's attitudes are bad. They not only don't pay the fines, but also shout abusive language in the street."

In early April, a white-haired old man threw a cigarette butt on the sidewalk and was caught by Ning. The old man, who said he was from Beijing University, rebuked Ning, saying he was rude and unknowledgable on the rules. The man even went to argue with the manager of the China Photo Studio.

After raising such a fuss, he said at last that he had no money. An onlooker laughed at him and paid the fine for him.

"I don't have all that much knowledge, but I wonder whether he was well-educated," Ning said. "My job is not so great, but it is important. Somebody has to do it."

Sometimes being a Beijing sanitation monitor is dangerous.

"Some people are ferocious," said Yang Jinghua, 60, who works for the Xinhua Bookstore. "They curse me and even threaten to kill me."

Once she caught a strong-looking young man who had spat on the street. He shouted that if she were not an old woman he would have made her bleed.

"I'm not afraid," she said. "Policemen are near, and onlookers will protect me. If we let such a person go one time, he will be more vicious next time. I'm old and worth little. I wouldn't let him off, even if I believed he would kill me."

The young man was forced to pay the fine by two bystanders.

Some violators don't pay their fines and lam out quickly. Old monitors can't catch up with them.

In Beijing, some people are so rich that they don't care how they spend their money. They even throw cigarette butts or spit on purpose, to show they are rich.

One young man, fined by Yang for throwing cigarette butts, told her it was the third time in an hour.

Most onlookers are very friendly to the older monitors, but some are not.

Some people think that the monitors are busybodies and have to make a living by fining people.

"We have stable salaries of about 100 yuan a month," Yang Jinhua said. "When we fine a person, we can keep one yuan and turn over the other four yuan to the store. Some people say five yuan is too much and even bargain with me. They only give me two or three yuan. They say they don't need a receipt, so I can keep the money for myself. But I can't not do that. If they really don't have enough money, I'll simply let them go."

Wang Wanqing, 69, has been the monitor for the Lixin Shop of the Hui Nationality for more than a year.

Many people eat canned or boxed food on the street. They keep Wang busy sweeping away the trash and warning loudly: "Don't throw away food remnants randomly, or you will be fined five yuan. Be more careful."

People do listen to him and toss their waste food and packages into trash bins along the street.

"Since I began this job, I have never fined anyone," Wang said. "I only shout to frighten them. Old as I am, I am willing to sweep for these younger people and I never get angry."

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"If I Had a Gun, I Would Have Killed Soldiers," Eyewitness account of Yang Jianli

[Yang Jianli, a doctoral candidate in mathematics at U. C. Berkeley, went to Beijing in late May, 1989, to bring donations to the students at Tiananmen from students in the United States. On June 3-4, he witnessed the killing of students and innocent civilians by the Chinese army. After June 4, he managed to return to Berkeley. What follows are excerpts from a speech he gave to Chinese students at Berkeley.]

"In the early hours of June 3, I was sleeping in a dormitory building at Beijing Normal University. Suddenly, the students' shouting awoke me. For the first time since I arrived in Beijing, I felt the atmosphere was really tense. Wuer Kaixi was announcing through the loudspeaker that troops had entered the city. He urged all the students to go to defend Tiananmen Square. . . .

"Enraged by the beating of the students, some workers from the Autonomous Workers' Association took up big iron bars and charged the soldiers. 'You have beaten the students, we will beat you,' they said. The soldiers could not resist such forces with their clubs, so they retreated. . . .

"After the soldiers got in the vehicles, they were on their way again. Slowly, some students including myself moved toward them, trying to figure out if they would really fire on us. They didn't, and we were able to get close to one vehicle, and began talking to the soldiers. We told them: 'You should not kill the students, you should not kill the people. You have all seen it, so many people have been killed. . . .' We were trying to use the common human feeling to move them. Then somebody began to sing the 'Internationale,' [the international anthem of communists the world over] and everybody joined in. We were singing and crying, begging soldiers not to open fire. But those 'sons and brothers of the people' [a Chinese term for soldiers in the People's Liberation Army] were not to be moved. Guns in hand, they all stared at us, showing no other feeling but provocation. At this point, people's grief was replaced by anger. They stopped begging and began the revenge. Someone was shouting: 'Down with the fascists! Down with the Yang [Shangkun] family! Down with Deng Xiaoping!" Then another person shouted: 'Attack!'

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"Hearing this, people in the back began to surge ahead, while in the army vehicle, a commander took out a pistol and fired into the crowd. One bullet hit the head of the student standing right next to me. For the first time in my life, I saw someone so close to me being shot to death. . . .

"I was very much worried about the situation in the square. Many of my friends were there. . . . In the dim dawn light we saw students marching ahead with banners in hand. . . . Countless citizens stood along the street, clasping the students' hands as if they were welcoming wounded heroes back from the battlefields. . . . We rode our bicycles and slowly followed the students on the way back to campus. But soon we found ourselves heading back on Changan Avenue . . . four tanks were running from the square at full speed toward us. . . . The lead tank was crazily running into the retreating students. A student who had been riding a bicycle with me was hit by the tank and fell against the fence. But the tank did not give up and continued to run ahead. That student was crushed. The other tanks followed and did the same thing. . . .

"There was a citizen in his late forties who was carrying two student bodies on a tricycle [they had been run over by tanks.] I went close and found that the bodies had all become flat. Their mouths were about half a foot long, and their eyes were open. It was too horrible to look at. . . . When we arrived at the dormitory buildings of the PLA's General Party Staff Department, we saw slogans at the gate saying, 'Support the Party Central Committee! Support the State Council!' I went up with other students and burned the signs. We also smashed the gate. At that point, I hated it so much that I felt I could do anything. If I had a gun, I would have gone to kill the soldiers."

43-1

From "Tiananmen Diary," by Harrison Salisbury

[Harrison Salisbury, a New York Times reporter, was on assignment with a Japanese film crew making a documentary about the fortieth anniversary of the People's Republic of China. He was in Beijing from June 2-13, staying at a hotel facing Tiananmen Square.]

"Another distant burst of shouting. Shots coming now from the east. I've never been in the midst of a city street battle. Nothing like this in the worst of the Civil Rights days of the 1960s, the student demonstrations. Murder, yes. But continuous barrages of live machine gun fire? I've never encountered it. I suppose that when the Soviet tanks went into Budapest in 1956 there was this kind of thing. I wasn't in Budapest. But I got there some months later. And the Russian artillery had blasted down buildings, smashed the facades, damaged the city a great deal. . . .

"Yes, I think the Russians crushed Budapest like the Chinese are crushing their own people. The 'People's Army' against the People. And all my Chinese friends were still assuring me last night [Salisbury is writing on June 4] that if one drop of students' blood was shed the whole nation would boil over. Maybe it will, but I doubt it. . . .

"Called an old Chinese friend. He began to defend the troops, said that bad elements had infiltrated the student demonstration. The Government had to act. It was a conspiracy. There had been thugs in the crowd and firing at the troops from hotels and maybe big buildings, he said.

"I was appalled to hear him spewing out the Government propaganda line and became very indignant. I blew my stack. I said disciplined troops did not fire indiscriminately into buildings or at ordinary people standing on street corners. I told him I had seen two innocent people killed (so I thought) right under my window and that bullets were ricocheting off the Beijing Hotel right around my room. . . .

"I really lost my head. Finally I got hold of myself and apologized and said, 'Lord, I love China and hate to see it commit this violence against itself.' I said there were two hundred foreign correspondents in Beijing and they were independent witnesses who were on the spot and could testify as to what really happened. We saw a different army than he saw--the army we saw shot down innocent people. He said he wanted to have a talk with me and I said I wanted to talk to him.

"After I hung up I felt like a fool. I realized what I should have understood from the beginning, that he had to put forward the Government line and defend it for the sake of his own neck--especially when talking to an American writer. How terrible! I am afraid I am getting very sour on this Government in which men I have regarded favorably and known so long have played a cowardly and despicable role.

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From Toronto's *The Globe and Mail* (printed in *World Press Review*, July, 1989)

"Economic change, sooner or later, leads to political change. Deng Xiaoping thought he could stave off political reform with dramatic improvements in economic wealth. But the forces unleashed by economic liberalization have brought pressures for political liberalization. . . .

"The lesson of Beijing, 1989, may be that the real cultural revolution is finally under way. In 1966, young people were mobilized to attack bureaucrats who 'no loner serve the masses.' This time the masses have done it on their own, using a mixture of Chinese and Western methods and values. Wearing Mao buttons, they have paraded around with a model of the Statue of Liberty and made Churchillian victory signs. These people are compatible with the values of the West, yet they still look to preserve Chinese 'good values.' They want a new culture that can preserve the Chinese identity, while borrowing the advanced techniques of the West. They are not shouting, 'Down with socialism.'

"China's leaders are from another generation, a time when totalitarian governments were able to command and citizens obeyed without question--and when Chinese armies did what party leaders told them to do. Where are the younger leaders? Where are the men and women who understand the political forces that have been unleashed by the economic reforms and can govern accordingly? . . .

"Today the country needs strong leadership as much as it needs democracy. The Communist Party must provide these leaders or preside over its self-destruction."

45-1

From the Communist Party (of China) weekly, *Beijing Review*
(printed in *World Press Review,* May 1990)

"There are two kinds of reform. One is aimed at improving the socialist system, while the other attempts to re-establish a capitalist system under the name of 'reform.' The former is the goal of the Communist Party of China (CPC) and the Chinese people; the latter is the strong desire of political elites, whose first step is to negate the economic achievements of the four-decade socialist construction. Only by changing or overthrowing the CPC will they be able to change the current political system and establish a bourgeois republic.

"When the student unrest and turmoil in Beijing was gaining momentum, the Americans were puzzled. Whey did thousands of people suddenly take to the streets in a country where the economy was developing rapidly? Why did the student upheaval expand so swiftly, and why was the turmoil checked so quickly? The most meaningful statement came from U.S. President George Bush, who said that if someone told you that he thoroughly understood China, he actually knew nothing about China. . . .

"Reform is a risky undertaking. Although China's achievements are tremendous, some problems have arisen: the growing difference between rich and poor, corruption, soaring prices, and an ideological confusion and crisis of belief. Unless the CPC does its utmost to solve these problems, it will be unqualified to shoulder the arduous task of leading China's industrialization and modernization to success.

"However, the CPC, with a long history and a glorious tradition, was able to triumph over the dangers and difficulties it faced during the Long March (1934-35), overcome the difficulties during the three years of natural calamities (1959-61), and correct the serious mistakes of the decade-long, chaotic Cultural Revolution (1966-76), why must it drown in the vortex of reform? If the CPC were asked to step down, who would fill the vacuum? . . .

"The CPC and the People's Government have always been firm in their struggle against corruption within their ranks, and the anti-corruption slogan of the political "elites" was aimed only at instigating the masses. Many examples show that choosing a private system does not help solve the problem of corruption; in countries practicing a private system [capitalism], corruption is more rampant.

"Those who demand perfection of the socialist system probably do not know that it took the capitalist system at least 200-300 years to become comparatively mature. Socialism is still in its infancy, and a set of practical and effective systems has not yet been fully established. It is bound to encounter difficulties, including armed intervention and other attacks by capitalist countries.

"But the tide of history is mighty. The Chinese, though poor, have high aspirations and are undaunted, and with such healthy national spirit, China will rise in the world. The socialist system will not easily be overthrown."

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From *Almost a Revolution,* by Shen Tong with Marianne Yen (Part I)

[Shen Tong became involved with political demonstrations in Beijing in the mid 1980s. In early 1989, he established the Olympic Institute, an independent student organization that promoted the discussion of new ideas about science, philosophy, and eventually politics. He became one of the leaders of the 1989 democracy movement. During those weeks, Shen Tong put together the Dialogue Delegation, which negotiated with Government officials, and ran the student news center from his dormitory at Beijing University. His book describes his own upbringing as well as the events on and around Tiananmen Square. It ends with his escape to the United States, where he now lives as a student at Brandeis University in Massachusetts.]

"I was talking nonstop, desperately trying to get [the soldiers] to understand. The other people around me were at a loss for words. The two young men held up the bloodstained shirt and cried, but no words came out of their open mouths.

"'Talk to me! You heard what I said--say something!' I pleaded. 'Tell the other soldiers they cannot shoot anymore.'

"An officer got up, took out his pistol, and pointed it at me. I was still talking and didn't pay any attention to what he was doing, but one of my uncles came up to me, tugged at me, and said frantically, 'Come on, Yuan Yuan, [Shen's nickname] let's go home.'

"All of a sudden, someone pulled me backward. Then a shot rang out, and everyone started screaming. I turned around to see the girl who had been standing next to me fall straight back to the ground. I hadn't even noticed her standing there, and now her face was completely gone; there was nothing but a bloody hole.

"As the people who had gathered around ran away, my uncle and some men who recognized me as a student leader tried to get me away from the personnel carrier. 'Take him home, they're going to kill him,' I heard someone say. . . .

"When I looked up, I saw a group of young men running and trying to jump over a fence across the avenue. Several soldiers leaped down from

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another personnel carrier and went after them. One of the young men fell as he tried to get over to safety, and crouched with his back against the fence and his hands clutching the rails. I will never forget how he looked around quickly, with no fear on his face, as the soldiers surrounded him. All at once they fired shots at his head. His skull must have shattered, because pieces of his head went flying and splattered on the white fence. As his body slowly slid to the ground, a piece of his skull landed on the gold metal ball on top of the railing. . . .

"When we entered one alley, we saw a man in an official-looking green uniform being chased by an angry mob of Beijing residents, who caught up with him at a construction site and picked up pieces of brick to hit him with. The man didn't make a sound. I jumped off the bicycle, almost knocking over my uncle and ran toward them. Pushing people aside, I saw him lying face down, with blood pouring out of his nostrils as he exhaled rapidly. He looked about eighteen years old.

"'Stop hitting him!' I pleaded with the crowd.

"'It's none of your business,' a man said, shoving me away.

"'Please stop it,' I begged. 'We have to take him to the hospital, we have to find him an ambulance.'

"My uncle pulled me away from the job. 'Forget it Yuan Yuan. He's almost dead--there's no use.'

He put me back on his bicycle and rode off quickly.

"'The soldiers are killing the people, the people are killing the soldiers, right in the middle of the capital,' I mumbled.

"Eventually my uncle and I arrived at an empty apartment building that had recently been constructed. This was to be my hiding place.

"'Don't use the elevator and don't let anyone see you here,' my uncle warned. 'Don't leave. We'll come and bring you food and clothes. You must not leave here.' . . ."

47-1

From *Almost a Revolution,* by Shen Tong with Marianne Yen (Part II)

[Shen Tong became involved with political demonstrations in Beijing in the mid 1980s. In early 1989, he established the Olympic Institute, an independent student organization that promoted the discussion of new ideas about science, philosophy, and eventually politics. He became one of the leaders of the 1989 democracy movement. During those weeks, Shen Tong put together the Dialogue Delegation, which negotiated with Government officials, and ran the student news center from his dormitory at Beijing University. His book describes his own upbringing as well as the events on and around Tiananmen Square. It ends with his escape to the United States, where he now lives as a student at Brandeis University in Massachusetts.]

"In the morning I met Andrea [the daughter of Brazilian journalists, born and raised in Beijing; she became Shen's girlfriend], and she took me to get a haircut so that no one would recognize me. We asked the barber to cut my hair in the style that was fashionable among the hooligans: long in front and back and short on the sides. Andrea also gave me a pair of dark glasses. I told her I was going to the American Consulate to get my passport and visa, but she warned me not to go; her parents had been to the area, and they said that the army had surrounded both the embassies and the foreigners' compound. Instead she contacted a Brazilian businessman who spoke perfect English. He said that he would pick up my passport and visa and that he would get me out of China through Hong Kong by saying that I was his assistant. . . .

"In the afternoon I went to Andrea's house to see whether the businessman had gotten my passport. Apparently, a huge crowd of people had been waiting at the Consulate, but most of them hadn't been able to get past the Chinese secretary at the door. By pretending to be an American, the businessman had forced his way in acting very rudely to attract the attention of the military police, who had taken him inside. . . . When he got to the desk, he found another Chinese. Again he started arguing loudly. The American secretary came up and said, 'Why are you so impolite? Take your passport. If you are this rude next time, we won't give you your visa. Now go.' He checked to make sure that she had stamped the visa in my passport, then left the Consulate, the first person--and, it turned out, the only person--to get a visa that day. . . .

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"[My mother] said that a group of six influential people I had met during the movement had contacted her to say they had a way to get me out of China. We decided to put our trust in them, and soon the head of the group came to see me. . . . On June 7, I moved to a different hiding place. . . .

[Andrea's family was evacuated by the Brazilian Embassy, which had chartered a plane to take all Brazilian nationals out of the country. Andrea begged Shen to come with them; she had even bought him a ticket. She was afraid he would be trapped in China. But Shen refused, explaining that he had put his trust in a group of people who were helping him, and he didn't want to jeopardize their plans. Andrea became upset, cried, and hung up the phone. Her plane left for Brazil soon afterward.]

"The day before I left, my mother went to buy things for me to take to America. I insisted on going with her. I didn't really want to go, but I wanted to be with her and do the simple things we wouldn't do together again for a long time. . . .

"That night my father came to the place I was staying to have dinner with me. . . . After dinner, when my father had to go back [to work], my mother and he walked slowly down the stairs. He didn't say a word of farewell. I ran after him and called out, 'Dad!' He looked up, patted my hand on the railing, and kept going. . . .

"I went to sleep thinking about how I would say goodbye to my mother and sister. I had done nothing to show my father that I loved him; I couldn't miss the chance to show them.

"When I woke up, it was very early in the morning. Two of the people helping me had already arrived. I wanted to hug my mother and kiss my sister, but I didn't know how--I had never hugged anyone in my family, and43 I didn't do it then. I still dream about going back someday and hugging my mother.

"'I'm sorry I can't be here to take care of Dad,' I said to her. 'You should take care of yourself too.' I turned to my sister. 'Stay with Dad for me. I'll be back in a couple of years.' [Shen's father had leukemia; he died a few weeks after Shen's escape. Shen learned of his death in a letter from a friend.]

"As I walked away from them, they both waved to me, simply saying, 'Goodbye.' It was as if I were only going on a short holiday.

"I cannot say any more about how I left China. The lives of many people depend on it. Only after I boarded a Northwest Airlines flight in Tokyo bound for the United States did I let out a sigh of relief. I was free. . . .

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"I feel a sense of guilt that so many people who helped me are in jail or in political trouble. Some of the Olympic Institute members have been told that they cannot apply for graduate studies, and some are still in jail. The nine Beida professors who served as my advisers have been arrested or questioned or are in hiding from the Public Security Bureau. Some of the people who helped me escape have been found out and punished. I owe so many a debt of gratitude. At first I tried to repay that debt by helping others escape, but as many of those attempts failed, I realized that there are other ways. I can pay those debts by continuing the world we began in Tiananmen Square. . . .

"I know my struggle now is not to seek revenge for the violence of my tyranny. Those who died sacrificed themselves so that the living could have a better future. I now persevere for the sake of a better tomorrow."

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北京風波紀實

The Truth About the Beijing Turmoil

1989

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INTRODUCTION

In 1989 when spring was passing to summer, a shocking turmoil happened in Beijing, which has attracted the close attention of people at home and abroad. Influenced by foreign media, people have many questions, guesses and misunderstandings. What really happened in China? What is the situation now like in Beijing? This album, with its abundant pictures, will help our readers understand the whole story of and truth about the turmoil and the present situation in Beijing.

This turmoil was not a chance occurrence. It was a political turmoil incited by a very small number of political careerists after a few years of plotting and scheming. It was aimed at subverting the socialist People's Republic. By making use of some failings in the work of the Chinese government and the temporary economic difficulties, they spread far and wide many views against the Constitution, the leadership of the Chinese Communist Party and the People's Government, preparing the ground for the turmoil ideologically, organizationally and in public opinion. The former general secretary of the Central Committee of the Chinese Communist Party Zhao Ziyang supported the turmoil and thus has unshirkable responsibility for its formation and development. The various political forces and reactionary organizations abroad had a hand in the turmoil from the very beginning. Some newspapers, magazines and broadcasting stations, especially the Voice of America, fabricated rumours to mislead people, thus adding fuel to the flames.

When Hu Yaobang suddenly died on April 15, a handful of people, thinking that their time had come, stirred up a student upheaval on the pretext of "mourning" for Hu Yaobang. The student unrest had been taken advantage of by the organizers of the turmoil from the very beginning. In violation of the Constitution, laws and regulations, some people put up big-character posters everywhere on the college campuses, preaching bourgeois liberalization and calling for the overthrow of the Communist Party and the legal government. They held many rallies, made speeches, boycotted classes and organized demonstrations, all without permission; they stormed the seat of the Party Central Committee and the State Council; they forcibly occupied the Tiananmen Square on many occasions and organized various illegal organizations without registration for approval. In Changsha, Xi'an and other cities, some people engaged in grave criminal activities such as beating, smashing, looting and burning stores, and even broke into the compounds of provincial government seats and set fire to the motor vehicles there.

In view of this turmoil, the *People's Daily* issued, on April 26, an editorial exposing the nature of the turmoil. Even under this circumstance, the Party and the government exercised great restraint towards the students' extremist slogans and actions and had all along given due recognition to the students' patriotic enthusiasm and reasonable demands. At the same time, the Party and the government warned the students not to be made use of by a handful of people and expressed the hope for solving the problems through dialogues and by normal, democratic and legal procedures. However, on May 13, the illegal student organization started a general hunger strike involving over 3,000 people and lasting for seven days. Party and government leaders, on the one hand, went to see the fasting students at Tiananmen Square and met with students' representatives on many occasions, asking them to value their lives and stop the hunger strike, and on the other hand, they lost no time in organizing on-the-spot rescue teams and providing all kinds of materials so as to relieve the suffering of the fasting students. Thanks to efforts of the government and other quarters, not a single student died

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in the hunger strike. But all this failed to win active response. On the contrary, some media, taking the cue from a small number of people, wrongly guided the public opinion, escalating the turmoil and throwing Beijing and even the whole country in a serious anarchic situation, something that cannot be tolerated in any other country. In Beijing, demonstrations were held continuously, slogans insulting and attacking leaders and openly calling for overthrowing the government could be heard and seen everywhere. The traffic was seriously congested and difficulties were created for Beijing's production and daily supplies. The police was unable to keep normal social order. Gorbachev's schedules in China were also seriously hampered. The small handful of people attempted to take the chaos as an opportunity to seize political power and threatened to "set up a new government in three days."

On May 19, the Party Central Committee held a meeting attended by cadres from the Party, government and military institutions in Beijing. At the meeting, Premier Li Peng and President of the People's Republic of China Yang Shangkun announced the decision to adopt resolute measures to stop the turmoil. But Zhao Ziyang, then general secretary of the Party Central Committee, refused to attend this important meeting.

On May 20, Li Peng signed a martial law order as empowered by Clause 16 of Article 89 of the Constitution of the People's Republic of China. The martial law was to be enforced at 10 a.m. on the same day in parts of Beijing. The small handful of people took fright and coerced those residents who were in the dark about the truth to set up roadblocks at major crossroads to stop the advance of army vehicles and prevent the martial law enforcement troops from getting to designated places according to plan. Besides, they threatened to mobilize 200,000 people to occupy Tiananmen Square and organize a nation-wide general strike. Using the funds provided by reactionary forces at home and abroad, they installed sophisticated communication facilities and illegally purchased

Th[illegible] together hooligans and ruffians to set up terrorist organizations such as the "Dare-to-Die Corps" and the "Flying Tiger Team," and threatened to kidnap or put Party and government leaders under house arrest. They offered high prices in recruiting thugs and fabricated rumours to deceive people.

All the facts proved that, no matter how tolerant and restrained the government was, such people would not give up their wild scheme; on the contrary they threatened to "fight to the end" against the government.

On the evening of June 2, a handful of people bent upon inciting a riot used a traffic accident to spread rumours and mislead people, lighting the fuse of a rebellion. In the small hours of June 3, rioters set up roadblocks at every crossroad, beat up soldiers and armed police, seized weapons, ammunition and other military materials. Mobs also assaulted the Great Hall of the People, the Central Propaganda Department, the Ministry of Public Security, the Ministry of Radio, Film and Television and the west and south gates of Zhongnanhai, the seat of the Party Central Committee and the State Council. At about 5 p.m., the illegal organizations distributed kitchen knives, daggers and iron bars, to the crowd on Tiananmen Square and incited them to "take up weapons and overthrow the government." A group of ruffians banded together about 1,000 people to push down the wall of a construction site near Xidan and seized large quantities of tools, reinforcing bars and bricks, ready for street fighting. They planned to incite people to take to the streets the next day, a Sunday, to stage a violent rebellion in an attempt to overthrow the government and seize power at one stroke.

At this critical juncture, the martial law troops were ordered to move in by force to quell the anti-government rebellion. At 6:30 p.m., on June 3, the Beijing municipal government and the headquarters of the martial law enforcement troops issued an emergency announcement, asking all citizens to keep off the streets and stay at home. The announcement was broadcast over and over again. At about 10 p.m. the martial law troops headed for Beijing proper from various directions. The rioters, taking advantage of the soldiers' restraint, blocked military and other kinds of vehicles before they smashed and burned them. They also seized guns, ammunitions and transceivers. Several rioters seized an armoured car and fired guns as they drove it along the street. Rioters also assaulted civilian installations and public buildings. Several rioters even drove a public bus loaded with gasoline drums towards the Tiananmen gatetower in an attempt to set fire to it. At the same time, rioters savagely beat up, kidnapped and killed soldiers and officers. On the Chang'an Avenue, when a military vehicle suddenly broke down, rioters surrounded it and ferociously crushed the driver with bricks. At Fuchengmen, a soldier's body was hung heel over head on the overpass balustrade after he had been savagely killed. At Chongwenmen, another soldier was thrown down from the flyover and burned alive. Near a cinema, an officer was beaten to death, disembowelled and his eyes gouged out. His body was then strung up on a burning bus.

Over 1,280 vehicles were burned or damaged in the rebellion, including over 1,000 military trucks, more than 60 armoured cars, over 30 police cars, over 120 public buses and trolley buses and over 70 motor vehicles of other kinds. More than 6,000 martial law officers and soldiers were injured and scores of them killed.

Such heavy losses are eloquent testimony to the restraint and tolerance shown by the martial law enforcement troops. For fear of injuring civilians by accident, they would rather endure humiliation and meet their death unflinchingly, although they had weapons in their hands. It can be said that there is no other army in the world that can exercise restraint to such an extent.

The martial law troops, having suffered heavy casualties and been driven beyond forbearance, were forced to fire into the air to clear the way forward. During the counter-attack, some rioters were killed, some onlookers were hit by stray bullets and some wounded or killed by armed ruffians. According to reliable statistics, more than 3,000 civilians were wounded and over 200, including 36 college students, were killed.

At 1:30 a.m. on June 4, the Beijing municipal government and the martial law headquarters issued an emergency notice asking all students and other citizens to leave Tiananmen Square. The notice was broadcast repeatedly for well over three hours over loudspeakers. The students on Tiananmen Square, after discussion among themselves, sent representatives to the troops to express their willingness to withdraw from the square and this was approved by the troops. Then at about 5 a.m., several thousand students left the square in an orderly manner through a wide corridor in the southeastern part of the square vacated by the troops, carrying their own banners and streamers. Those who refused to leave were forced to leave by the soldiers. By 5:30 a.m., the clearing operation of the square had been completed.

During the whole operation not a single person was killed. The allegations that "Tian anmen Square was plunged into a bloodbath" and "thousands of people were killed in the square" are sheer rumours, and the true state of affairs will eventually be clear to the public .

After the decisive victory in quelling the riot, order in the capital was basically restored to normal and the situation throughout China soon became stable. The measures adopted by the Chinese government to stop the turmoil and put down the rebellion have not only won the acclaim and support of the Chinese people, but they have also won the understanding and support of the governments and people of many other countries. The Chinese government has announced that it will unswervingly carry on the policy of reform and opening to the outside world, the policy of developing friendly cooperation with different coutries of the world on the basis of the five principles of peaceful coexistence,and the policy towards Hong Kong, Macao and Taiwan. We will continue to strive for the realization of the socialist modernization. We are fully confident of our future.

SH-B
44-1

Human Rights in China

Information Office of the State Council of
The People's Republic of China

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Preface

It has been a long-cherished ideal of mankind to enjoy human rights in the full sense of the term. Since this great term — human rights — was coined centuries ago, people of all nations have achieved great results in their unremitting struggle for human rights. However, on a global scale, modern society has fallen far short of the lofty goal of securing the full range of human rights for people the world over. And this is why numerous people with lofty ideals are still working determinedly for this cause.

Under long years of oppression by the "three big mountains" — imperialism, feudalism and bureaucrat-capitalism — people in old China did not have any human rights to speak of. Suffering bitterly from this, the Chinese people fought for nore than a century, defying death and personal sacrifices and advancing wave upon wave, in an arduous struggle to overhrow the "three big mountains" and gain their human rights. The situation in respect to human rights in China took a basic urn for the better after the founding of the People's Republic of China. Greatly treasuring this hard-won achievement, the Chinese government and people have spared no effort to safeuard human rights and steadily improve their human rights ituation, and have achieved remarkable results. This has won ull confirmation and fair appraisal from all people who have real understanding of Chinese conditions and who are not prejudiced.

The issue of human rights has become one of great significance and common concern in the world community. The

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series of declarations and conventions adopted by the United Nations have won the support and respect of many countries. The Chinese government has also highly appraised the Universal Declaration of Human Rights, considering it the first international human rights document that has laid the foundation for the practice of human rights in the world arena. However, the evolution of the situation in regard to human rights is circumscribed by the historical, social, economic and cultural conditions of various nations, and involves a process of historical development. Owing to tremendous differences in historical background, social system, cultural tradition and economic development, countries differ in their understanding and practice of human rights. From their different situations, they have taken different attitudes towards the relevant UN conventions. Despite its international aspect, the issue of human rights falls by and large within the sovereignty of each country. Therefore, a country's human rights situation should not be judged in total disregard of its history and national conditions, nor can it be evaluated according to a preconceived model or the conditions of another country or region. Such is the practical attitude, the attitude of seeking truth from facts.

From their own historical conditions, the realities of their own country and their long practical experience, the Chinese people have derived their own viewpoints on the human rights issue and formulated relevant laws and policies. It is stipulated in the Constitution of the People's Republic of China that all power in the People's Republic of China belongs to the people. Chinese human rights have three salient characteristics. First, extensiveness. It is not a minority of the people or part of a class or social stratum but the entire Chinese citizenry who constitutes the subject enjoying human rights. The human rights enjoyed by the Chinese citizenry encompass an extensive scope, including not only survival, personal and political rights, but also economic, cultural and social rights. The state pays full attention to safeguarding both individual and collective rights. Second, equality. China has adopted the socialist system after abolishing the system of exploitation and eliminating the exploiting classes. The Chinese citizenry enjoys all civic rights equally irrespective of the money and property status as well as of nationality, race, sex, occupation, family background, religion, level of education and duration of residence. Third, authenticity. The state provides guarantees in terms of system, laws and material means for the realization of human rights. The various civic rights prescribed in the Constitution and other state laws are in accord with what people enjoy in real life. China's human rights legislation and policies are endorsed and supported by the people of all nationalities and social strata and by all the political parties, social organizations and all walks of life.

As a developing country, China has suffered from setbacks while safeguarding and developing human rights. Although much has been achieved in this regard, there is still much room for improvement. It remains a long-term historical task for the Chinese people and government to continue to promote human rights and strive for the noble goal of full implementation of human rights as required by China's socialism.

In order to help the international community understand the human rights situation as it is in China, we present the following brief account of China's basic position on and practice of human rights.

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and which publishing house he will choose to have his book published. Statistics show that an overwhelming majority of the 80,224 titles of books printed in 1990 with a total impression of 5.64 billion copies were signed by individual authors. As to the freedom of association, the 1990 statistics showed that there were 2,000 associations, including societies, research institutes, foundations, federations and clubs. All these associations operate freely within the framework of the Constitution and the law.

The Constitution also rules that citizens have the right to criticize and make suggestions regarding any state organ or functionary and the right to make to relevant state organs complaints or charges against, or exposures of, any state organ or functionary for violation of the law or dereliction of duty.

The Constitution provides that freedom of the person of citizens of the People's Republic of China is inviolable. Unlawful detention or deprivation of citizens' freedom of the person by other means and unlawful search of the person of citizens are prohibited; the personal dignity of citizens is inviolable, and insult, libel, false accusation or false incrimination directed against citizens by any means is prohibited; the residences of citizens are inviolable and unlawful search of, or intrusion into, a citizen's residence is prohibited; freedom and privacy of correspondence are protected by law, and those who hide, discard, damage or illegally open other people's letters, once discovered, shall be seriously dealt with, and grave cases shall be prosecuted.

The Constitution provides that China implements the system of people's democratic dictatorship, which combines democracy among the people and dictatorship against the people's enemies. To guarantee the people's democratic rights and other lawful rights and interests, China pays great attention to improving its legal system. It has promulgated and put into effect a series of major laws, including the Constitution, the Criminal Law, the Law of Criminal Procedure, the General Provisions of the Civil Law, the Law of Civil Procedure and the Law of Administrative Procedure. During the 1979-1990 period, the National People's Congress and its Standing Committees made 99 laws and 21 decisions on legislative amendments and passed 52 resolutions and decisions on legal matters; the State Council formulated more than 700 administrative laws and regulations; and the people's congresses and their standing committees of various provinces, autonomous regions and municipalities and provincial capital cities formulated numerous local laws and administrative rules and regulations, of which more than 1,000 were about human rights.

The unity between rights and duties is a basic principle of China's legal system. The Constitution stipulates that every citizen is entitled to the rights prescribed by the Constitution and the law and at the same time must perform the duties prescribed by the Constitution and the law, and that in exercising their freedoms and rights, citizens may not infringe upon the interests of the state, of society or of the collective, or upon the lawful freedoms and rights of other citizens. Legally citizens are the subjects of both rights and duties. Everyone is equal before the rights and duties prescribed by the Constitution and the law. No organization or individual may enjoy the privilege of being above the Constitution and the law.

Practice of the past 40-odd years since liberation proves that the socialist democracy and legal system adopted by China are suited to the country's actual conditions and that the people is satisfied with it. It goes without saying that the building of this democratic politics and this legal system is no smooth sailing. There were times when democracy and law were seriously violated, such as happened during the "cultural revolution" (1966-76). Nevertheless, the Communist Party, backed by the people, corrected these mistakes and set the nation's socialist democracy and legal system back to the course of steady development. Upholding the general policy of reform and

STUDENT HANDOUT C: ISSUES WORKSHEET

1.What is the general category that you are dealing with? ______________

2.List as many of the issues that fall under this category as you can.

3.In what areas does China seem to be doing well?

4.In what areas does China have problems or need to improve?

5.In terms of problems and areas for improvement, which do you feel are most important and which the least important. List these as priorities, with #1 being the most important, #2 the second most important, and so on.

6.Give your reasons for your priorities in #5.

7.Tomorrow you will be getting together with other members of your original group, who have a different set of priorities. How do you feel your priorities stack up against theirs? How much time and money do you think China should spend on satisfying your priorities compared to theirs?

STUDENT HANDOUT D: RECOMMENDATIONS FOR CHINA IN THE TWENTY-FIRST CENTURY

	MONEY (percent) (Must add to 100%)	TIME (percent) (Must add to 100%)	REASONS
Category 1:			
Item A)			
Item B)			
Item C)			
Category 2:			
Item A)			
Item B)			
Item C)			
Category 3:			
Item A)			
Item B)			
Item C)			
Category 4:			
Item A)			
Item B)			
Item C)			
Category 5:			
Item A)			
Item B)			
Item C)			

OVERALL RECOMMENDATIONS SUMMARY:

STUDENT HANDOUT E: FOCUSING AND REFORMULATING

Use the following pattern to focus your thoughts about Modern China. As you think about this, pick one idea related to Modern China that you feel is particularly important, interesting, or special. Use that point in the first and last lines. In the middle lines, include other information and ideas that also seem important but not as important as your main point. Notice that the last line repeats the first. Look at the models, which come from *The Important Book*, by Margaret Wise Brown.

Models

The important thing about a spoon is that you eat with it.
It's like a little shovel,
You hold it in your hand,
You can put it in your mouth,
It isn't flat,
It's hollow,
And it spoons things up.
But the important thing about a spoon is that you eat with it.

The important thing about an apple is that it is round.
It is red.
You bite it, and it is white inside,
and the juice splashes in your face,
and it tastes like an apple,
and it falls off a tree.
But the important thing about an apple is that it is round.

The important thing about you is that youare you.
It is true that you were a baby,
and you grew,
and now you are a child,
and you will grow,
into a man, or into a woman.
But the important thing about you is that you are you.

The important thing about a friend is that she cares about you.
You can talk to her on the phone,
You can go to parties together,
You can eat lunch at school together,
You can help each other with your homework.
But the important thing about a friend is that she cares about you.

Pattern

Imitate the pattern as a focusing device. You may use more or fewer examples in the middle lines.

The important thing about Modern China is ______________________________

____

      ____

      ____

      ____

      ____

But the important thing about Modern China is __________________________

____

STUDENT HANDOUT F: INTERIOR MONOLOGUES ON MODERN CHINA

1. Choose some person who is presently living in China, either a real person or someone who might be living. Some examples might be: a government leader, a rural farmer, someone working on a rural enterprise, a taxi driver in Beijing, someone imprisoned for his/her activities during the Tiananmen affair, a mother about to give birth, a father whose wife is about to give birth, a teenager thinking about not having a brother or sister, a teacher, a worker in one of the state enterprises, an entrepreneur in Shanghai or some other city, a college student, a Chinese citizen studying at a university in the United States ......

2. You are going to write a monologue to sound just like that person might sound. You will speak in the first person; that is, you will use "I," as though you were that person. Remember that you are talking or thinking to yourself, although you might include things you would like to say to someone else if that person were in the room with you. Don't write a summary of your life. Write as though you were in a room alone, actually thinking to yourself.

3. Do not use the actual words from any of the material you have read, but try to sound realistic.

4. Your monologue should be between one and two pages long, and take about 2 minutes to "perform."

5. You will "act out" your monologue in front of the class. You may have your paper with you; that is, you do not need to memorize your presentation.

6. You must have at least one visual aid, or prop, as part of your presentation, and use it during your presentation. You may dress like your character would, or you may draw a picture or do anything else that will help your character come to life. A newspaper with a large headline is another possibility. But don't draw on the chalkboard or use anything in the classroom. You must get your own visual aid.

7. Tonight you will do a first draft of your monologue and bring it to class with you tomorrow. Tomorrow you will form groups and read to each other and fill out response sheets which I will give you. Tomorrow night, based on these responses, you will write your final draft and locate your visual aid.

8. We will perform these monologues in class on ________ and ________. The other students in class will critique your "performance and offer advice and comments in writing on an "Individual Critique" sheet which I will give you. I will both write a critique and give you a grade. You will receive these critiques immediately after your performance.

9. Remember that in your presentation you should:

a)make clear who you are but without announcing it directly
b)make clear what that situation is that you are talking about
c)make clear your feelings and opinions about this situation

10. You will be graded as follows:

a)content (realism, writing, originality)--40%
b)delivery (voice projection, eye contact, clarity)--30%
c)visual aid (creativity, appropriateness, use in delivery)--20%
d)correct length (about 2 minutes to deliver)--10%

Good Luck on your Presentation!!!!!!

STUDENT HANDOUT G: RESPONSE SHEET

(To be used when responding to each other's first drafts)

________________________ (Writer's Name)

________________________ (Your Name)

1. What parts of the paper did you like? What was good and what makes it good?

2. What was not clear? What questions do you have?

3. What suggestions do you have to make this paper better? What improvements can be made? What can be added? deleted? changed?

4. What would be a good visual aid for this paper?

5. What other comments would you like to make to the writer of this paper?

STUDENT HANDOUT H: INDIVIDUAL CRITIQUE

(To be filled out during and after each performance and handed to the performer immediately after his or her presentation)

____________________	____________________
(Presenter's Name)	(Your Name)

1.This was good about your presentation:

2.This was not clear in your presentation:

3.This would help you to improve your presentation next time:

4.My overall opinion of your presentation is:

5.I would give this presentation the following grade:

a)Content (40 points possible): ______________
b)Delivery (30 points possible): ______________
c)Visual Aid (20 points possible): ______________
d)Correct Length (10 points possible): ______________

e)Total (100 points possible): ______________

CURRICULUM PROJECT 1992 FULBRIGHT SUMMER SEMINAR CHINA

This curriculum project is designed as a part of an interdisciplinary **GLOBAL STUDIES** curriculum developed by several teachers in the Federal Way School District, Federal Way, Washington. The curriculum encompasses social studies, english, art, home economics, music, and foreign language. As a component of this curriculum, this course is designed for the senior high level, grades 10, 11, and 12. Although there are no pre-requisites for this class, the student hopefully would be enrolled in global history, global english, and a foreign language. The goal of the **GLOBAL STUDIES** curriculum is to make the student more aware of other cultures and their role in the world.

The art component of this curriculum fulfills a fine arts requirement and is a combination of art history and a hands on approach in order to keep the student directly involved with the components of the curriculum.

The objectives of the curriculum are:

1. To make the student aware of the many contributions various cultures have made to the global community.
2. To show the student that although various cultures have many differences, they also have similarities.
3. To allow the student to explore and become aware of the contributions that various cultures have made to the world.

When applying for this grant, my proposal was to upgrade and enhance the curriculum that I had already developed over the past four years for our global studies program. The trip to China has indeed surpassed any and all hopes of realizing that goal. The slides, lectures, discussions and friendships that were made during the six weeks have added tremendously to my knowledge and understanding of China.

The Chinese component of my global curriculum is only a part of the entire course offering. The following lessons and materials are a part of the China component which is still under revision since my return.

The future holds workshops for teachers inthe district on Chna, lectures to groups in the community, and working on an interdisciplinary multi-cultural curriculum for grades K-9 in our school district.

Russell Y. Hamamoto

GEOGRAPHY

OBJECTIVES:

1. The student will recognize and identify China and its relationship in the world.
2. The student will be able to identify China's neighbors.
3. The student will identify China's three main rivers.
4. The student will identify and label China's agricultural regions.

ACTIVITY:

1. Disseminate information on the geography of China in relationship to its neighbors and the world.
2. Discuss the relationships between agriculture and geography; agriculture and population density; and the relationships of agriculture, population density and the avaliability or proximity to water.

MATERIALS:

1. Map comparing size of China to the United States.
2. Map of China's three main rivers.
3. Map of agricultural crops.
4. Map of population density.
5. Map of China and its immediate neighbors.
6. China fact sheet.

EVALUATION:

1. Map quiz made up of various components including: neighboring countries, agricultural crops, population, major cities, major bodies of water.

ADMINISTRATIVE DIVISION:

China is made up of 23 provinces.

There are 5 autonomous regions; 3 municipalities-Beijing, Tenjing, and Shanghai.

There are 31 port cities.

China's largest city is Shanghai, with a population of 11 million people.

CLIMATE:

Varies tremendously from north to south. East to west. Extreme cold to tropical.

HEALTH:

Average life expectancy-67. Infant death rate-65 per 1000. Avaliable physicians-1 per 2225.

WATER-all must be boiled.

RELIGION:

Officially athiest but Taoism, Buddhism, Islam, Christianity, Ancestor Worship, Anamism, and Catholicism do exist.

GOVERNMENT:

Type: One party socialist state. Former colonial status. Independence in 1949 with the establishment of the People's Republic of China.

CHINA FACT SHEET

GEOGRAPHY:

Area: 9.6 million square miles.
5000 Kilometers wide.
Crosses four time zones.
Uniquely, all of China is on one time zone.
Third largest country in size in the world.

Major boundries:

- Taiwan
- Hainan Island
- Korea
- Japan
- Bangladesh
- Siri Lanka
- Ryukyu Islands
- Malaysia
- Burma
- Thailand
- Cambodia
- Mongolia
- Singalor Butan
- Laos
- Vietnam

Land usage:

11 % cultivated; approximately 8% forests; 78% desert; 2-3% inland water.

CAPITOL:

Beijing-population 9 million.

POPULATION:

1.13 **billion**-by the year 2000, China's population should be around 1.2 to 1.3 **billion**.

70% of the population live in rural areas with 30% living in the cities and costal areas.

Ethnic makeup: 94% Han Chinese; 6% minority populations.

LANGUAGE:

Official language: **MANDARIN**

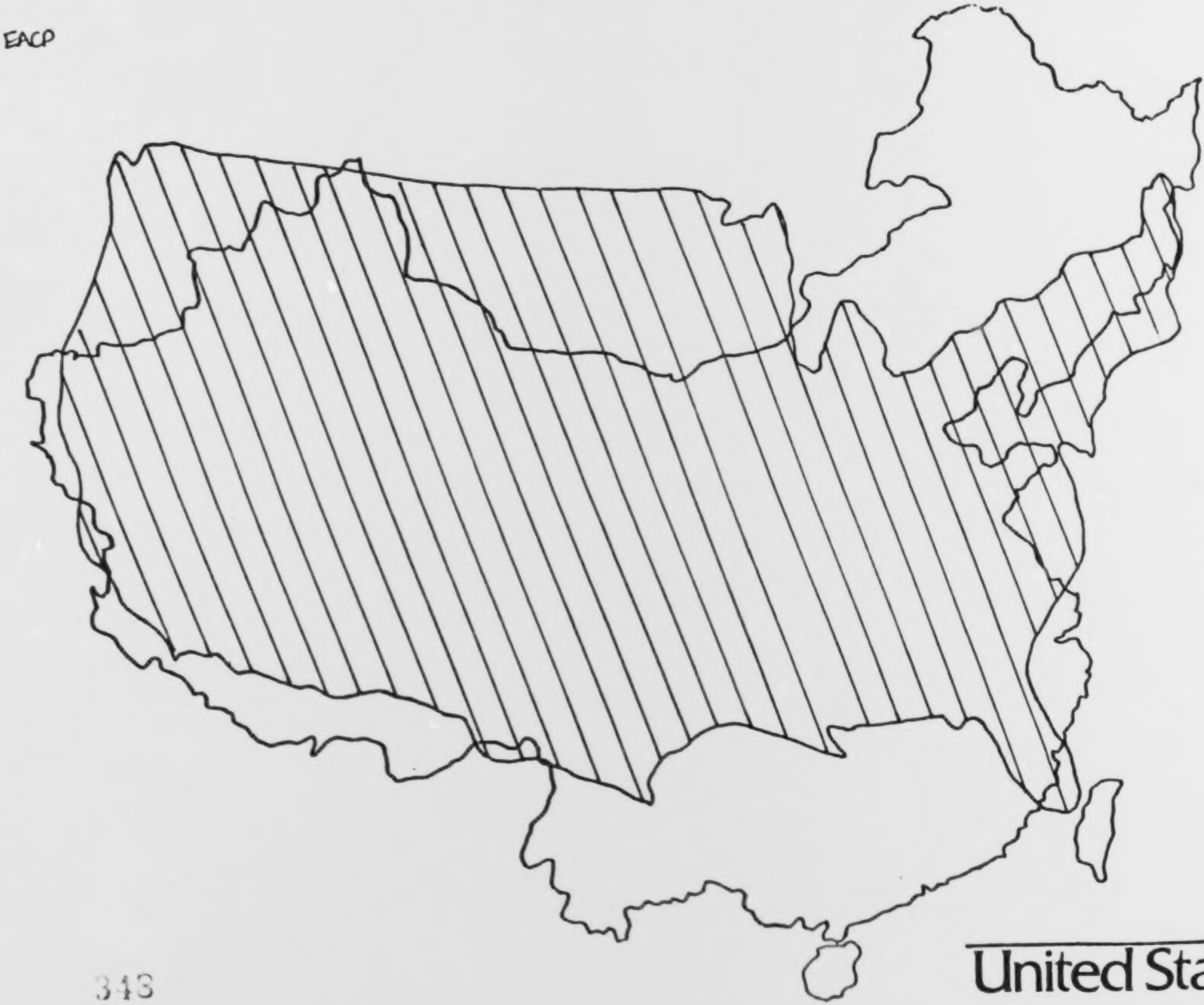
Other dialects spoken in diffferent areas of the country including Cantonese, Fukuienese, Shanghaiese, Taiwainese, and minority dialects.

ECONOMY:

70% of the people are engaged in agricultural production.

Foreign trade accounts for approximately 25% of the economy.

EACP

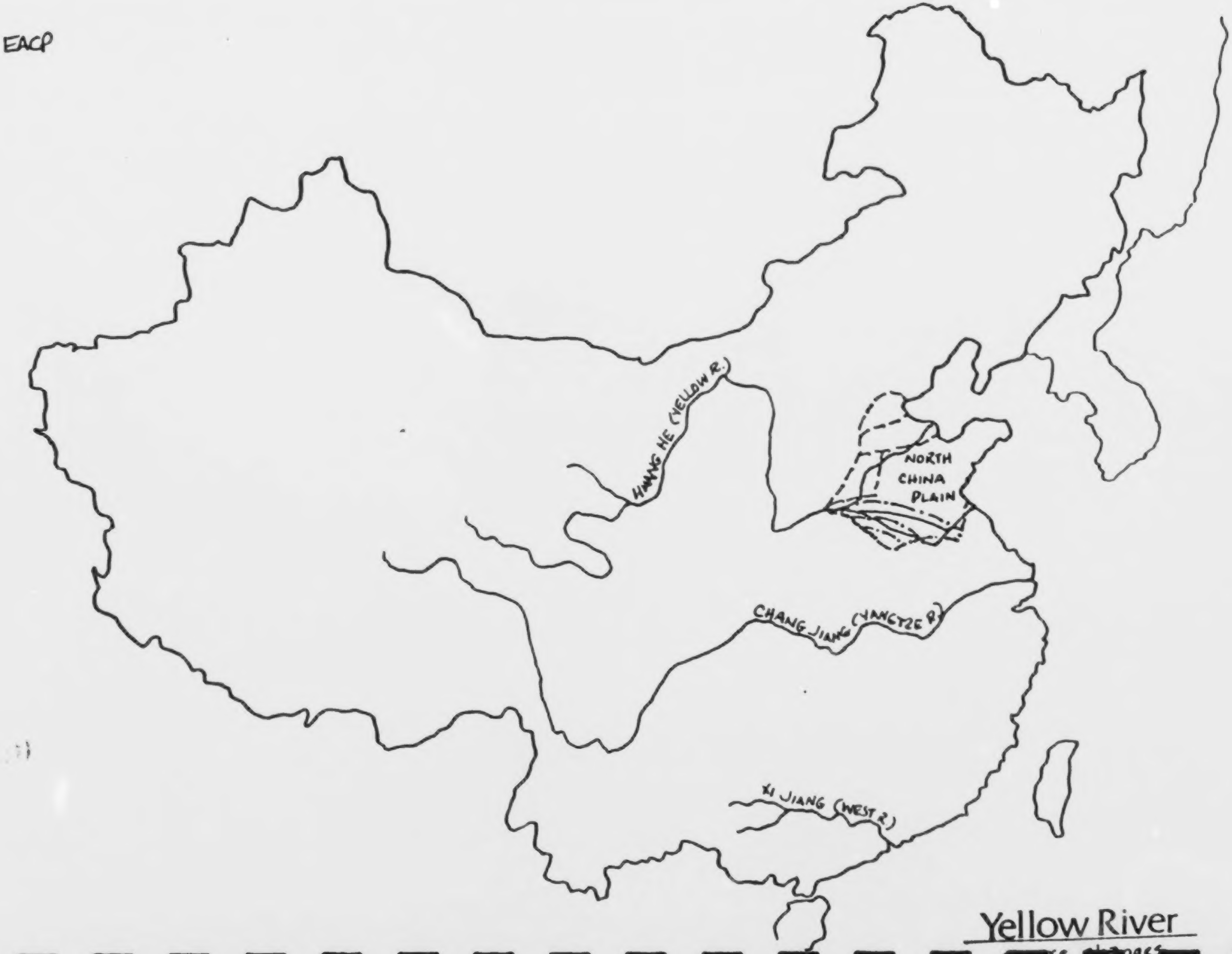


United States

343

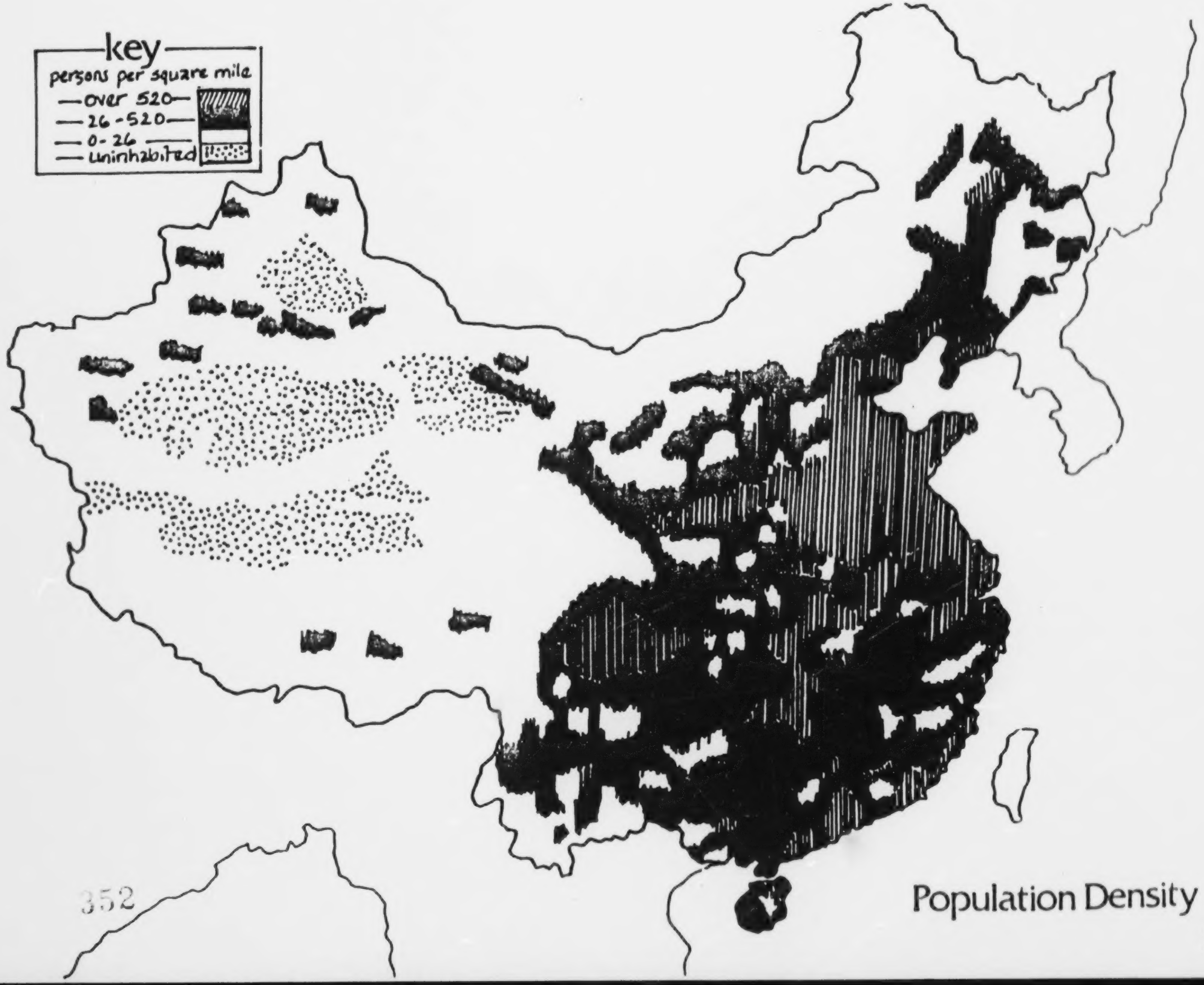
349

EACP


HWANG HE (YELLOW R.)
NORTH CHINA PLAIN
CHANG JIANG (YANGTZE R.)
XI JIANG (WEST R.)

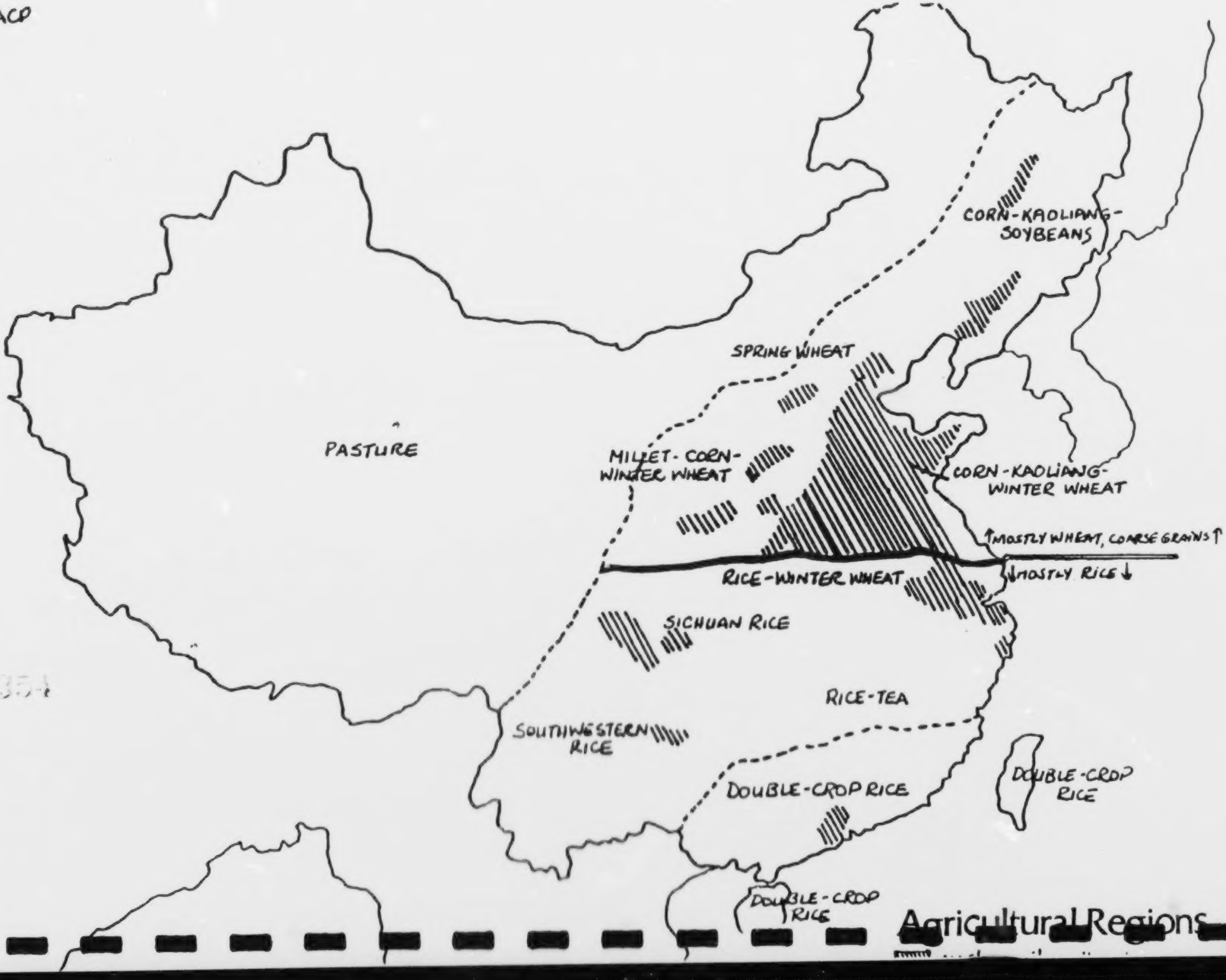
Yellow River

course changes


key
persons per square mile
over 520
26-520
0-26
uninhabited

Population Density

EACP


CORN-KAOLIANG-SOYBEANS
SPRING WHEAT
PASTURE
MILLET-CORN-WINTER WHEAT
CORN-KAOLIANG-WINTER WHEAT
↑MOSTLY WHEAT, COARSE GRAINS↑
↓MOSTLY RICE↓
RICE-WINTER WHEAT
SICHUAN RICE
RICE-TEA
SOUTHWESTERN RICE
DOUBLE-CROP RICE
DOUBLE-CROP RICE
DOUBLE-CROP RICE

354

355

Agricultural Regions

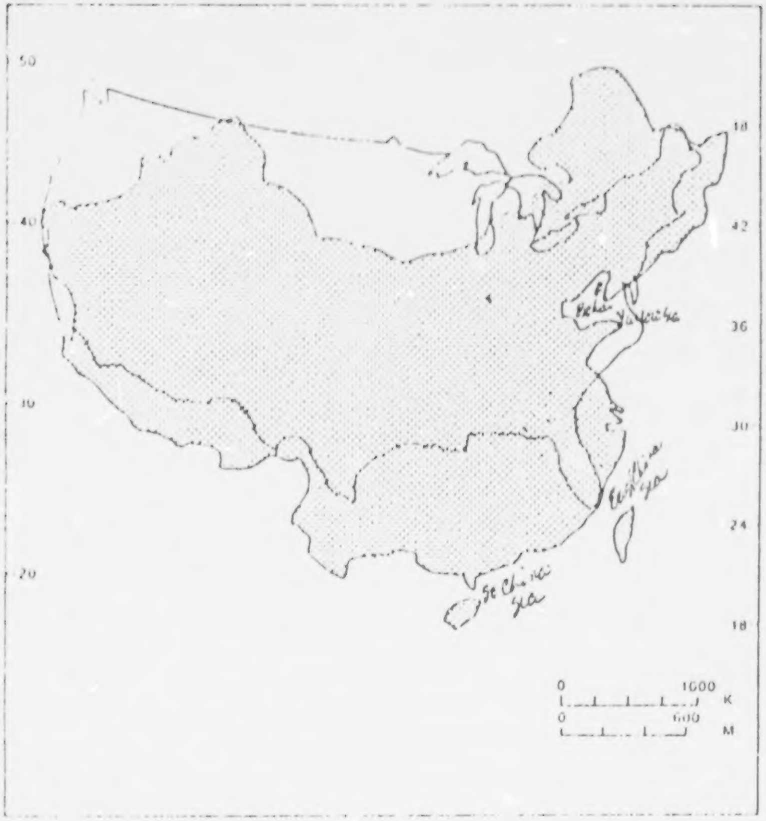

50
40
30
20
48
42
36
30
24
18
Latitude for United States
Latitude for China
Pohai
Yellow Sea
E. China Sea
S. China Sea
0 1000 K
0 600 M

Fig. 1-2. Comparative size and latitudinal position of China (shaded portion) and the lower 48 United States.

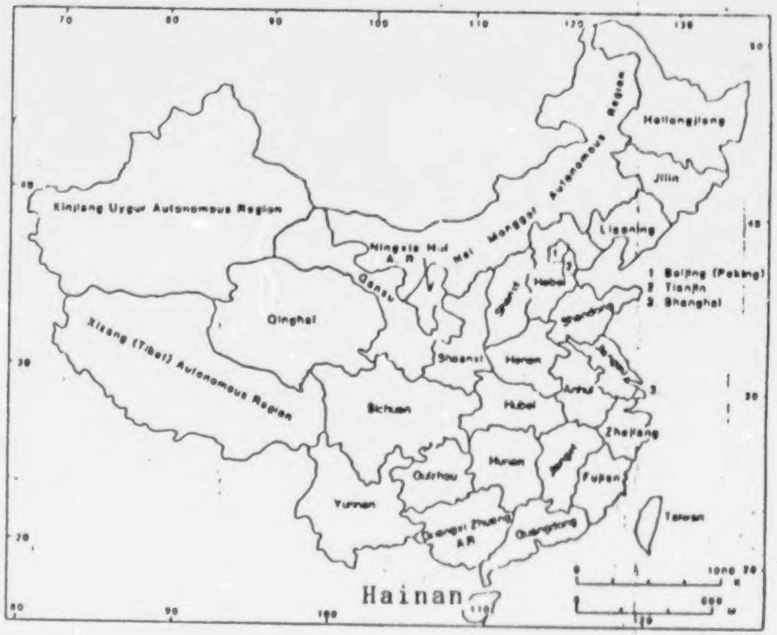
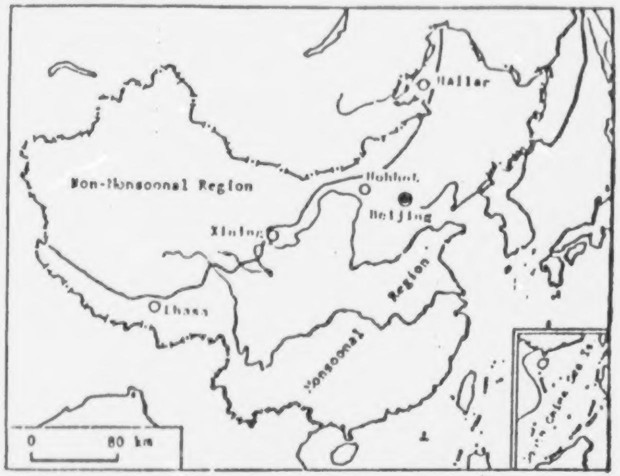

Xinjiang Uygur Autonomous Region
Nei Monggol Autonomous Region
Heilongjiang
Jilin
Liaoning
Ningxia Hui A.R.
Gansu
Hebei
Qinghai
Xizang (Tibet) Autonomous Region
Shanxi
Shaanxi
Henan
Shandong
Jiangsu
Anhui
Hubei
Sichuan
Zhejiang
Hunan
Jiangxi
Fujian
Guizhou
Yunnan
Guangxi Zhuang A.R.
Guangdong
Taiwan
Hainan
1 Beijing (Peking)
2 Tianjin
3 Shanghai
0 500 1000 K
0 500 M

Fig. 1-3. Provinces, autonomous regions and municipalities of the People's Republic of China

Climate


Hailar
Hohhot
Beijing
Xining
Lhasa
Non-Monsoonal Region
Monsoonal Region
0 80 km

MONSOONAL AND NON-MONSOONAL REGIONS

RESOURCES:

Lecture notes from Beijing Normal University on economy, geography, and population.

Maps: Superientendant of Documents, U.S. government printing office, Washington, D.C.

Global Studies: China
Dushkin Publishing Group
Guilgord, Connecticut 06437
Dr. Susan Ogden

Video: Beyond the Great Wall
KGMB television, Honolulu, Hawaii 1989
Minority populations in China

HISTORY

OBJECTIVES:

1. The student will recognize and identify the various periods in China's history from the neolithic to present.
2. The student will compare and contrast the development of China's civilization to other Asian and Western cultures.
3. The student will relate contributions of the Chinese culture to the arts through discussions and various hands on projects.

ACTIVITY:

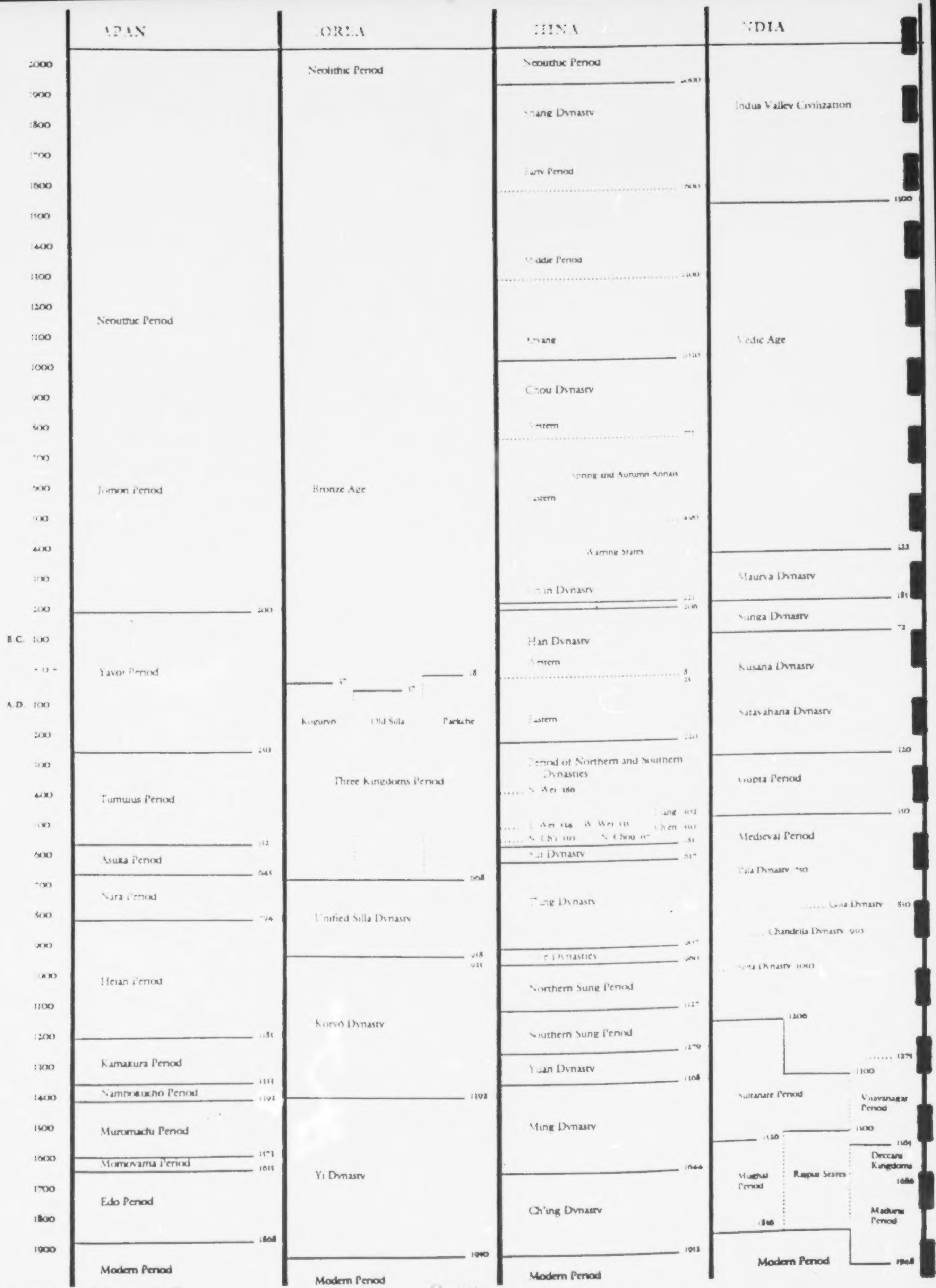
1. Disseminate information on the development of Chinese culture through lectures, slides, and group discussions.
2. Discuss various contributions made by the Chinese civilization to the world and their relationship to art.
3. Explore various projects that relate to China's culture and the arts.

MATERIALS:

1. Materials for this segment will depend upon the project chosen for each exploration.
2. Time line.
3. Visual material illustrating contributions of the various periods of China's culture.

EVALUATION:

1. Time line quiz on the various periods in China's history.
2. Evaluation of projects produced.



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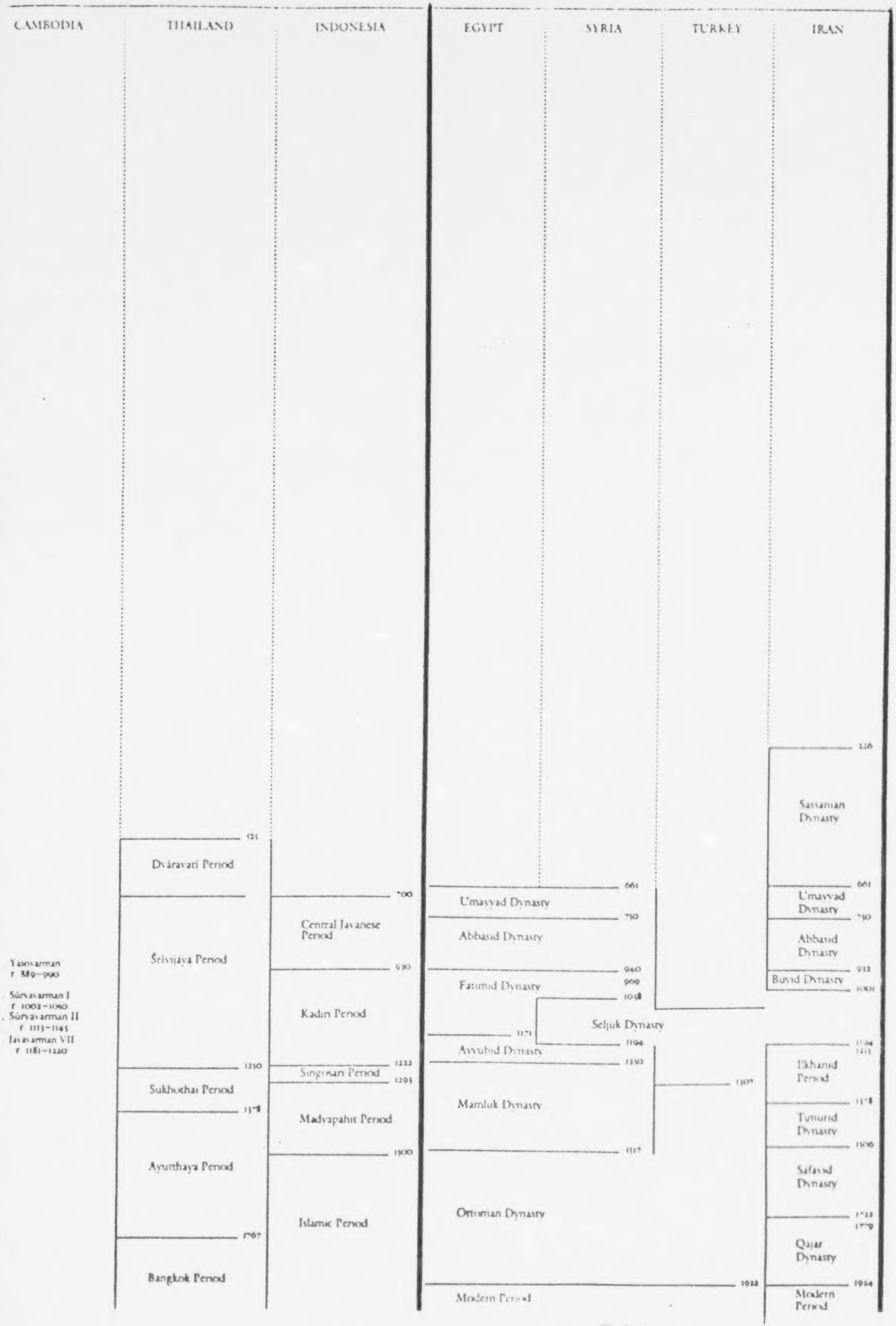
CAMBODIA
THAILAND
INDONESIA
EGYPT
SYRIA
TURKEY
IRAN
226
Sassanian Dynasty
525
Dvāravati Period
661
Umayyad Dynasty
661
Umayyad Dynasty
700
750
750
Central Javanese Period
Abbasid Dynasty
Abbasid Dynasty
Yasovarman r. 889–900
Śrivijaya Period
930
940
932
969
Buyid Dynasty
1001
Fatimid Dynasty
Kadiri Period
1038
Sūryavarman I r. 1002–1050
Sūryavarman II r. 1113–1145
Jayavarman VII r. 1181–1220
Seljuk Dynasty
1171
1194
1194
1256
Ayyubid Dynasty
1250
1222
1250
Singosari Period
1293
Ilkhanid Period
1307
Sukhothai Period
1378
Mamluk Dynasty
1378
Madyapahit Period
Timurid Dynasty
1500
1517
1506
Ayutthaya Period
Safavid Dynasty
Ottoman Dynasty
1722
1779
Islamic Period
1767
Qajar Dynasty
Bangkok Period
1922
1924
Modern Period
Modern Period

PART 1: THE ART OF CHINA

Facts About Chinese Art

China is the oldest living civilization in the world. The civilized world began in the valleys of four great rivers: the Nile (see Egypt), the Tigris and Euphrates (see Ancient Near East), the Indus (see India), and the Yellow River of China. The first three civilizations reached great heights before being absorbed into other cultures, but China has built a civilization based solidly upon its ancient foundations. The art of China has also rested squarely on those thousands of years of tradition, showing few dramatic changes in style. In fact, China seems to have absorbed outside influences into its own culture.

Shang Dynasty

Stone Age people inhabited China in peaceful farming and pottery-making cultures for some 3000 years before a warlike tribe called *Shang* (who were armed and armored with bronze) appeared, and the history of China as we know it began. The date was about 1700 B.C., somewhat later than the beginnings of the other great civilizations mentioned above. Shang technology, with its strong army, tight class system (including an emperor worshipped as the "Son of Heaven," aristocrats, and serfs), brought the Shang Dynasty a long reign of more than five centuries. (A *dynasty* is a succession of rulers from the same family line.) The Shang capital was at Anyang, near the Yellow River in eastern China. Their religious culture contained rituals and ceremonies that included human sacrifices. For these ceremonies, the Shang produced extraordinary jade and bronze works that were covered with ritualistic and symbolic decorations. There are pots, vases, charms, and many other objects.

The patterns and images of Shang art can be found throughout Chinese art history. Animals with symbolic meanings first appear in Shang bronzes. For example, the tiger (symbolizing the earth and power), the bird (representing the sun, air, and spiritual resurrection), snakes (because they shed their skins, representing the renewal of nature each year), and the cricket (symbolizing the afterlife) are all found in Shang art. Domestic animals suggested a good and peaceful life. Demons, on the other hand, had various symbolic meanings, sometimes evil and sometimes protective. Certain shapes were also symbols: A disc with a hole in the center symbolized heaven and imperial power. These abstract and realistic symbols are found in bronze and jade carvings of the Shang, and they continued to be used by Chinese artists for centuries.

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The Shang believed that jade (a usually greenish stone) had magic powers. Jade objects were often worn on clothing to protect the wearer from evil. The carving of jade also continued in China long after the Shang and their beliefs in its symbolism had passed.

One of the most important traditions of the Shang—which has lasted up to the present day—was the style of their drawing. The curving, decorative lines and shapes that have survived throughout more than 2500 years of Chinese art first appeared in Shang Dynasty art.

Chou Dynasty

The Chou, former vassals of the Shang, overthrew the Shang regime in the eleventh century B.C., setting up a new capital at Xian. They too had a feudal system. The Chou period, which lasted from 1027 to 256 B.C., was a complex and stormy one. Lao Tzu, the founder of the religion called Taoism, and Confucius, the great philosopher, were both born during the Chou Dynasty. Both profoundly changed Chinese society. Confucius emphasized virtue and social duty. The Taoists believed in individualism, magic, and superstition.

Chou artists were inspired by these two new religions. Other design ideas were brought by Chinese nomads from the north who had been in contact with the Huns and Tartars of central Asia. The Chou period was particularly important in Chinese art history because of its many small sculptures of surprisingly lifelike human beings. When small clay figurines began to replace humans in ritual sacrifices, sculptors began to make images of men both for burial rituals and for purely decorative purposes. While animals continued to appear in Chou art, their images became more and more decorative and fanciful. Chou jade and bronze works are filled with amazing detail and charm.

Ch'in Dynasty

In 211 B.C., one warlord defeated all of his opponents to extend his own domain. This was the beginning of the brief Ch'in Dynasty. The Ch'in was the first dynasty to unify the Chinese empire. They introduced a complicated system of government, a network of roads, standardized weights and measures for trading, and a uniform style of writing. The Ch'in period was one of endless war and violence, however. But a major accomplishment was the beginning of the Great Wall, which still stands today.

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Six Dynasties and Sui Dynasty

The Han period was followed by four centuries (220-581 A.D.) of civil war and invasion. China was plunged into a Dark Ages period sometimes compared to Europe's, when civilization and art were nearly extinguished by barbarian invasions. But unlike Europe, China continued to produce fine art despite the political upheaval. Six different dynasties followed one another. Confucianism, which the Han Dynasty had regarded as a state religion, declined rapidly. In its place, Buddhism, brought from India, spread across the country. The new religion had a major impact on art, as it had in so many other Asian countries.

The major artistic achievements during the Six Dynasty era and the short Sui Dynasty (581-618 A.D.) that followed were the dozens of decorated Buddhist caves. They were filled with painted and sculpted representations of Buddha and Bodhisattvas (saint-like figures). The cave temples of the fifth and sixth centuries include literally thousands of carved and painted Buddhas in various poses and sizes. One cave complex contains 50,000 Buddhas. The caves were hollowed out by hand, and then the walls were either carved or painted with religious images. Giant stone mountainsides of decorated caves are still intact in sections of China, not far from Beijing.

T'ang Dynasty

Probably the most brilliant cultural period overall was the T'ang Dynasty, which lasted from 618 to 906 A.D. During this time China became one of the most remarkably cosmopolitan and cultured civilizations the world had ever known. Xian, its capital (then called Ch'ang An) was hospitable to strangers from all over Asia. People lived side by side in extraordinary harmony. There were libraries, a university, and numerous poets and artists. The T'ang period is often called China's "Golden Age." The wealth and sophistication of the era, the period of relative peace, and the many foreign influences led to remarkably elegant styles of art.

As in earlier times, T'ang art pictured familiar themes of court life, Buddhist legends, horses, and portraits of important people. But new to the period was the first landscape painting. Done primarily in shades of blue and green, these landscapes emphasized the Chinese view of nature's beauty and man's small and insignificant role in relation to the natural world. Chinese called these landscapes "mountain-water pictures." They were regarded as the highest achievement of the artist. The soaring mountains and the tiny human and animal figures became traditional in Chinese landscape painting, as did the delicate line drawing of rocks and trees and cloud shapes.

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and philosophy. They considered the scientific appearance of things to be superficial. The true meaning of art was found in inner truth, not in the accurate depiction of space or distance or the body's bone structure. Therefore, despite the extraordinary naturalistic drawing of people and animals and trees, there was always a sense of free-floating space and mysterious distances.

As new forms of Buddhism appeared, the massive and impersonal Buddhist sculptures of the past were no longer produced. Less formal styles replaced the Indian-style traditional Buddhist art forms. These styles were thoroughly Chinese in both idea and design.

Yuan Dynasty

After centuries of threatening, Mongolian warriors succeeded in conquering China in the year 1279. Kublai Kahn took control, establishing the first Mongol Dynasty, called the *Yuan Dynasty* (1260-1368). A new capital was established at what is now Beijing. The empire stretched from Persia to Russia and Siberia, as well as throughout China. Traders and missionaries brought many Western ideas. Despite the shock of a nomad group ruling a civilized nation, Chinese culture changed very little. In fact, it was the Mongols who were absorbed into the great Chinese civilization. Though some artists refused to serve their new Mongolian rulers, traditional art forms remained. This was partly due to the efforts of a great statesman and calligrapher, Chao Meng-fu, who labored hard to make the new Mongol court more cultured. A number of distinguished Chinese artists worked at the court, and Buddhist statues, temples, and palaces were built, following traditional Chinese styles.

Yuan art was not strikingly different in theme or style, but certain new characteristics appeared. Bamboo became a favorite subject in painting, partly because it was the symbol for the Confucian "perfect man"—pliable but strong. Bamboo paintings combined the interest in calligraphy with elaborate ink brushwork; this was the most popular art form during the Yuan era. Also at this time a taste for glittering and brilliant art objects kept Chinese craftsmen at work producing gilded Buddhas and silver and gold ornaments, dishes, and decorations.

Ming Dynasty

In 1368 the Mongols were driven out and China was once again united under a Chinese Dynasty, the Ming (1368–1644). The Ming Dynasty

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famous, and to search its past for successful styles and traditions. Ch'ing Dynasty China was a period in which architecture, painting, and sculpture repeated past designs. Increasing interest in archaeology and art collecting also stressed earlier times.

In painting, traditional themes and styles continued. Chinese artists invited Western artists to work with them to bring to Chinese art more concern with realism and the technical effects of shading. The results were a conservative style using traditional themes. But outside the academy, there were "rebels" in the art world (so called because they worked outside the official style). In their works we see the most dramatic new element of the period: the use of a few bold brushstrokes of black ink to suggest form. These works may look quite modern to us. Like the ancient T'ang and Sung painters before them, the interest of these individualists (who were often Buddhist monks) was in poetic personal expression.

The Ch'ing period, like the Ming, is still best known for its porcelain pottery. Today it is highly prized and often copied. The delicacy of the painting and the fine decoration of these ceramic works brought Chinese design to the world, including such traditional Chinese symbols as the dragon and the fish. The same symbols that appeared in the early Shang bronze works reappear in both Ming and Ch'ing pottery, for these designs had now moved from magical symbol to simple pictorial decoration.

In 1911 the Chinese empire collapsed under British and other foreign influences and from corruption at home. Many young Chinese artists left to study in Paris, in the hope of returning home with new ideas. Twentieth-century China has lived through war and revolution; although the form its art will take is not yet clear, it will surely be based on the 2500 years of Chinese tradition.

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has more closely tied together painting and poetic thought. The idea of the poem is bound up with the depiction of the same idea in art, not just as illustration, but as a genuine expression of the artist-poet's vision. The most delicate and fleeting thoughts are often the subject of Chinese art, with beautiful calligraphy becoming part of the design. Chinese art is seldom big and brash; for many artists the ideal was to express a small poetic truth.

Space and Distance

Another particularly noticeable characteristic of Chinese art is the way space and distance are shown. Unlike Western art, which for centuries has preferred perspective and a near-scientific ability to show volume and distance, Chinese art has used a different spatial idea. The flattened out volume and floating space that we see in Chinese painting give it an indefinite, mystical quality. Many pictures show distance with a few floating clouds and mist. The viewer assumes an endless space beyond the picture. At the same time, figures in the foreground are flattened out, with strong rhythmic patterns in their clothing and the objects around them. The viewer sees neither their volume nor their shadows. This style makes the pattern and surface design of the painting more important than the realistic depiction of three-dimensional space. This technique is a ***preferred*** style and tradition in Chinese art, not an inability to use Western ideas. Nineteenth- and twentieth-century European artists were fascinated by the Chinese approach and incorporated some of its ideas into their own works.

Use of Line

In keeping with its interest in calligraphy, Chinese art contains some of the most finely drawn, rhythmic, and delicate line in all of art. Both brushwork and pen drawing are extraordinarily clear, even when wet surfaces are used. Chinese line is always controlled.

Subject Matter

The non-religious subject matter of Chinese art also has a long tradition. In addition to nature and landscapes, the depiction of horses is characteristic. Other major themes are portraits, scenes of court life, and delicate fruits, flowers, and trees. Chinese art is an art of traditional techniques and traditional themes.

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RESOURCES:

Lecture notes from Dr. Craig Canning, Dr. Lyman Van Slyke, Dr. Jerome Sibergeld

A History of Far Eastern Art
Dr. Sherman E. Lee
Prentice Hall 1982

Chinese History in Brief
Shaw Yu-ming
Taiwan 1991

The Land and People of China
John S. Major
Harper Collins 1989

China Since 1911
George Mosley
Harper and Row 1968

PAPERMAKING

OBJECTIVES:

1. The student will recognize the importance of paper as an example of the impact of technology on social change.
2. The student will understand papermaking as an example of technology that was transferred from one region to another.
3. Students will relate the avaliability of natural resources to regional specialization in papermaking.

ACTIVITY:

1. Give students handout on papermaking.
2. Discuss the following:
   What kinds of problems were there in writing documents or books before the invention of paper?
   Before the invention of paper what were some of the alternatives to books and documents?
   Was literacy an immportant part oof the society before the invention of paper? Why or why not?
   How did the technology of papermaking spread to Europe and then to the west?
   Discuss the importance of paper in today's society.

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Papermaking

造纸

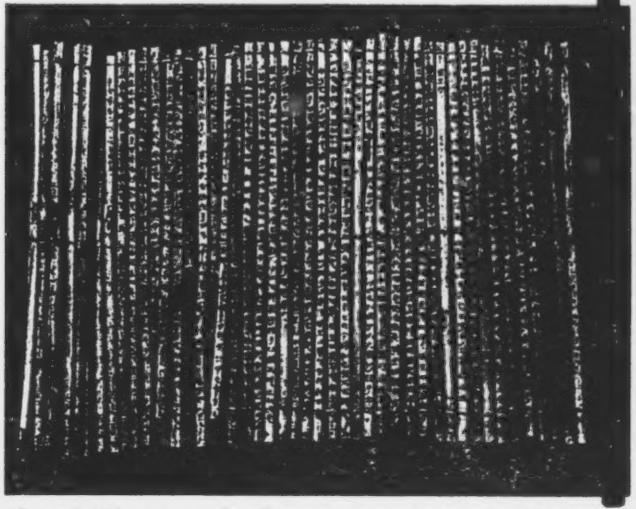
Without paper and printing human knowledge could not be preserved or disseminated, nor could humanity enjoy scientific and cultural advancement. Newspapers, letters, drawings, photographs, government and historical records, scientific papers–none would be possible without the invention of paper and printing, China's major contributions to the progress of world civilization.

Before the invention of writing man used to tie knots in rope to aid his memory and to help in the mental recording of events. About 6,000 years ago simple symbols were first used, which later became pictographs–crude drawings of objects and actions. Before the invention of paper, these pictographs were scratched on animal bones or tortoise shells–the "oracle bones" of early Chinese divination and record-keeping–engraved on pieces of stone or cast in bronze vessels. But these media were difficult to use and none was suitable for everyday purposes.

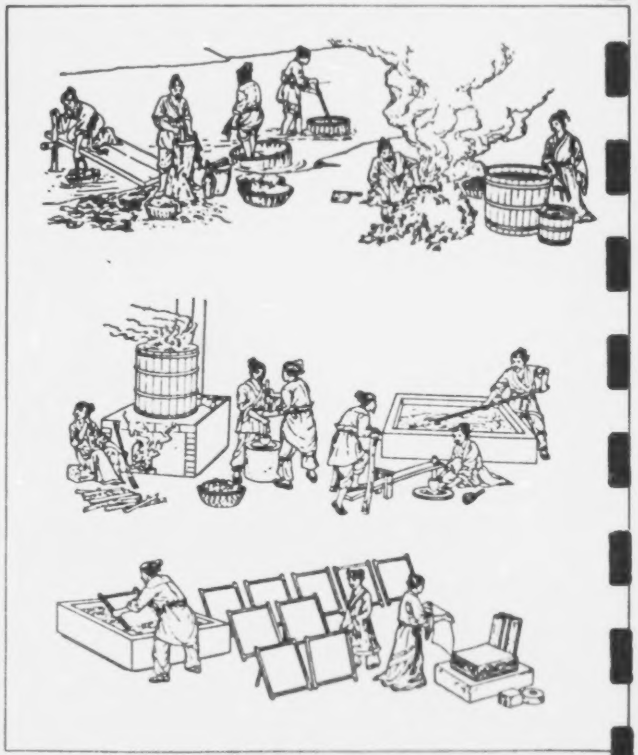
About 2,400 years ago *jiandu* were invented, strips of bamboo *(jian)* or wood *(du)* scraped flat and smooth so they could be written on. Each strip could hold a column of about 20 characters. When the strips were joined together they formed books called *ce.* 册 Today this character, a pictograph clearly derived from the form of these bamboo books, is used to refer to a volume in a set of books. These bamboo books were a lot more convenient than animal bones or tortoise shells but they were still cumbersome and heavy, difficult to carry about and to store. It is recorded that Qin Shi Huang Di (the first emperor of the Qin dynasty who reunited China by ending the Warring States period in 221 BC and went on to build the Great Wall) attended personally to all the affairs of state and read more than 120 *jin* (more than 25 kg) of government documents each day, so we can imagine how unwieldy these *jiandu* must have been!

The Chinese were the first people to practise silk culture and silk weaving and from the 5th century BC they were using silk for writing and painting and rolling it up into scrolls. Silk made writing and reading much easier but it was extremely expensive. Only the emperor and his highest civil

Before they invented paper the Chinese wrote on bones. These inscriptions guided Imperial policy and recorded astronomical and historic events 3,000 years ago. Modern Chinese characters evolved from these ancient pictographs. While this was happening, the Babylonians of the Middle East were writing on clay tablets.



About 2,400 years ago the Chinese wrote on strips of bamboo or wood. These strips, which could be sewn into books, set the style of vertical writing. During this same period, the Egyptians were writing on papyrus: coarse sheets of matted reed.



Papermakers of the Han dynasty work beside a river 1,900 years ago. The process, announced to the emperor by Cai Lun in 105 AD, was the result of years of experiment. Paper transformed the arts in China. It led to the birth of watercolour painting and calligraphy with ink and brush, and encouraged the development of printing.

and military officials could afford it. For this reason silk was never used as commonly as the bamboo or wooden slips. Nevertheless, it was silk technology that would provide the clue that led to the invention of paper.

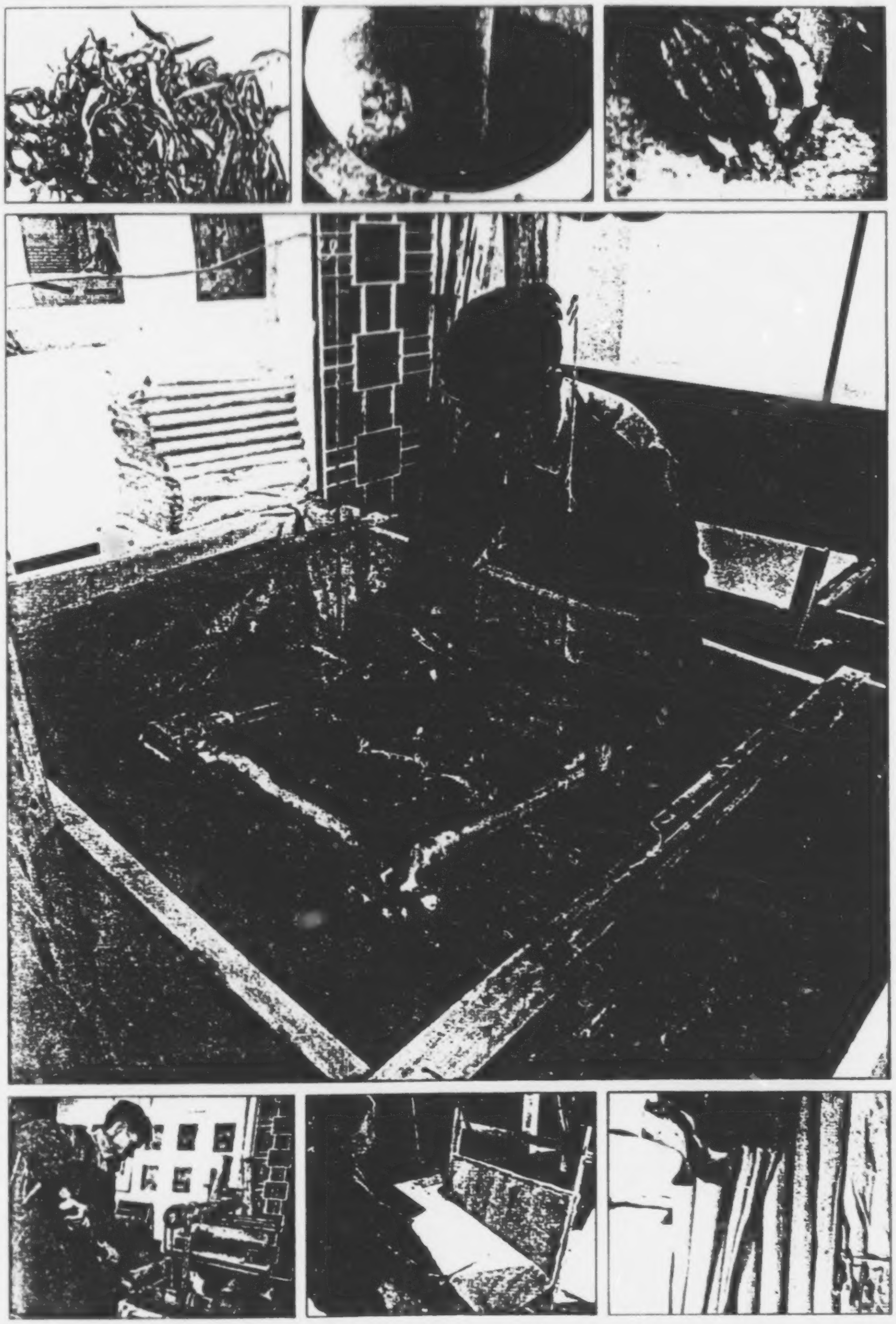
Before cotton was brought to China the people usually wore clothing made of silk or linen. For protection against the cold jackets and trousers could be quilted with silk wadding. This was obtained by steaming and boiling the silkworm cocoons then stretching them out on bamboo racks where they were repeatedly rinsed and beaten. When the wadding was lifted off the racks a very thin layer of silk floss was left behind. People tried to use this for writing. It was the accidental manufacture of this silk floss paper that pointed the way towards the manufacture of paper from cheap materials such as plant fibres.

Cai Lun– The Invention of Papermaking

Cai Lun, who died in 121 AD, lived during the later Han dynasty. While he was still a child he was made a palace eunuch and in time he was promoted, first to Privy Counsellor in attendance on the emperor and later to Inspector of Public Works in charge of the emperor's factories. This post put him in touch with outstanding workmen rom every region of China. Their skills were to have a profound impact upon him. Through careful study and painstaking analysis of the accumulated experience of he masses, Cai Lun and the Imperial workmen finally succeeded in making an economical and practical paper. In 105 AD Cai un reported this achievement to the mperor He Di and presented him with he paper they had fabricated, thereby earning the emperor's praise and esteem.

The art of papermaking soon spread to every part of China, bringing about the ise of the papermaking industry. Now, for he first time in the history of the world, people could produce and afford to use paper in large quantities. The impact on he spread of civilization was incalculable.

The new paper was manufactured by taking tree bark, remnants of hemp, linen rags and old fish nets and shredding them, hen boiling them and pounding them ntil they were reduced to a soggy, fibrous pulp. After the fibres were washed they were dispersed in a water-filled vat. This



Handmade paper is still an important Chinese industry whose techniques have hardly changed in 1,900 years. Plant fibres are chopped finely, ground up and mixed with mucilage which will bind the fibres together. The pulp is dispersed in water and lifted out as a thin sheet on a mesh screen. This sheet is then squeezed in a press to remove most of the water before the paper is dried. Different additives and finishes characterize hundreds of papers made according to principles which are also basic to Canada's highly automated paper industry.

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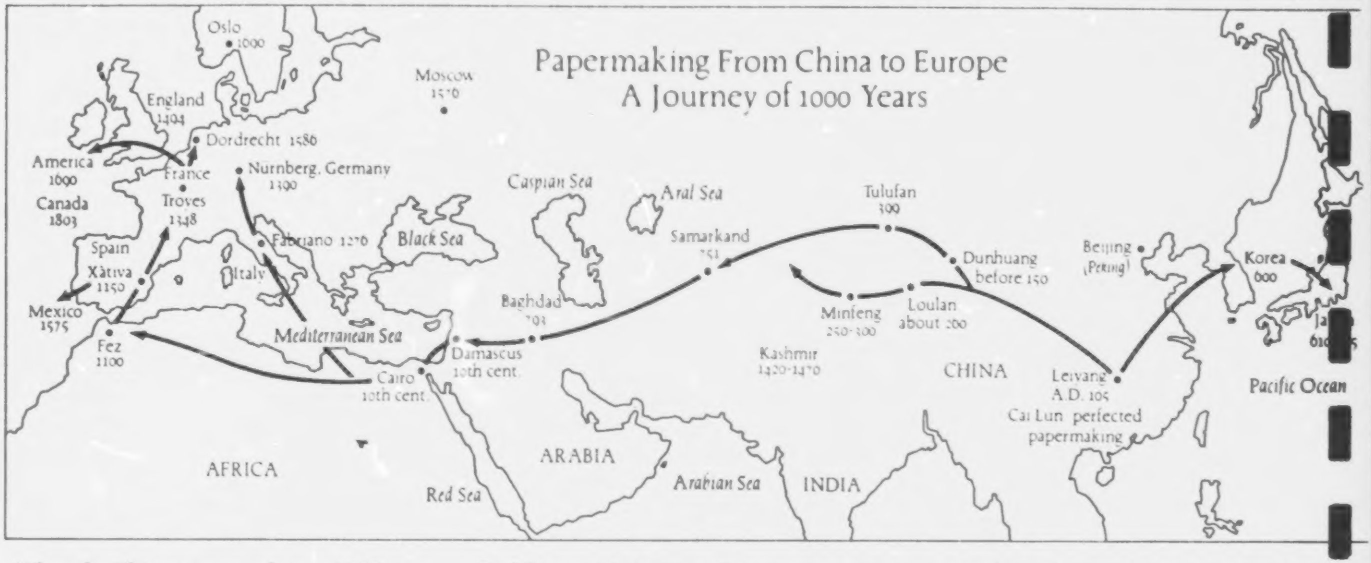

Papermaking From China to Europe
A Journey of 1000 Years

Oslo 1600
England 1494
Moscow 1576
Dordrecht 1586
America 1690
France
Nürnberg, Germany 1390
Canada 1803
Troyes 1348
Spain
Xàtiva 1150
Mexico 1575
Fez 1100
Fabriano 1276
Italy
Black Sea
Caspian Sea
Aral Sea
Samarkand 751
Baghdad 793
Mediterranean Sea
Damascus 10th cent.
Cairo 10th cent.
Tulufan 300
Dunhuang before 150
Minfeng 250-300
Loulan about 200
Kashmir 1420-1470
CHINA
Beijing (Peking)
Korea 600
Ja 610
Leivang A.D. 105 Cai Lun perfected papermaking
Pacific Ocean
AFRICA
ARABIA
Red Sea
Arabian Sea
INDIA

When the Chinese invented paper 1,900 years ago the Egyptians were still using sheets of coarse, matted papyrus reed and Europe was using costly parchment made from animal skins. In 610 AD, paper was taken to Japan by a Korean Buddhist monk. In 751 a Chinese army was defeated at the Talas River in central Asia. Among the prisoners were papermakers who settled in Samarkand. By the 12th century there were paper-mills throughout the Islamic world and in 1150 the craft arrived in Spain. From there, it spread across Europe and in 1575 the history [illegible] the paper industry in the Americas began [illegible]th the building of the first Spanish paper-mil[illegible] the New World.

solution was then strained over fine mesh screens which held back the fibres in even sheets. The pulp, on the screens, dried to form paper. This 1,900-year-old papermaking process is essentially the same as that used in today's highly advanced papermaking industry.

China's Exquisite "Special Process" and "Speciality" Papers

The invention of cheap paper provided a tremendous spur to the twin arts of painting and calligraphy in China and this, in turn, hastened further developments and improvements in papermaking technology. Paper of every description was produced. Some bore the names of the materials from which they were made: hemp, bark, composite, reprocessed; while others were identified by their finish: water-ripple, dyed, gold and silver pattern, gold tracery. Some were named by their intended use: window paper, wallpaper, Imperial Edict paper, paper for copying Buddhist sutras, painting or sketch paper. There was also paper that took its name from its place of origin: Jiajiang from Sichuan, Danzhai from Guizhou, Xuan from Anhui–each a fragrant bloom in the paper-user's eye!

The importance of paper in Chinese culture may be exemplified by a close look at Xuan paper. Superficially, it looks like ordinary white paper but its smoothness and pliancy, its fine grain and even thinness, its whiteness and durability and its superb ink-absorbing qualities combine to make it quite remarkable. It is especially suited to Chinese ink-wash painting and calligraphy. The special richness that Xuan paper imparts to ink is largely a consequence of the raw materials used–a special tree bark and rice straw–and the manner of its fabrication. From selection of raw materials to the drying stage there are 18 manufacturing sequences involving more than 100 operations spread over more than 300 working days. It has been said, understandably, that the process depends upon the "combined workings of fire and water and the brilliance of the sun and the moon"!

Xuan paper exists in three basic types made with the addition of cotton, apricot or white bark. Addition of gold or silver dust produces a total of 90 varieties of converted papers e.g. "cold gold," "tiger-skin," "golden paint" and "cicada coat" Xuan. It may be used for calligraphy, painting, watercolour block-printing, folding fan faces and folk-art paper-cuts.

Xuan paper has a long history. At the turn of the 10th century, towards the end of the Tang dynasty, it was designat[illegible] a a local speciality to be brought t[illegible]h Imperial Court as tribute. It took its plac beside the *Hu* writing-brush from Huzho in Zhejiang province, the *Duan* ink-s[illegible]n from Duanxi in Guandong province[illegible]n the *Hui* ink-stick from Huizhou in Anhu province as one of the "Four Treasur[illegible] c the Study" which were cherishe[illegible]b writers, scholars, painters and calligrap[illegible]ers

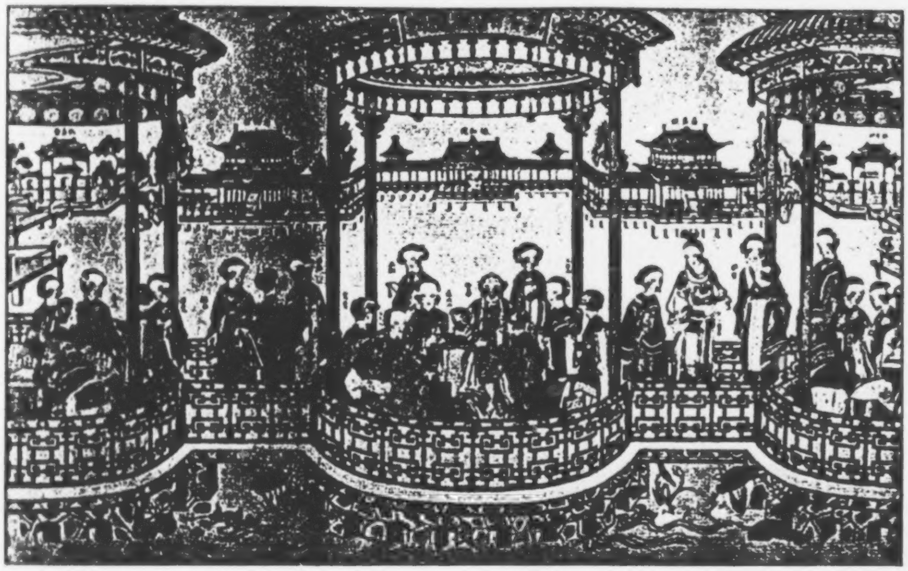
Before the Chinese discovered pape the ancient world wrote as best it cou[illegible]on bones, tortoise shells, stone, metal, w[illegible]od bamboo and silk. In the west the Egyptian had used bark, palm leaves, papyrus mad from matted and beaten reeds (which [illegible]v a very rough kind of paper) and pa[illegible]chment made from split, stretched and drie sheepskin. None of these could matc Chinese paper for cheapness and smo[illegible]thness; consequently, the west lagge[illegible]fa behind China in literacy until recent times

Around the beginning of the 3rd [illegible]entury AD paper spread to Korea and [illegible]etnam and from Korea to Japan. In 285 AD a scholar by name of Wang Ren from the Paekche kingdom of Korea carried [illegible]he *Analects* and other works of Confuci[illegible] to Japan–handwritten copies on paper.

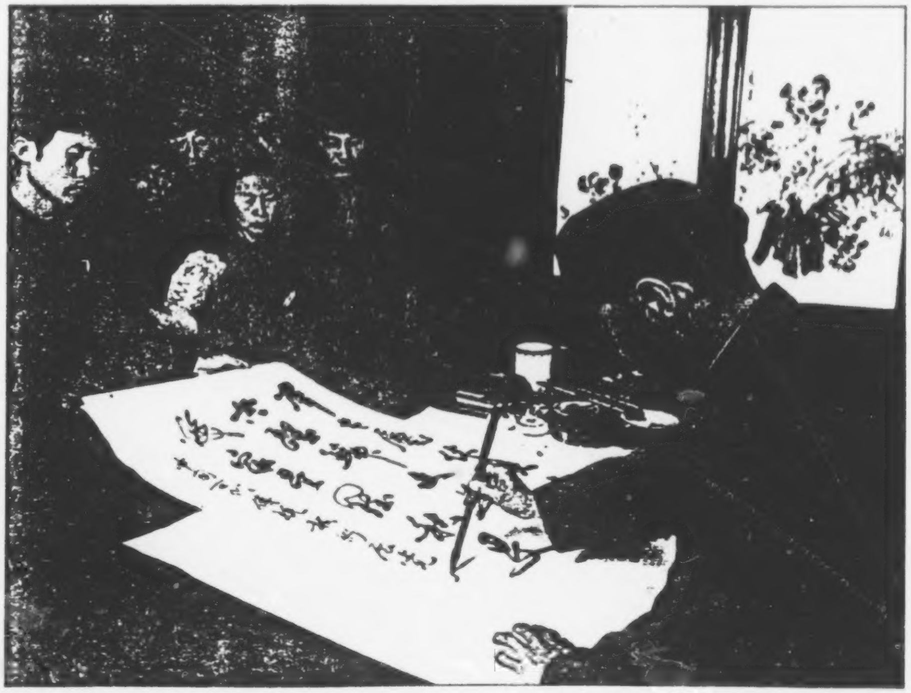
In 610 AD a Korean priest, Tamjing, wen to Japan and taught the Japanese the [illegible]h niques of paper and ink-making that he had learned in China. Under the patronage of Prince Shotoku paper-mills were soon established in Japan. Towards the end of the 7th century papermaking reached India, Nepal, Pakistan and Bangladesh. The technology then spread to the west.

In 751 AD the Tang army was defeated at the Talas River by the powerful army of the recently created Islamic Empire. Among the many Chinese prisoners were some papermakers who were taken to the city of Samarkand where they were allowed to continue their trade which they passed on to their captors. From the mid-8th to the 11th century paper mills were established throughout the Asian and African territories of Islam.

In 1150 the technique spread to Europe with the establishment of the first paper factory in Spain from whence it spread to France, Italy and the rest of Europe. In 1575 the first paper mill was set up in North America. By the 19th century China's invention was known all over the world–living proof of the intelligence and creativity of the working people of ancient China!



A New Year wood-block print: "Eating Crabs on the Causeway." Mass copying of designs from carved wooden blocks dates back 1,400 years in both east and west but the invention of paper stimulated the craft enormously in China. Wood-block printing on paper and printing with movable type were pioneered while western scribes were still copying manuscripts by hand on parchment.



Calligraphy, painting and poetry are intertwined arts, combining the ability to capture nature with brush and ink and to write a poetic description of the scene in flowing script. None of these arts would be possible without the "Four Treasures of the Study": the *Hu* brush, *Hui* inkstick, *Duan* inkstone and *Xuan* paper.

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BRUSH PAINTING: BAMBOO

OBJECTIVES:

1. The student will gain an understanding of Chinese brush painting.
2. The student will be able to identify calligraphic works in relationship to Sung dynasty landscappe painting.
3. The student will know the "four treasures" of calligraphic works through interacting with them in the process of painting bamboo.
4. The student will gain an understanding of the elements of line and space when painting bamboo as a calligraphic subject.

ACTIVITY:

1. Show slides of neolithic pottery and discuss painting decoration.
2. Show examples of Han dynasty lacquer painting and discuss the style and elements of painting.
3. Show slides of Sung landscapes and dicuss the painting style.
4. Show an "ink bamboo" painting and discuss its characteristics.
5. Show slides of various types of bamboo in their natural state and examples of objects that utilize bamboo in their construction.

MATERIALS:

1. Brush painting supplies:
   a. Asian style brushes
   b. newsprint paper for practice and "rice paper" for final
   c. water containers
   d. Suni-e ink
2. Handouts:
   a. Historical background
   b. Bamboo stalk instructions
   c. Bamboo leaf painting strokes

EVALUATION:

1. Evaluate student work of bamboo painting.

HISTORICAL BACKGROUND

Painting began as an art form in China more than 2000 years ago with the invention of the camel's hair brush. This amazing tool is traditionally attributed to Meng Tian (Meng T'ien) in 250 B.C. Brushes probably existed much earlier, as evidenced by the decorations on pottery believed to be from the Shang era (1523-1028 B.C.). This sincular event, the invention of the Chinese brush, had a profound signigicance for it affected all subsequent development of the arts in China that used the brush for expression.

By the time of the Han Dynasty, artists were decorating pottery and lacquerware with simple but finely drawn lines. Later, Chinese painting became famous for these lines. Han artists also painted on silk, wood, and probably on paper, which was invented during the Han dynasty. The T'ang period brought many improvements to Chinese painting, including calligraphy (fine brush writing) on scrolls of silk or paper. Artists of the Sung dynasty added variety to Chinese painting, and became famous for beautiful landscapes.

Toward the end of the Sung dynasty, a group of painters became disenchanted with the more formal aspect of landscape painting and began using brush strokes in a calligraphic style. They chose to render such subjects as bamboo, chrysanthemums, plum blossoms, and orchids with a dew dynamic brush strokes. The resulting portrayal was one that5 captured the essence of the object while the viewer mentally filled in the details.

One special school of this group was known specifically for its interest in painting bamboo, and referred to as "mo chu" or "ink bamboo" painters. This term not only means bamboo painting done solely in monochrome inkl; it also implies that brush and ink are used in a recognizably calligraphic way, and not built up by boundry lines. Willette defends the selection of bamboo as subject matter with "...it asserts, as no other picturecategory does the underlying relationship between painting andf calligraphy." Outstanding painters in this group were Li K'an, Ku An, Wu Chen, and Ni Tsan.

TECHNICAL PROCESS

A Chinese calligrapher or painter uses four basic materials in his art. They are considered the "four treasures"; the brush, ink, inkstone, and paper. Each is available in wide variety and the painter's choice of these tools determines the type of painting calligraphy produced.

Brushes are made of carefully selected animal hair such as; rabbit, sable, fox sheep, or goat. A combination of hair may be used in structuring around a central core, then inserting them into a bamboo tube. The brush tips are extremely flexible and come in a variety of sizes, shapes, and degrees of softness. The ink consists of soot mixed with glue and pressed into a mold to dry. In order to use it, the artist has to grind the stick of dried ink with water on an inkstone to the preferrred consistency. This process is often called the time of contemplation and is considered an important part of the creative process. The inksticks and inkstones themselves often are of artistic quality in shape, color, texture, and type of stone used. The implements on a scholar's table may well reflect his taste and personality as much as his artwork.

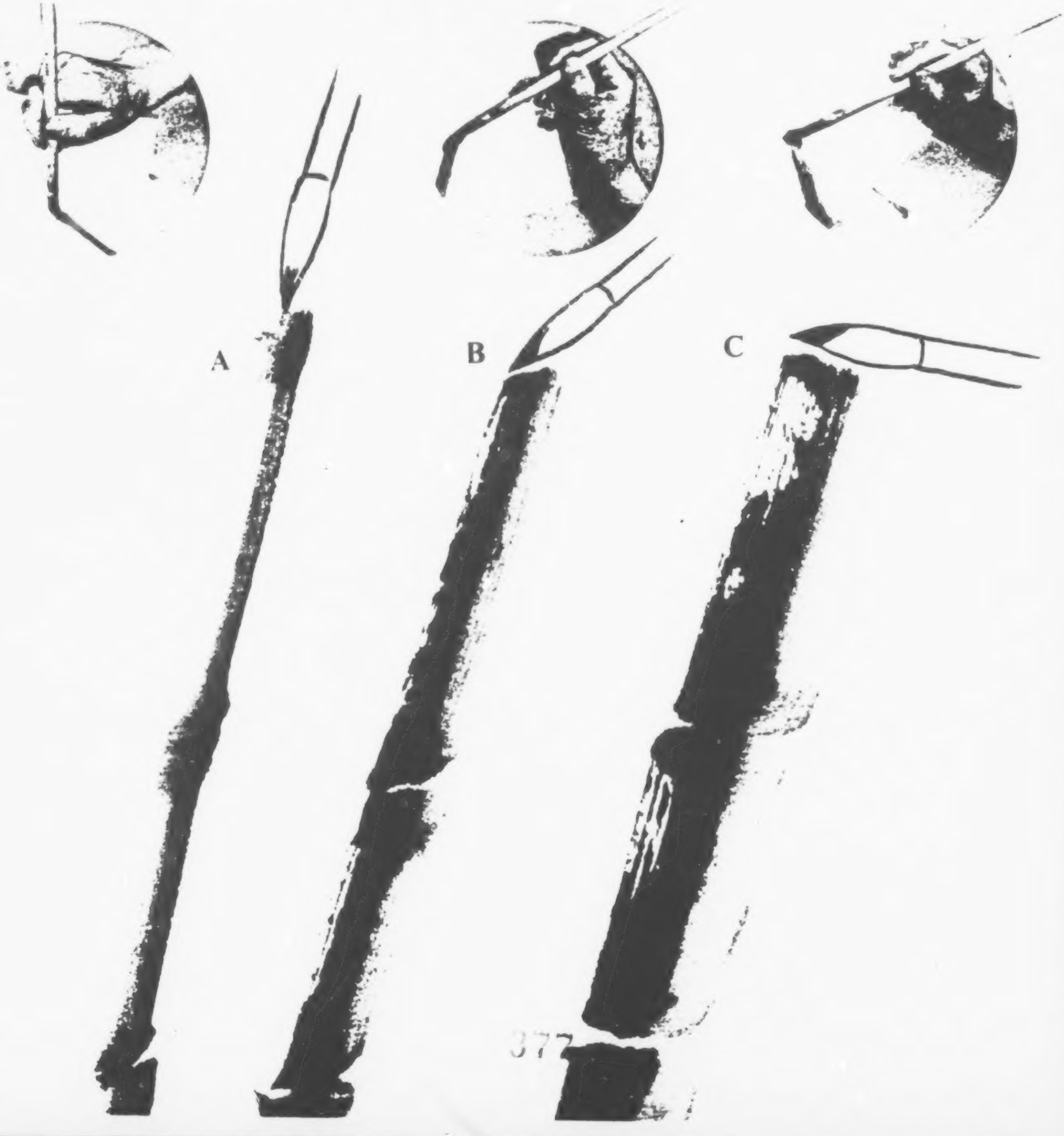
Three Basic Strokes

Illustrated here are three basic strokes for painting a bamboo stalk: the straight stroke (A), the side stroke (B), and the half-side stroke (C).

In (A) the brush is held straight up and down, at a right angle to the paper, and is moved straight in that position. Further examples of this stroke are given on page 29.

The side brushstroke (B) is the one most commonly used in sumi-e. Here the brush is held at an oblique angle to the paper, and the line made is a wide one, as shown on page 28.

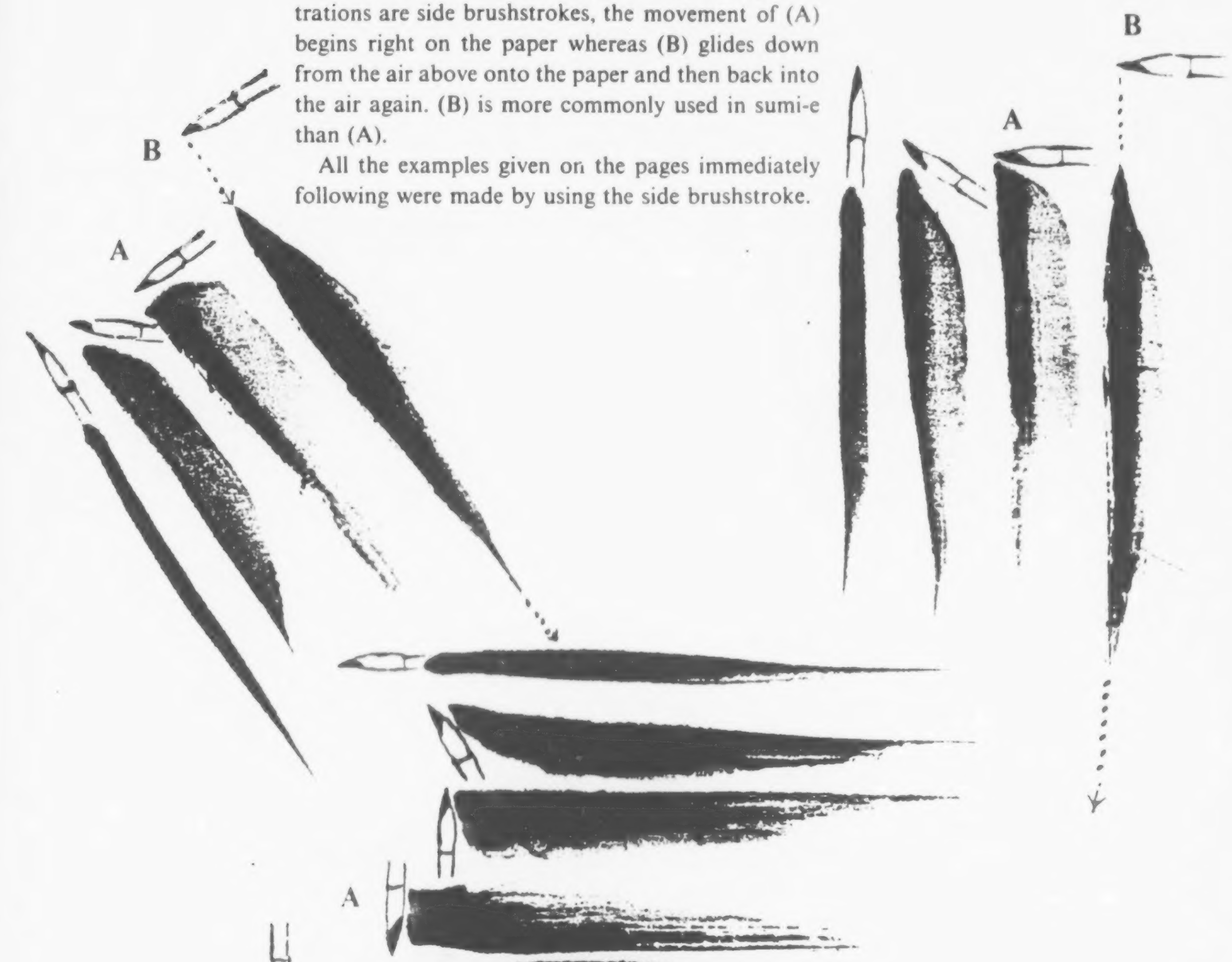
The brush position in (C) is midway between those of (A) and (B), and the line made is wider than (A) but narrower than (B). Examples of the half-side brushstroke are given on page 29.



These strokes may be painted in any direction: that is to say, from top to bottom or bottom to top, from right to left or left to right, and so on.

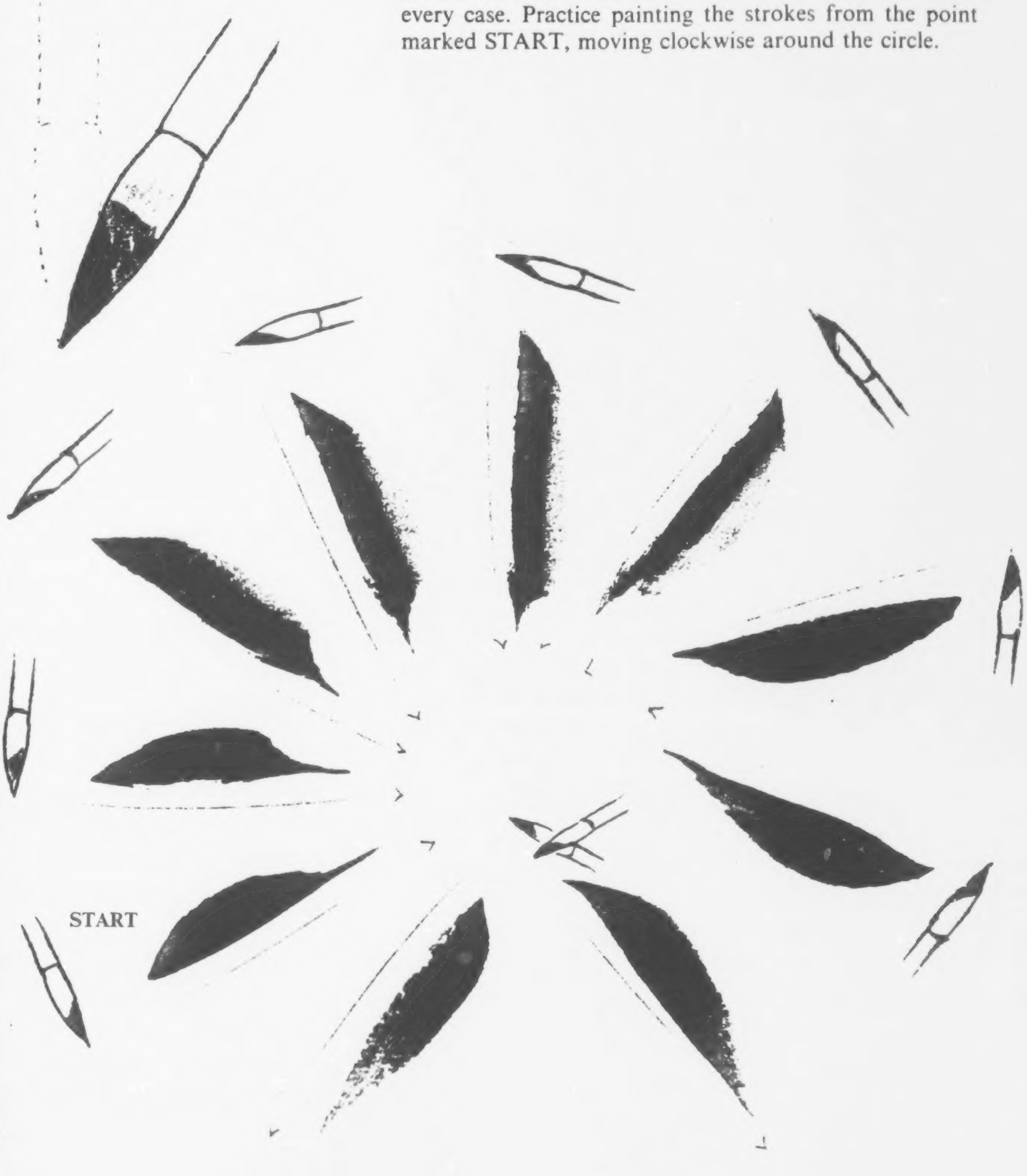
While both (A) and (B) in the accompanying illustrations are side brushstrokes, the movement of (A) begins right on the paper whereas (B) glides down from the air above onto the paper and then back into the air again. (B) is more commonly used in sumi-e than (A).

All the examples given on the pages immediately following were made by using the side brushstroke.



Basic Side-brushstrokes

The accompanying chart shows the correct position of the brush for painting various strokes. These are all side brushstrokes, and the broad side of the brush is used in every case. Practice painting the strokes from the point marked START, moving clockwise around the circle.



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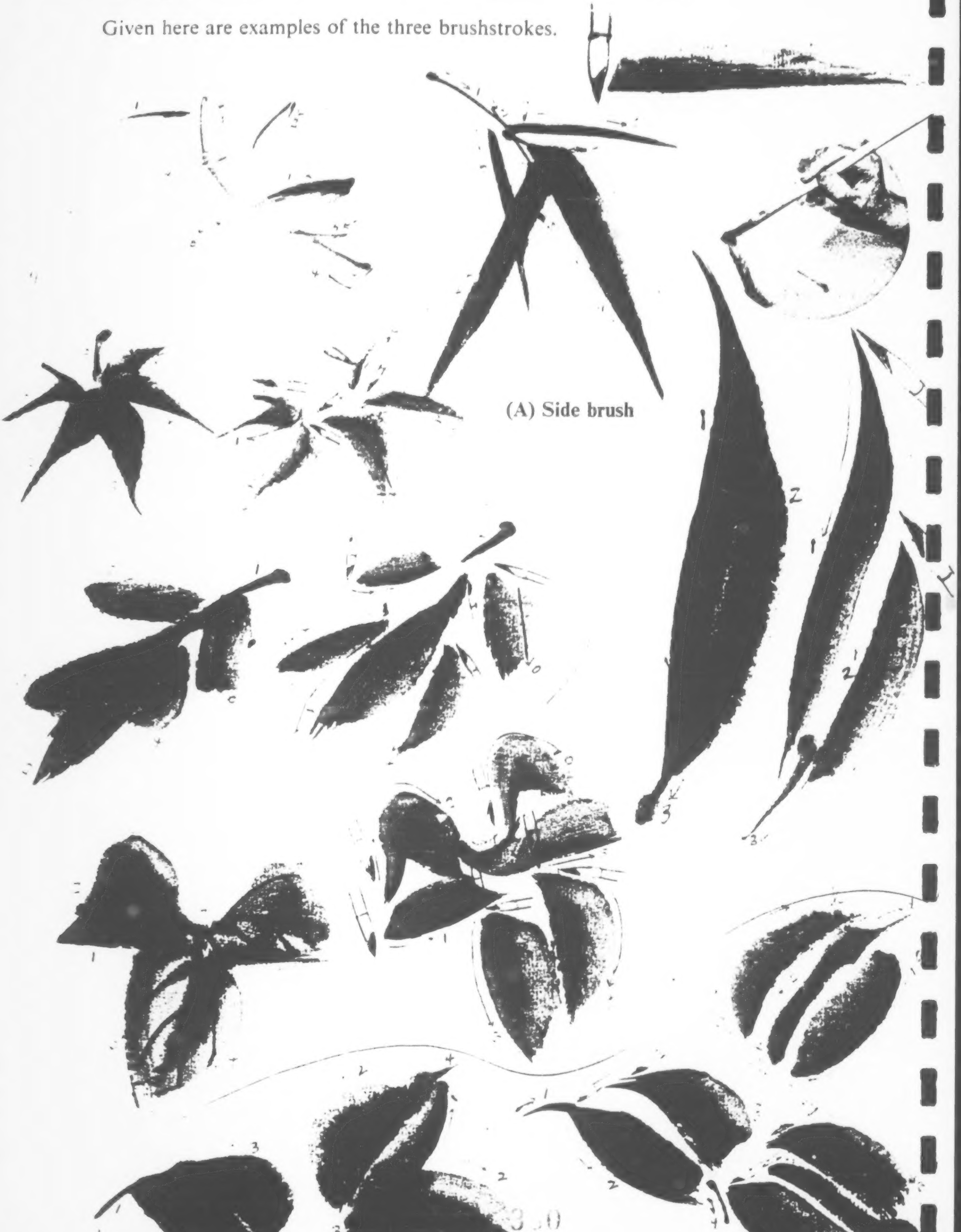
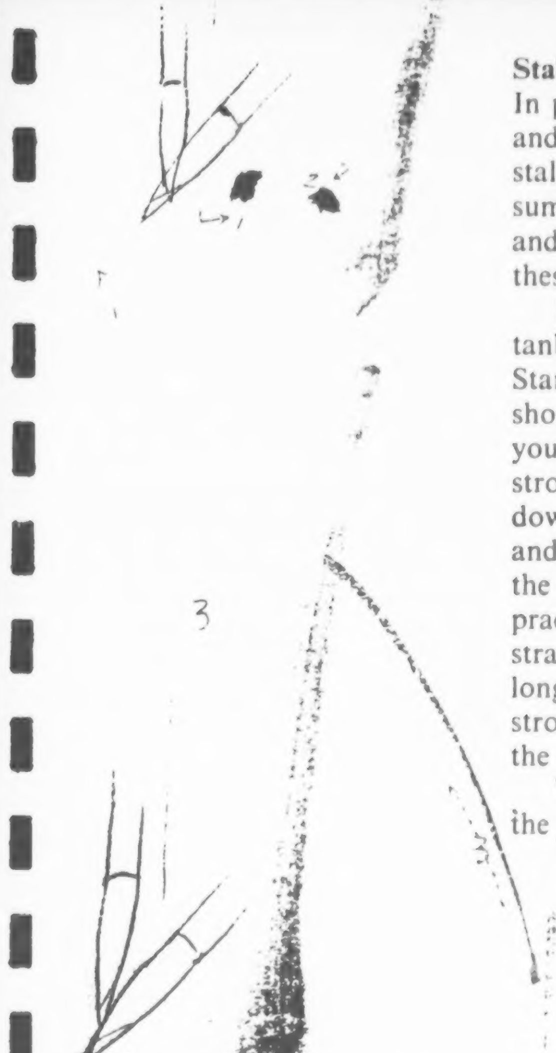
Examples of the Three Brushstrokes

Given here are examples of the three brushstrokes.



(A) Side brush

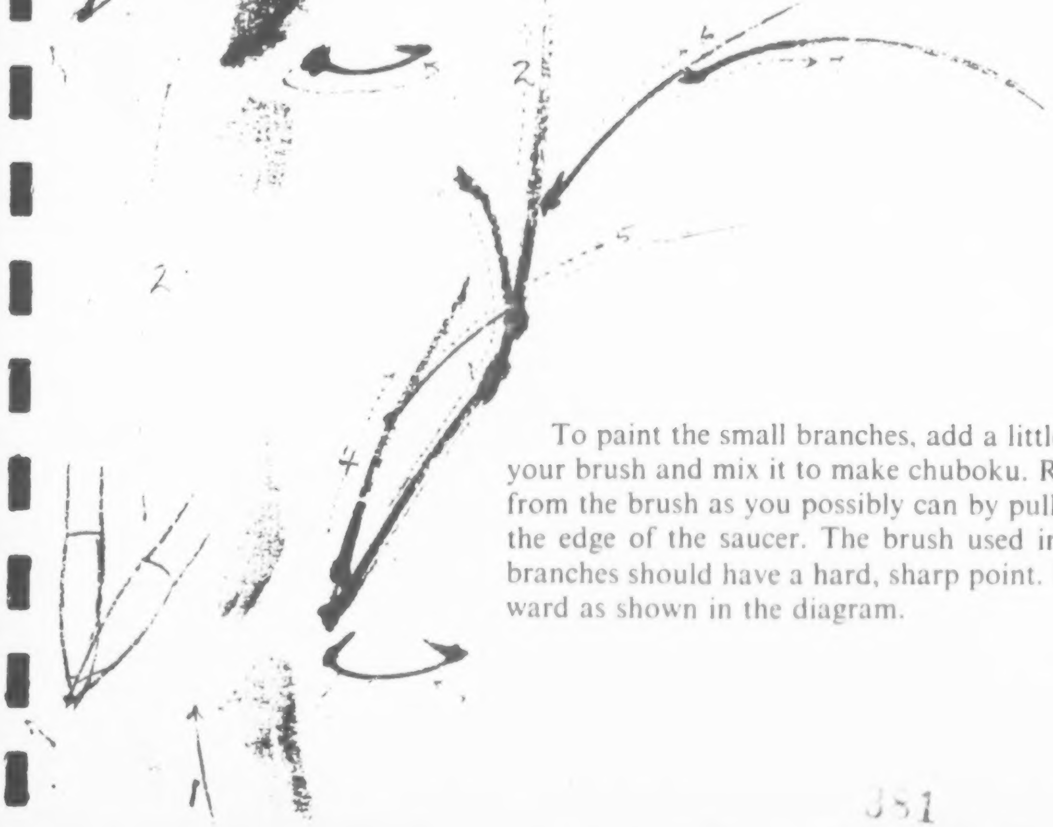


Stalk

In painting bamboo, a straight brush is used for the stalk itself and a half-side brush for the joints in the stalk. As for the ink, the stalk is painted in medium light gray and the leaves in black. (In sumi-e, light gray is known as *tanboku*, medium gray as *chuboku*, and black as *noboku*. It is advisable for the student to memorize these terms, as they will be used in future lessons.)

For the bamboo, as for the orchid, first dip your brush in tanboku, then pick up a little chuboku on the tip of the brush. Starting at the bottom of the page, on the left-hand side, make a short upward stroke, as always moving your whole arm. When you near the joint, press the brush down slightly to make the stroke wider and lightly bring the brush off the paper. Then press down with a half-side brush, turn the brush so that it is straight, and move lightly upward toward the next joint, where you repeat the operation that has already been described. You will need to practice turning from the slanted brush position to that of the straight brush so that you can do it effortlessly and evenly. Too long a pause in changing brush positions will result in a rounded stroke rather than in the clean-cut stroke that so well expresses the cool, refreshing lines of the bamboo stalk.

While the ink of the stalk is still wet, use a dry brush to accent the joints with noboku, as shown in the diagram.



To paint the small branches, add a little noboku to the tip of your brush and mix it to make chuboku. Remove as mush water from the brush as you possibly can by pulling both sides against the edge of the saucer. The brush used in painting these small branches should have a hard, sharp point. Follow the arrows upward as shown in the diagram.

Leaves

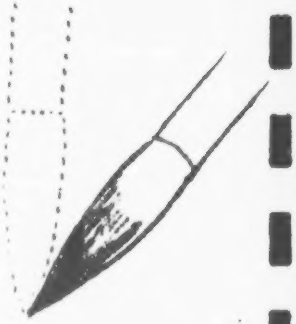
Before you begin painting the leaves of the bamboo, practice the basic brush-strokes given in the chart on Page 27.

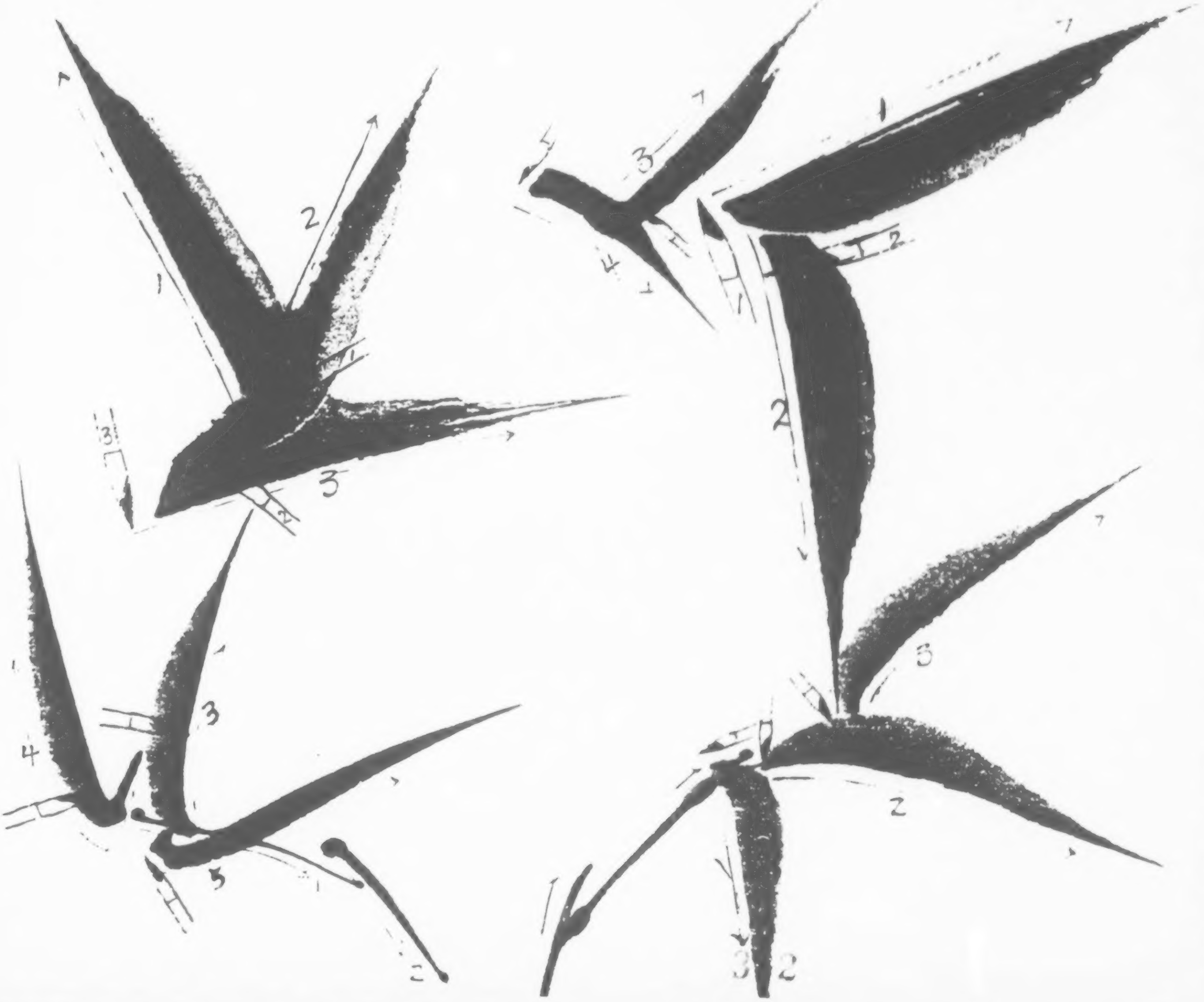
When you begin the actual painting, you must use the same free movement of the arm that you learnt in painting the orchid. With bamboo leaves, you touch your brush to the paper rather heavily, then lighten the pressure, gliding up or down and off, following the accompanying diagram. All strokes are painted with a side brush.

Begin by painting the nearest leaf first, which will also be the largest leaf, then move on to the other leaves, indicated by the arrows in the diagram.

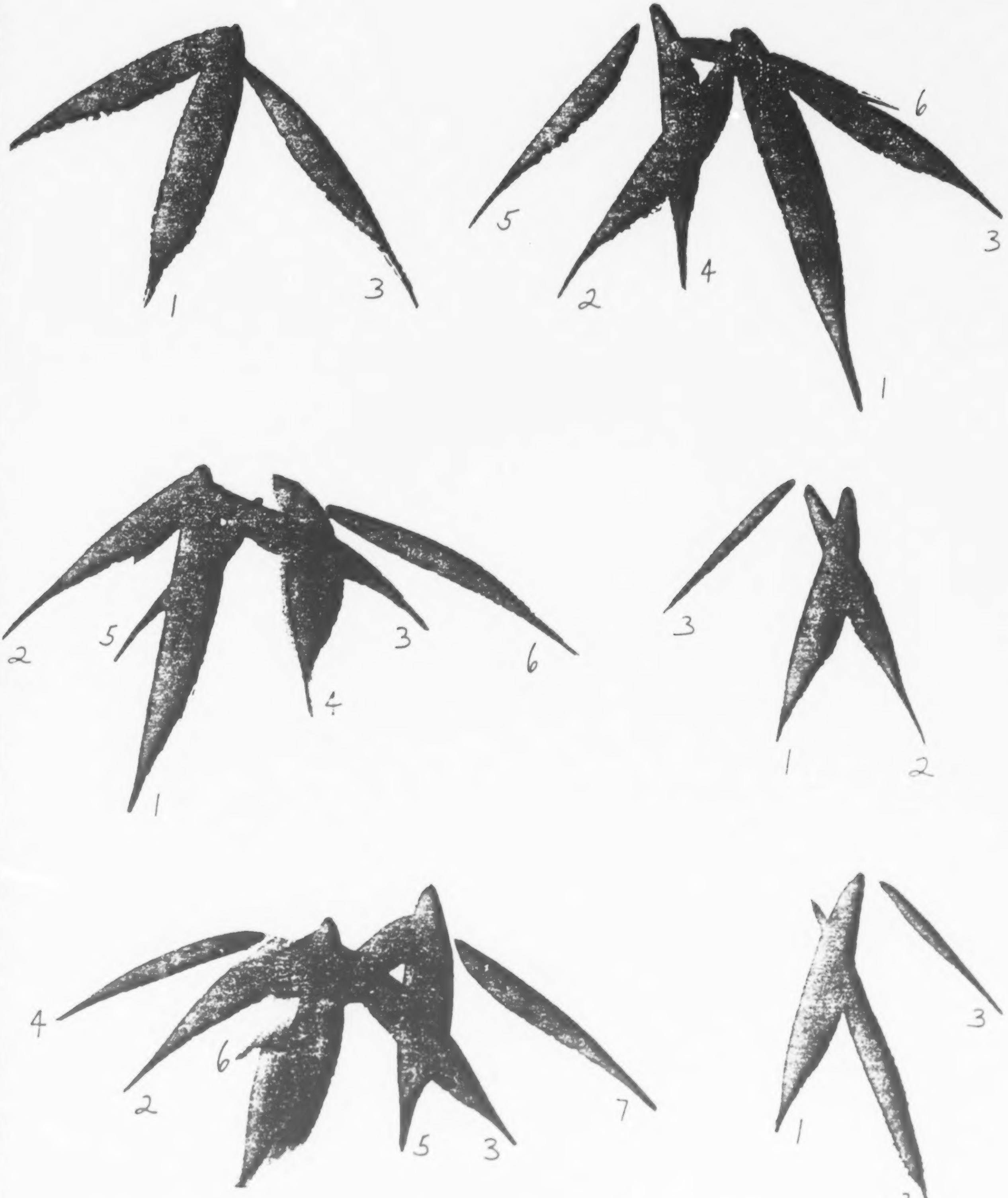
In a young bamboo, the leaves tend to be stiff and upright, while in an older bamboo, with its thicker stalk, the leaves hang downward. Practice painting the leaves of both, as shown in Examples.

To make a more interesting composition, use a combination of both old and young bamboos—a straight brush for the young plant, a half-side brush (which gives a wider stroke) for the old plant. With both, press the brush down slightly harder at the joints.





BAMBOO PAINTING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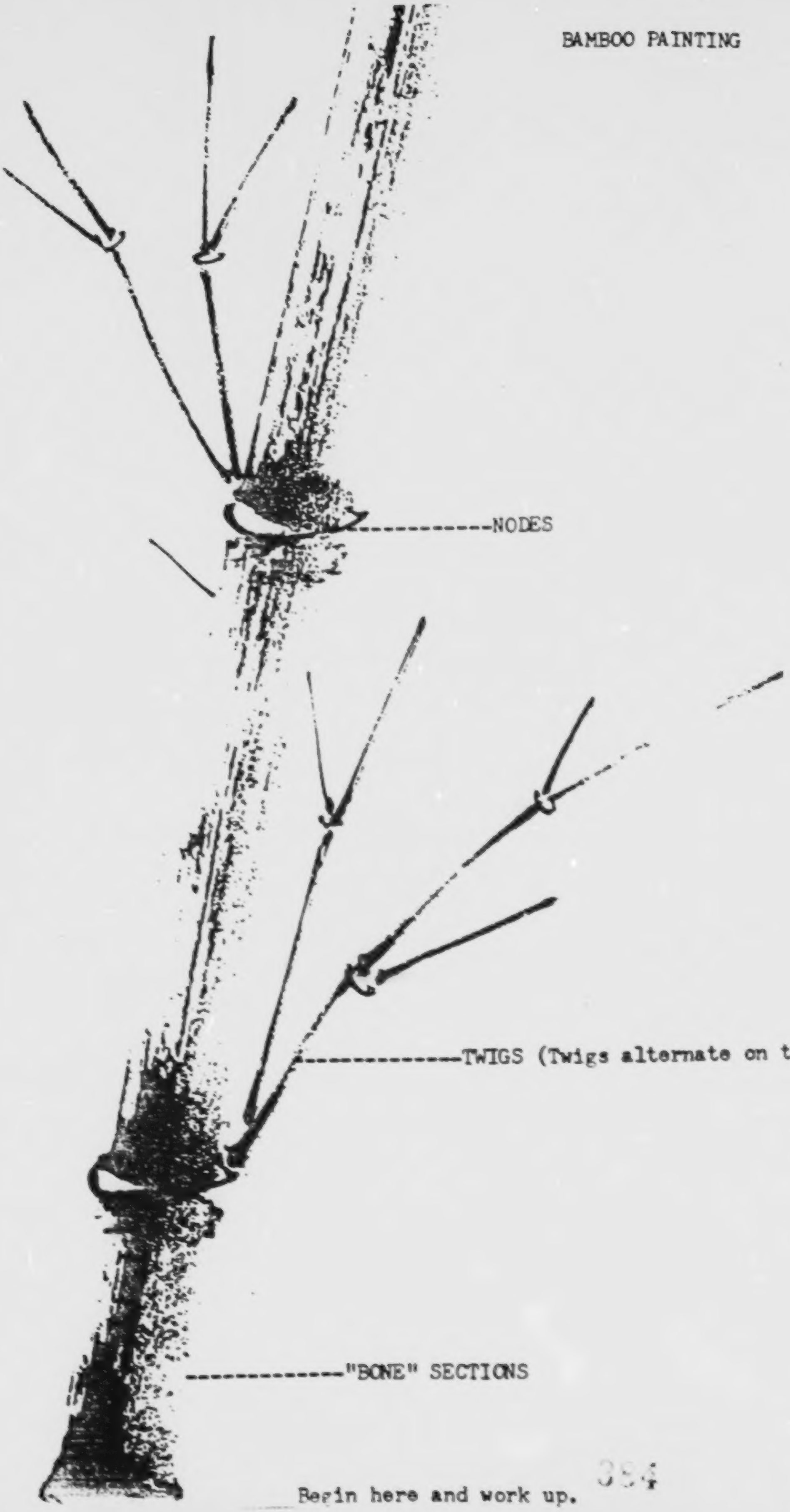
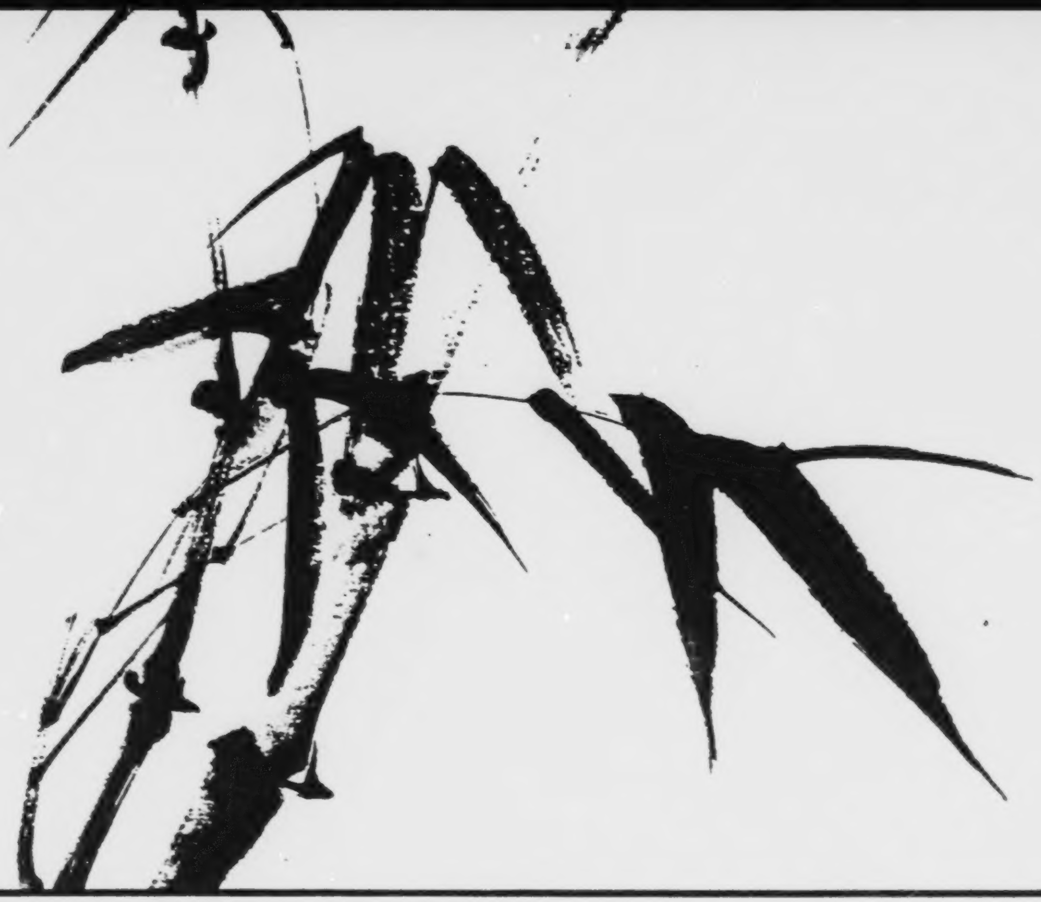
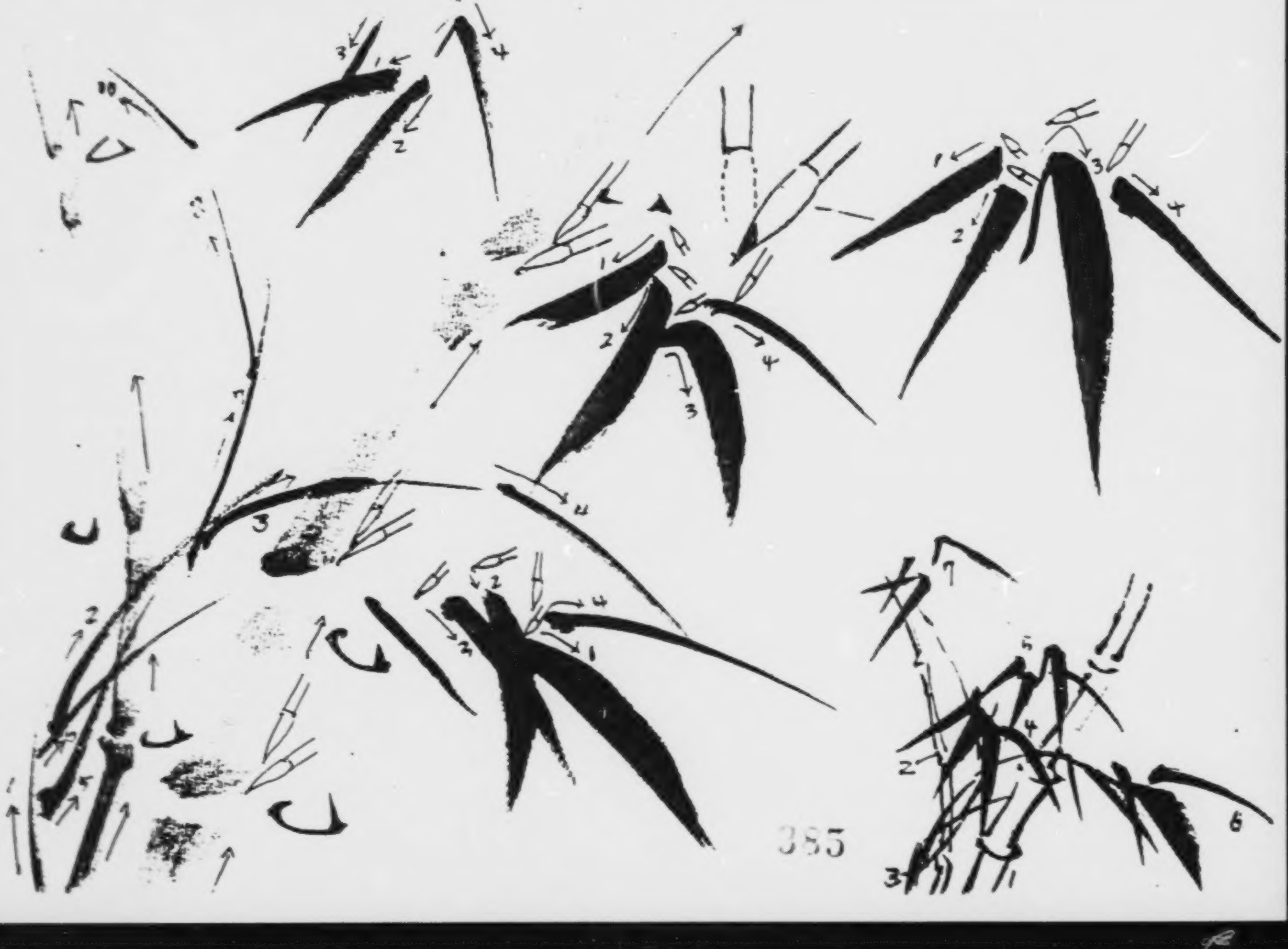
Painting leaf strokes.

BAMBOO PAINTING


NODES
TWIGS (Twigs alternate on the nodes.)
"BONE" SECTIONS
Begin here and work up.





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RESOURCES

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RITUAL BRONZE VESSELS

OBJECTIVE:

1. The student should be able to identify the functional use of various bronze vessels.

ACTIVITY:

1. Discuss the following with students:
    a. Why are Chinese bronze vessels valued today?
    b. When and where were they made?
    c. What type of technology do you think was necessary to produce these vessels?
    d. What purpose did thtese vessels serve?
    e. How were the vessels decorated?
    f. What were the meanings of the inscriptions?
    g. Discuss the relationship of the designs of Chinese bronzes to art work of other cultures such as the Pacific Northwest indians and indians of Central and South America.

MATERIALS:

1. Handout from The Arts of China by Michael Sullivan pp.21-28
2. Slide presentation on bronze vessels.
3. T'ao t'ieh mask explanation with overhead transparency.
4. T'ao t'ieh mask on jar to be used as a homework assignment for the student to decorate with appropriate symbols.
5. Map of bronze age China.

EVALUATION:

1. Map quiz.
2. Identification of examples quiz.
3. Paper on similarities and differences in designs of Chinese bronzes and artwork of other cultures.

SHANG DYNASTY

(c. 16th — 11th century BC)

Archaeological achievements in New China show that the bronze metallurgy had appeared on a fairly large scale as far back as the early stage of the slave state under Shang dynasty. The craftsmen of the time had attained a high enough technical level to enable them to make a big *ting* vessel one metre high. In the later Shang period bronze-casting industry made greater progress and the workmanship was superb. Many of these magnificent vessels fully testify to the high cultural and artistic level of the Shang dynasty.

In form, Shang bronze ritual vessels convey an air of solemnity, and there is a rich variety of these vessels. The animal-mask design and the different patterns of mythical animals create a magnificent and baroque style which constitutes one of the salient characteristics of Shang bronzes.

Early Shang Period

(c. 16th — 14th century BC)

1 **Bronze rectangular *ting* (cooking vessel) with animal-mask design and nipple-like protrusions.**

Honan Provincial Museum.

Unearthed at Changchai, Chengchow in September 1974.

Height 100 cm, width of mouth 60.8 cm, length of mouth 62.5 cm, depth of belly 46 cm, weight 82.4 kg

Two such vessels were unearthed at Chengchow. This is the larger one. It is rectangular with a deep belly. Its form has never been known previously. The thickened mouth rim has flange-shaped in the form of stairs. The animal-mask design is composed of single bands. The four column-shaped legs are hollow inside. All these characteristics are typical of early Shang bronzes. In the excavations made between 1950 and 19 in Liuliko, Huihsien, Honan province, and in People's Park, Paichiachuang, Chengchow, Chinese archaeological workers confirmed the existence of bronze vessels earlier than those from Anyang. But the vessels discovered at that time are rather small and crude. The discovery of the two big rectangular *ting* at Chengchow improves our knowledge about the bronze-casting technique in the early Shang Period. All the four walls of the belly were cast by whole pieces of pottery moulds, and the seams of the composite moulds are distinct on the four corners. The seams connecting the legs and the bottom were given added thickness in order to strengthen the bottom. The successful casting of this big vessel indicates good organization and good co-ordination in the casting process. It also shows the outstanding achievement in production at the time. Such fine casting technique calls for rich experience accumulated over a long period. The discovery of these two big *ting* shows that the beginning of bronze casting in China could well be advanced to the Hsia dynasty (c. 21st—16th century BC).

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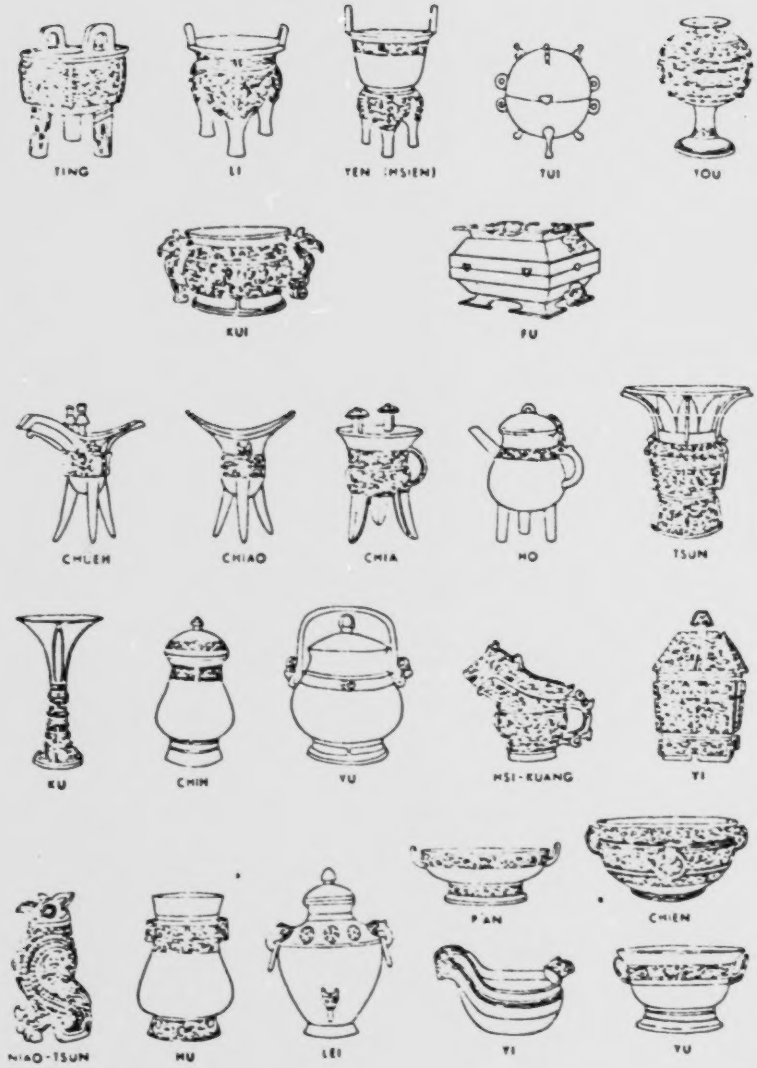
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P'AN
CHIEN
NIAO-TSUN
HU
LEI
YI
YU

24 Major types of Shang and Chou bronze vessels. After Kwang-chih Chang

cire-perdue method; for how, it was argued, could such exquisite detail have been modelled except in wax? However, while the technique may have been used in the Shang for casting small objects, large numbers of outer and inner clay moulds and crucibles have been found at Anyang and Chengchow, and there is now no question that the vessels were cast in sectional moulds assembled around a solid central core and that legs and handles were cast separately and soldered on. Many vessels still show ridges or rough places where two mould sections were imperfectly joined.

There are at least thirty main types of ritual vessels, which range in size from a few inches in height to a gigantic *ting* unearthed at Anyang in 1939 which was cast by a Shang king in memory of his mother; it is over four feet high and weighs 800 kilograms. They

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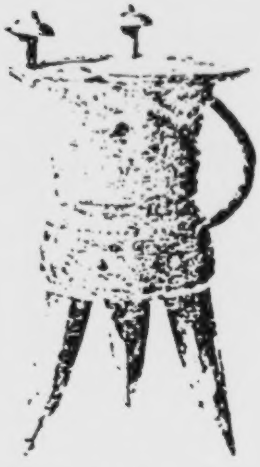
kuang, for mixing wine, shaped like a gravy boat, generally with a cover and provided with a ladle. Other vessels such as the *i* and *p'an* were presumably made for ritual ablutions.

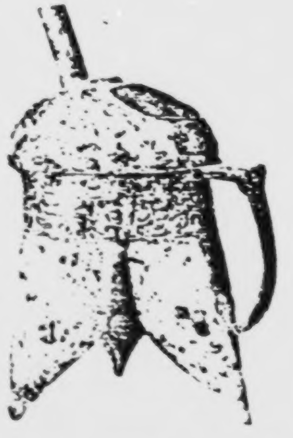
During the fifteen hundred years that bronze-casting was a major art form in China, the art went through a series of changes in style, reflecting ever greater sophistication in technique and decoration, which make it possible to date vessels within a century or less. Bronzes of the pre-Anyang phase typified by those found at Chengchow and P'an-lung-ch'eng are often thinly cast and rather ungainly in shape. They are decorated with *t'ao-t'ieh* masks and dragonlike creatures with bosses resembling eyes, all either rendered in thin thread relief (Style I) or in a band of ornament that looks as if it had been crudely carved in the clay model before casting (Style II). The next stage (Style III), found both at Chengchow and at Anyang, is much more refined and accomplished, with dense, fluent curvilinear designs that often cover almost the whole surface of the vessel. In Style IV the decoration (*t'ao-t'ieh*, cicada, dragon, and so on) is separated from the background of fine curling scrolls by being modelled in clear flat planes. Finally, in Style V, the main zoomorphic motifs rise in bold relief, and the background spirals may disappear altogether.

When Professor Max Loehr first identified these five styles in 1953 he suggested that they followed each other in an orderly sequence, but subsequent excavations have shown that this was not so. Styles I and II were contemporary in pre-Anyang bronzes, while Styles III, IV, and V all appear in the rich collection of vessels discovered in 1976 in the tomb of Fu Hao, consort of the third Anyang-period king Wu Ting, so all three must belong to the early Anyang stage. What happened to Shang bronze style after that was essentially an elaboration and refining of these three later styles. The zoomorphic motifs which adorn the Shang bronzes and give them their intense vitality may seem to be innumerable but are for the most part variations and combinations of the same few elements—notably the tiger, water buffalo, elephant, hare, deer, owl, parrot, fish, cicada, and, possibly, the silkworm. Occasionally, in a frieze around an otherwise plain vessel, these creatures may be represented naturalistically, but far more often they are so stylised as to be barely recognisable; their bodies dissolve, their limbs break down or take on a life of their own, sprouting other creatures. The *k'uei* dragon, for example, may appear with gaping jaws, with a beak, with a trunk, wings, or horns, or he may form the eyebrow of that most impressive and mysterious of all mythical creatures, the *t'ao-t'ieh*.

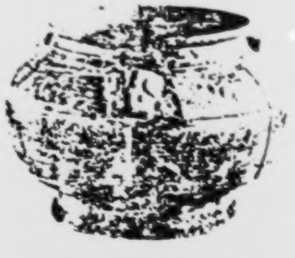
This formidable mask, which often appears to be split open on either side of a flange and laid out flat on the belly of the vessel, is the dominating element in the decoration of Shang bronzes. Sung antiquarians named it *t'ao-t'ieh* in deference to a passage in a third-century B.C. text, the *Lü Shih Ch'un-ch'iu*, which runs, "On the *ting* of the Chou there is applied the *t'ao-t'ieh*: having a head but no body he ate people, but before he had swallowed them, harm came to his body." Thus, by the end of Chou, the *t'ao-t'ieh* was



26 Ritual vessel, *chia*. Bronze. Phase I, Middle Shang period.



27 Ritual vessel, *li-ho*. Bronze. Phase II, Middle Shang period.



28 Ritual vessel, *p'ou*. Bronze. Phase III, Shang Dynasty, early Anyang period.

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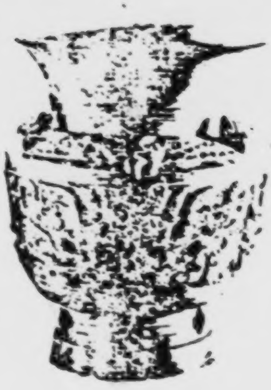
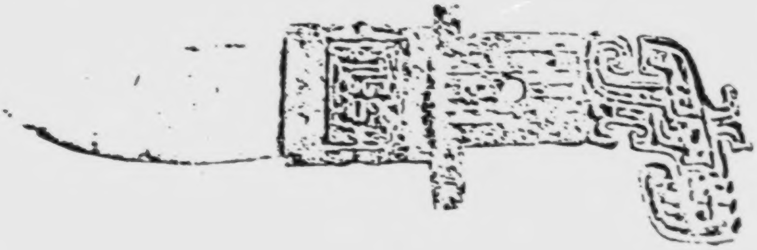
sweeping decoration of the Yang-shao painted pottery we saw a hint of that uniquely Chinese faculty of conveying formal energy through the medium of dynamic linear rhythms; here in the bronzes that faculty is even more powerfully evident, while many centuries later it will find its supreme expression in the language of the brush.

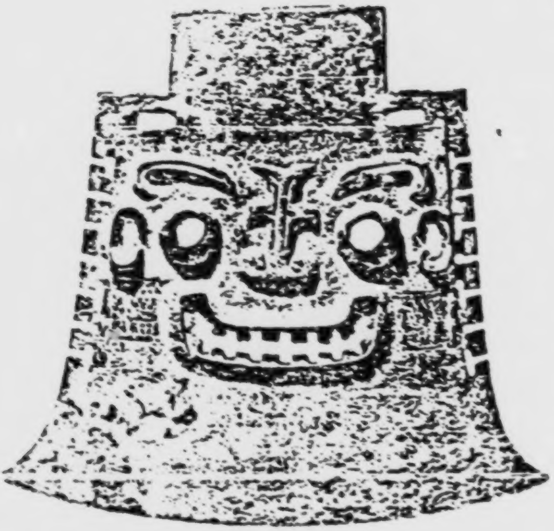
The bronze weapons used by the Shang people show several aspects of this many-faceted culture. Most purely Chinese was a form of dagger-axe known as the *ko*, with pointed blade and a tang which was passed through a hole in the shaft and lashed to it, or, more rarely, shaped like a collar to fit around the shaft. The *ko* probably originates in a Neolithic weapon and seems to have had a ritual significance, for some of the most beautiful Shang specimens have blades of jade, while the handle is often inlaid with a mosaic of turquoise. The *ch'i* axe, which also originated in a stone tool, has a broad, curving blade like that of a mediaeval executioner's axe, while its flanged tang is generally decorated with *t'ao-t'ieh* and other motifs. A fine example of a *ch'i* axe, excavated in 1976 at Yi-tu in Shantung, is illustrated here. On either side of the terrifying mask is a cartouche of *ya-hsing* shape, containing the figure of a man offering wine on an altar from a vessel with a ladle. Less



32 Ritual vessel, *tsun*. Bronze. Excavated at Funan, Anhui. Late Shang period.



33 Dagger-axe, *ko*. Bronze with jade blade. From Anyang. Late Shang period.



34 Axe, *ch'i*. Bronze. From Yi-tu, Shantung.

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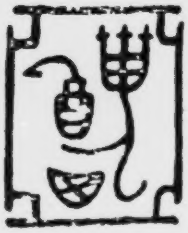
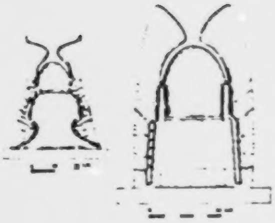
the nine tripods that as late as the T'ang Dynasty the "empress" Wu caused a set to be cast in order to bolster up her dubious claim to the throne.



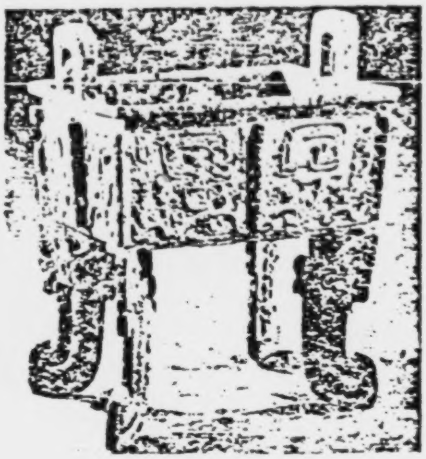
21 *Ya-hsing*, enclosing an ideograph for offering wine.

Long before any archaeological evidence of the Shang Dynasty had been unearthed, the ritual bronzes bore witness to the power and vitality of this remote epoch in Chinese history. Bronze vessels have been treasured by Chinese connoisseurs for centuries: that great collector and savant, the Sung emperor Hui-tsung (1101–1125), is even said to have sent agents to the Anyang region to search out specimens for his collection. These vessels, which, as Hansford aptly observed, formed a kind of "communion plate," were made for the offerings of food and wine to ancestral spirits that formed the core of the sacrificial rites performed by the ruler and the aristocracy. Some of them bear very short inscriptions, generally consisting of two or three characters forming a clan name. Often this inscription is enclosed within a square device known as the *ya-hsing*, from its resemblance to the character *ya*. A number of theories as to its meaning have been advanced. The recent discovery at Anyang of bronze seals leaving an impression of precisely this shape suggests that it was in some way connected with the clan name.

Chemical analysis shows that the bronze vessels were composed of 5–30 percent tin, 2–3 percent lead, the rest (apart from impurities) being copper. In course of time many of them have acquired a beautiful patina, much valued by connoisseurs, which ranges from malachite green and kingfisher blue to yellow or even red, according to the composition of the metal and the conditions under which the vessel was buried. Forgers have gone to enormous trouble to imitate these effects, and a case is recorded of one family of which each generation buried fakes in specially treated soil, to be dug up and sold by the next generation but one. It was long thought that the Shang and Chou bronzes were made by the



22 Sectional clay moulds for bronze-casting. After Shih Ch'ang-ju and Kwang-chih Chang.



23 Ritual vessel, *fang* (square) *ting*. Bronze. From the tomb of Fu Hao, Anyang. Shang Dynasty.

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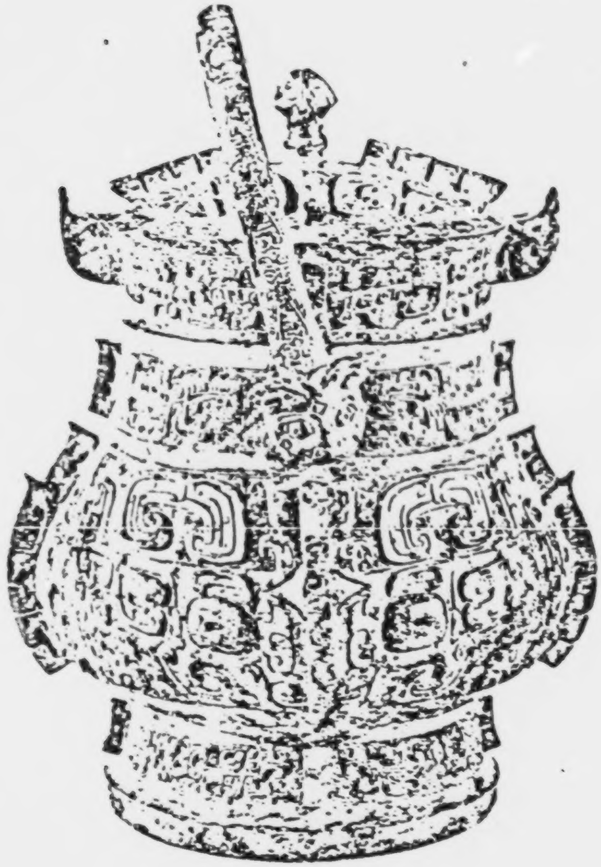
can most simply be grouped according to their use in the sacrifices. For cooking food (of which the essence only was extracted by the spirits, the participants later eating what they left behind), the chief vessels were the hollow-legged *li* tripod and the *hsien* steamer. Both of these types, as we have seen, were common in Neolithic pottery and may then already have had a more-than-utilitarian function in some primitive rite. The *ting*, which has three or four straight legs, is a variant of the *li*, and like it generally has fairly large handles or "ears" to enable it to be lifted off the fire. Vessels made for serving food included the two-handled *kuei* and the *yü* (basin). Among those for fluids (chiefly wine) were the *hu* (a vase or jar with a cover), the *yu* (similar, but with a swing or chain handle and sometimes fitted with a spout), the *chih* (a cup with a bulbous body and spreading lip), the *ho* (kettle), the tall and elegant trumpet-mouthed *ku* for pouring libations, and its fatter variant, the *tsun* (both derived from pottery prototypes), the *chia* and the *chio* for pouring and probably also for heating wine, and the

23 Ritual vessel, *yu* Bronze Late Shang Dynasty



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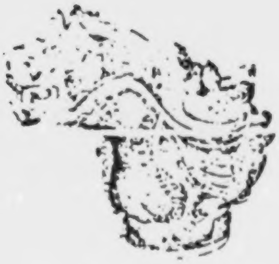
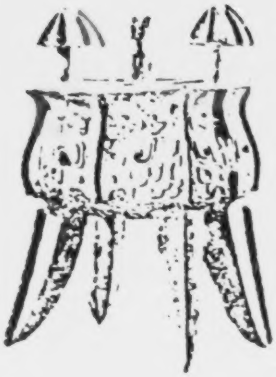
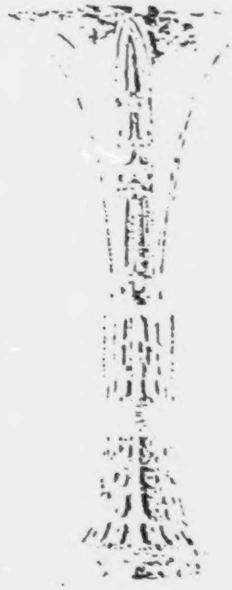


29 Ritual vessel, *kuang* Bronze Phase IV, Late Shang period



30 Ritual vessel, *chia* Bronze Phase V, Late Shang period



31 Ritual vessel, *ku* Bronze Phase V, Late Shang period

considered a monster; later it came to be called "the glutton" and was interpreted as a warning against overeating. Modern scholars have claimed that it represents a tiger or a bull; sometimes it has the characteristics of the one, sometimes of the other. Mizuno has drawn attention to a passage in the *Ch'un-ch'iu Tso-chuan* describing the *t'ao-t'ieh* as one of the four devils driven away by the emperor Shun, and subsequently made defenders of the land from evil spirits.[1] What the Shang people called this creature, and what it meant to them, may never be known.

Two examples will show how effectively the various elements can be combined and integrated with the shape of the vessel itself. The lid of the *kuang* shown on this page terminates in a tiger's head at one end and an owl's at the other; the tiger's legs can clearly be seen on the front of the vessel, the owl's wing at the back. Between them a serpent coils up onto the lid, ending in a dragon's head at the crown of the dorsal flange. The main decoration of the magnificent *chia* in Kansas City (Fig. 30) consists of *t'ao-t'ieh* masks divided down the centre by a low flange and standing out against a background of spirals, called *lei-wen* by Chinese antiquarians from their supposed resemblance to the archaic form of the character *lei* ("thunder"). However, like the endless spirals painted on the Yang-shao pottery, their meaning, if any, is lost. The *t'ao-t'ieh* has large "eyebrows" or horns; a frieze of long-tailed birds fills the upper zone, while under the lip is a continuous band of "rising blades" containing the formalised bodies of the cicada, a common symbol of regeneration in Chinese art. The vessel is crowned with a squatting heraldic beast and two large knobs for lifting it off the fire with tongs, while the tapering legs are decorated with a complex system of antithetical *k'uei* dragons.

Several distinct bronze styles appear to have existed simultaneously.[2] Some vessels are plain, some richly ornamented, while some confine the decoration to a band below the lip; the *kuei* may have *t'ao-t'ieh* on its body, or vertical fluting like a Georgian teapot, while its handles, like those on many Shang bronzes, are vigorously modelled in the form of elephants, bulls, tigers, or more fabulous composite creatures. That this mastery of the craft was not confined to Anyang is shown by the magnificent *tsun* illustrated here, which was excavated in 1957 at Funan in Anhui. At first it was thought that it could not have been made locally but must have been imported from Anyang, but now we realise that Shang culture reached far beyond the Central Plain and that this richly conceived vessel, whose decoration is more flowing and "plastic" that that of the typical late Anyang bronzes, must represent a vigorous local tradition far to the southeast. Occasionally, the effect is too bizarre and extravagant to be altogether pleasing, but in the finest vessels the main decorative elements play over the surface like a dominant theme in music against a subtle ground bass of *lei-wen*; indeed, to pursue the analogy further, these motifs seem to interpenetrate one another like the parts in a fugue and at the same time to pulsate with a powerful rhythm. Already in the

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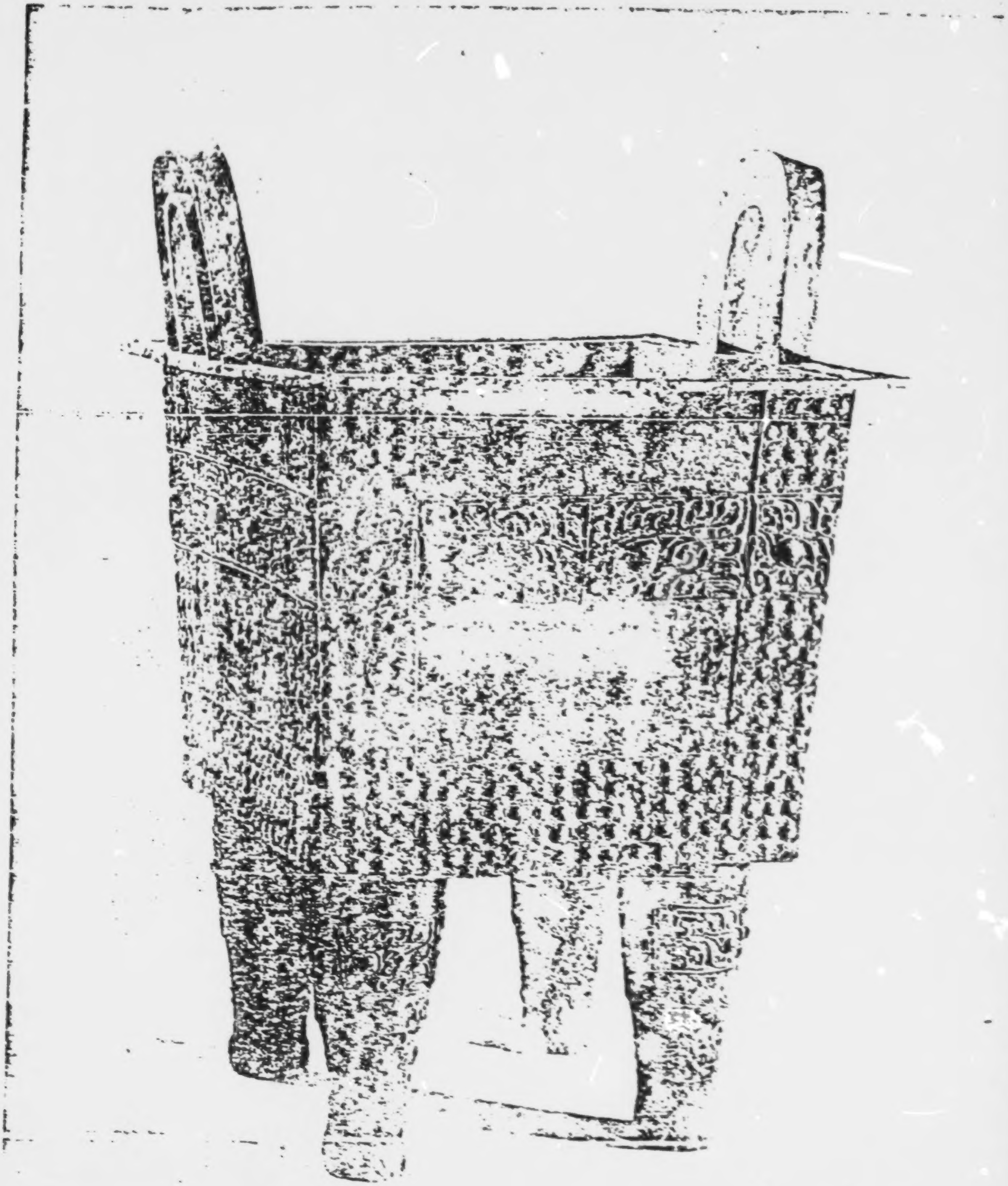

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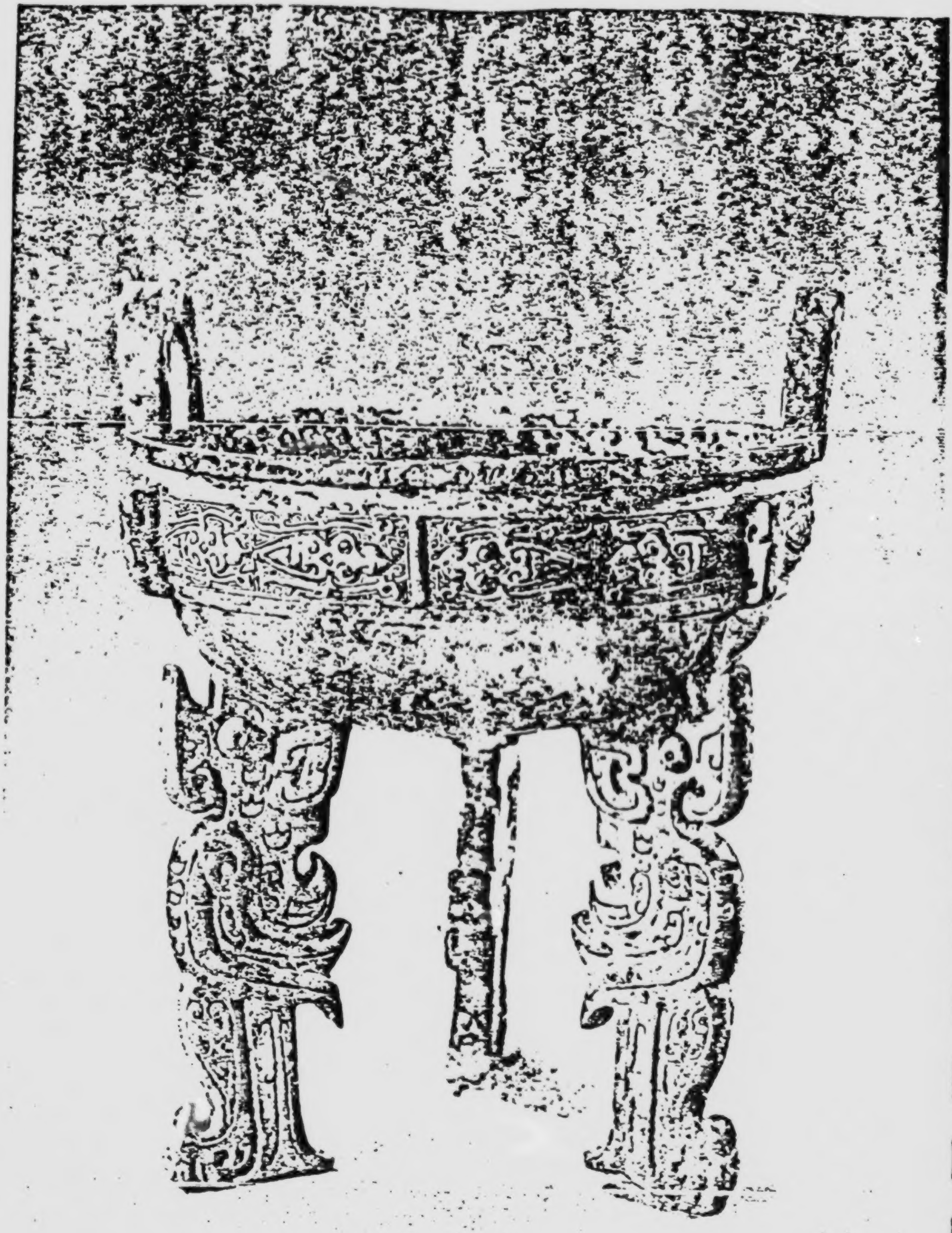

9 商 眔 鼎（附：銘文）

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9 Bronze *ting* (cooking vessel) with the inscription "喿".

Shanghai Museum.

Height 20.8 cm. diameter of mouth 16.4 cm, diameter of belly 16.2 cm, weight 1.76 kg

The belly is decorated all around with cicada pattern, and the two ears are adorned with the *kuei* dragon design. The flat-feet are designed in the shape of a bird with pointed beak and big talons, showing it is a bird of prey. The vessel is very decorative and belongs to the later Shang period. Within the belly are inscribed three characters "喿 Fu Ting", which mean that the vessel was made for "喿" as a sacrificial vessel to his father Ting.

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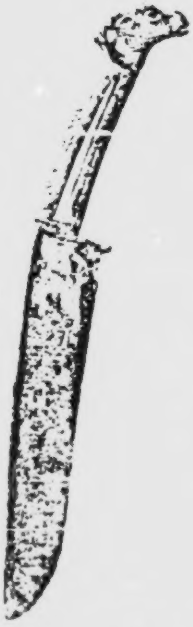

35 Knife with ibex head. Bronze. From Anyang. Late Shang period

exclusively Chinese are the bronze daggers and knives, simple forms of which have been found at Chengchow. At Anyang they become more elaborate, the handle often terminating in a ring or in the head of a horse, ram, deer, or elk. These have their counterpart in the "animal style" of the Ordos Desert, Inner Mongolia, and southern Siberia.

The problem as to whether China or central Asia was the source of this style has long been debated. Much turns upon the date of the southern Siberian sites such as Karasuk where it also appears, and until this is established the question of priority cannot be finally settled. It seems that an animal style existed simultaneously in western Asia (Luristan), Siberia (Karasuk), and China roughly between 1500 and 1000 B.C., and that China drew upon this style from her western neighbours and at the same time contributed from her own increasingly rich repertoire of animal forms. Elements of the animal style appear also in the bronze fittings made for furniture, weapons, and chariots. Excavations at Anyang have made it possible to reconstruct the Shang chariot and to assign to their correct place such objects as hubcaps, jingles, pole ends, awning-fittings, and the V-shaped sheaths for horses' yokes.

The origin of the decoration on the bronzes represents a difficult problem. The most striking element in it is the profusion of animal motifs, not one of which appears in Chinese Neolithic art. The Shang people had cultural affinities with the steppe and forest folk of Siberia and, more remotely, with the peoples of Alaska, British Columbia, and Central America. The similarities between certain Shang designs and those, for example, in the art of the West Coast Indians of North America are too close to be accidental. Li Chi has suggested that the richly decorated, square-sectioned bronze vessels with straight sides are a translation into metal of a northern woodcarving art, and there is much evidence for the stylistic similarity between the decor of these bronzes and the art of the northern nomadic peoples. On the other hand, the art of carving formalised animal masks on wood or gourd is native to Southeast Asia and the Archipelago and is still practised today. Also surviving in Southeast Asia till modern times is the technique of stamping designs in the wet clay, which may have contributed the repeated circles, spirals, and volutes to bronze ornament. But even if some elements are not native to China, taken together they add up to a decorative language that is powerfully and characteristically Chinese.

Whatever the origins of this language, we must not think of it as confined solely to the sacrificial bronzes. Could we but transport ourselves to the home of some rich Anyang nobleman we would see *t'ao-t'ieh* and beaked dragons, cicadas and tigers, painted on the beams of his house and applied to hangings of leather and matting about his rooms, and, very probably, woven into his silk robes. That this is likely we know from the contents of the tombs, and it tends to reinforce the view that these motifs are not tied to the form or function of any individual bronze vessel but

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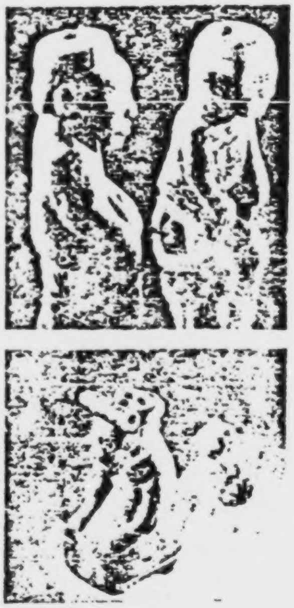
belong to the whole repertoire—part decorative, part symbolic, part magical—of Shang art.

JADE

Already in certain Neolithic sites we have encountered jade, selected, it appears, for objects of more than purely utilitarian purpose by virtue of its hardness, strength, and purity. In the Shang Dynasty, the craft of jade-carving progresses a step further, and we must briefly consider the sources of this stone, the technique of carving it, and the unique place it occupies in early Chinese culture. Although early Chinese texts speak of jade from several places in China, for many centuries the chief source has been the riverbeds of the Khotan region in central Asia, and Western scholars came to the conclusion that jade did not exist in its true state in China proper. Recent discoveries, however, seem to lend some support to the ancient texts, for a jadeitic stone used today by Peking jadesmiths has been traced to Nanyang in Honan and Lan-t'ien in Shensi. However, the true jade (*chen yü*) prized throughout history by the Chinese is nephrite, a crystalline stone as hard as steel and of peculiar toughness. In theory it is pure white, but even small amounts of impurities will produce a wide range of colours from green and blue to brown, red, grey, yellow, and even black. In the eighteenth century, Chinese jade carvers discovered in Burma a source of another mineral, jadeite, whose brilliant apple and emerald greens have made it deservedly popular for jewellery both in China and abroad. Because of its unique qualities, jade has since ancient times been regarded by the Chinese with special reverence. In his great dictionary the *Shuo-wen Chieh-tzu*, the Han scholar Hsü Shen described it in words now well known to every student of Chinese art: "Jade is the fairest of stones. It is endowed with five virtues. Charity is typified by its lustre, bright yet warm; rectitude by its translucency, revealing the colour and markings within; wisdom by the purity and penetrating quality of its note when the stone is struck; courage, in that it may be broken, but cannot be bent; equity, in that it has sharp angles, which yet injure none."[3] While this definition applies essentially to true jade, the word *yü* may include not only nephrite and jadeite but other fine stones such as serpentine, tremolite, hornblende, and even marble.



36 Stone and jade figurines. From the tomb of Fu Hao, Anyang. Shang Dynasty.

The hardness and toughness of jade make it very difficult to carve. To work it one must use an abrasive. Hansford has demonstrated that it is possible, given time, to drill a hole in a slab of jade using only a bamboo bow drill and builder's sand. It has recently been suggested that metal tools were already employed at Anyang, and there is evidence that the Shang lapidary may also have used a drill-point harder than modern carborundum. Some small pieces carved in the round have been found in Shang sites, but the vast majority consist of weapons, ritual and decorative objects carved from thin slabs seldom more than half an inch thick. The jades from Chengchow include long, beautifully shaped knives and axe blades (*ko*), circles, sections of discs, a figure of a tortoise,

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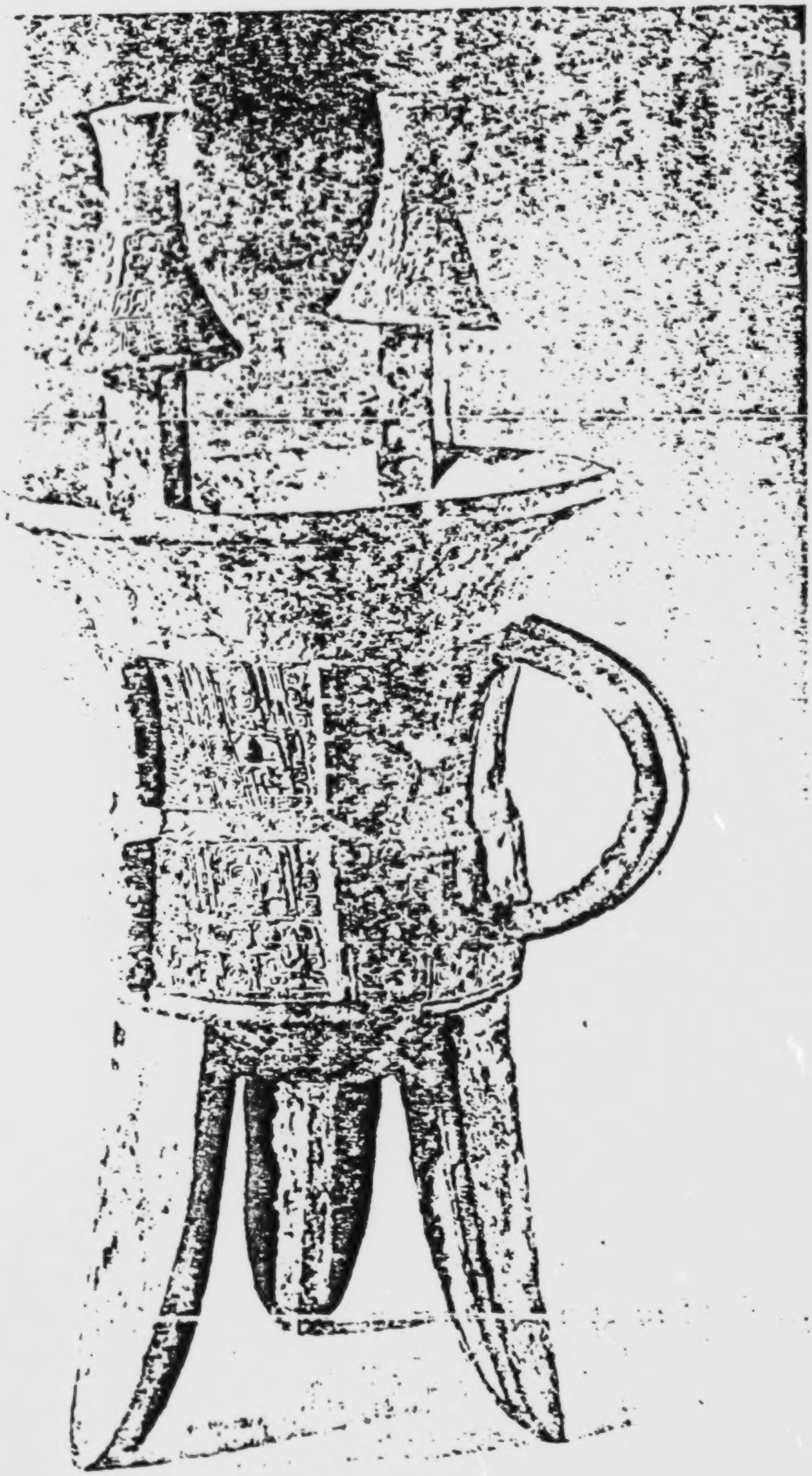

12 商 兽面纹斝

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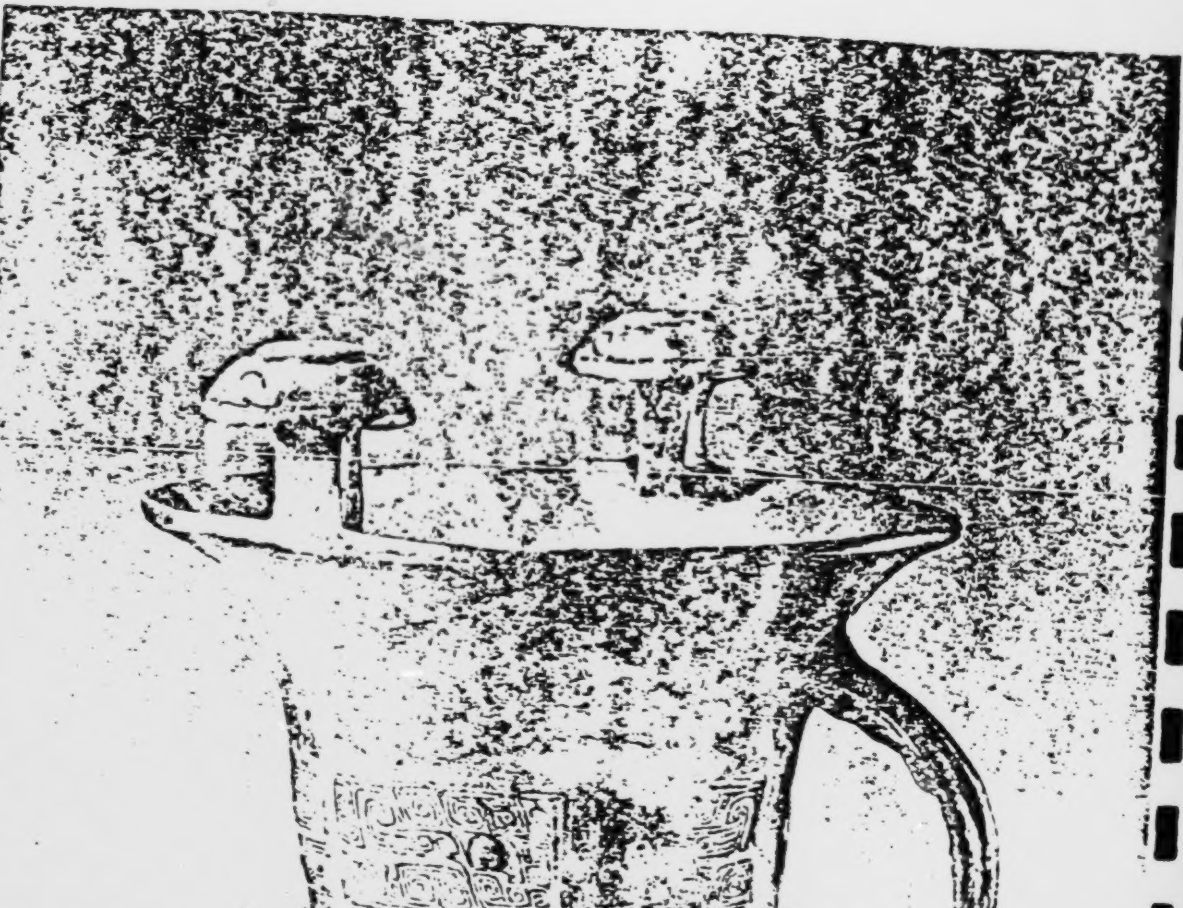
12 Bronze *chia* (wine warming vessel) with animal-mask design.

Shanghai Museum.

Height 48.2 cm, diameter of mouth 22.6 cm, diameter of belly 16 cm, depth of belly 21.6 cm, weight 5.66 kg

Thunder and animal-mask patterns adorn the two high columns. When we compare these columns with those of the early *chia* unearthed at Panluncheng (No. 4), we can see that the *chia* columns of the later Shang period have become fully stylized. The neck and the belly are both decorated with symmetrical thunder patterns and parallel feather patterns. The special features of the design and the form show that the vessel belongs to the early Anyang period. The physical features of the animal mask are not very clear The sections of the foot are in the shape of a broad T.



13 商 兽面纹斝

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13 Bronze *chia* (wine warming vessel) with animal-mask design.

Palace Museum.

Height 33.8 cm, diameter of mouth 23 cm, weight 3.6 kg

The neck and the pouched legs are decorated with different types of animal-mask designs composed of fine and regular thunder patterns. Beginning from early Shang period, there had been two kinds of *chia*; one with vertical legs and the other with pouched legs. This one belongs to the later kind, but without the thickened rims of the early Shang period. The decorations are fairly complicated, indicating that the vessel belongs to the middle Anyang period.

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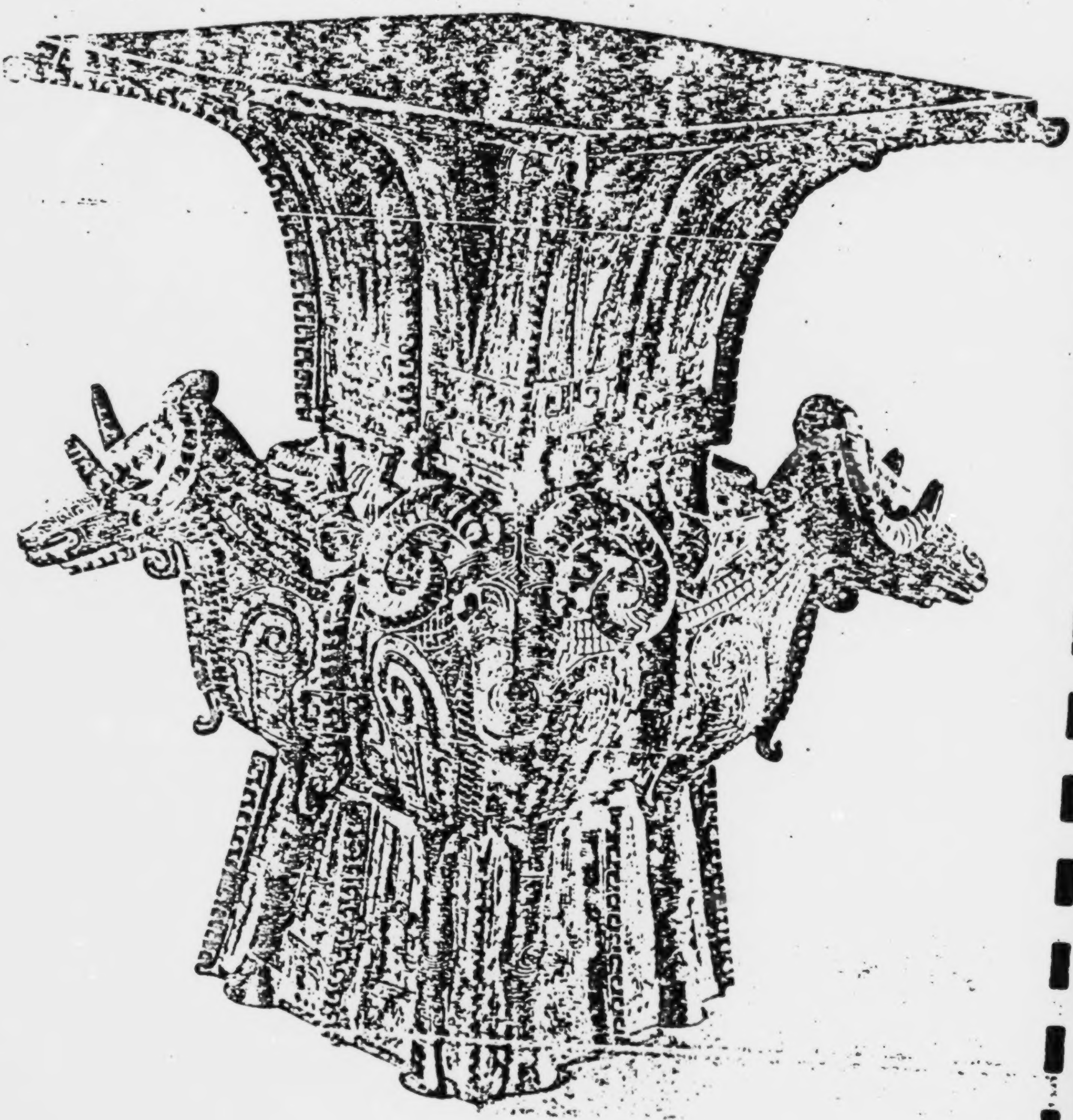
15 Bronze *lei* (wine container) ornamented with three ram heads.

Palace Museum.

Height 52 cm, diameter of mouth 41.3 cm, diameter of belly 61 cm, diameter of bottom 35.5 cm. weight 51.2 kg

This is a magnificent specimen of Shang bronze *lei*. one of the chief ritual vessels used in sacrifices in the ancestral temple. It has thick rims and broad shoulders ornamented with three big ram heads with curved horns. The image is full of vigour. The ram heads are engraved in high relief. The animal-mask design is composed of orderly and thick thunder and feather patterns. The eyes are exaggerated to the maximum extent. This vessel was cast through two steps. The body was cast first, with apertures left in a proper place on the shoulders. and then the pottery moulds for casting the ram heads were placed on the apertures. We can see clearly the edges of the ram heads covering up in an irregular way the decorative patterns on the shoulders. Inside the vessel we can also see the metal lumps formed through the apertures.

Its big mouth, broad shoulders, short body and high circular foot rim, together with the three large holes on the foot rim and the closely interwoven thunder and feather patterns are the salient features of bronze vessels in the early and middle Anyang period.



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17 Bronze rectangular *tsun* (wine container) ornamented with four ram heads.

Museum of Chinese History.

Unearthed in 1938 at Ninghsiang county, Hunan province.

Height 58.3 cm, length of mouth on each side 52.4 cm, weight 34.5 kg

Magnificent and grotesque in form, this is the biggest rectangular *tsun* among the existing Shang vessels. The neck is decorated with *kuei* dragon and animal-mask patterns studded with banana leaves. Four dragons twine round the shoulders. The most striking feature is the four big rams with curved horns, which are designed to form the four shoulders, the belly and the foot rim. It conveys a feeling of solemn dignity. The back and front of these rams are decorated with scales. The fore legs are adorned with designs of birds with long plumage, and the foot rim with *kuei* dragon patterns. Fine thunder scrolls form the ground of the whole decoration. The lines are smooth and forceful. On the four edges and the seams resulted from the use of the composite moulds on each side are long ridges which serve to cover up any fault which may occur from the faulty joining of the separate sections of moulds during the casting process. This also serves to improve the monotonous look at the edges and add to the magnificence of the form. The dragons on the shoulders and spiral horns of the rams were cast separately. The horns were cast beforehand and then put in the clay moulds for casting the ram heads. Without such a technique of making composite moulds it would have been very difficult to get the result which gives one the sense of an integrated whole. The whole design combines incised lines, low relief and scultpure, integrating the two-dimensional picture with the three-dimensional sculpture, and integrating the shape of the vessel with the animal decorations, and all this is expressed through the finest technique. So this rectangular *tsun* certainly represents the finest of the Shang bronzes.

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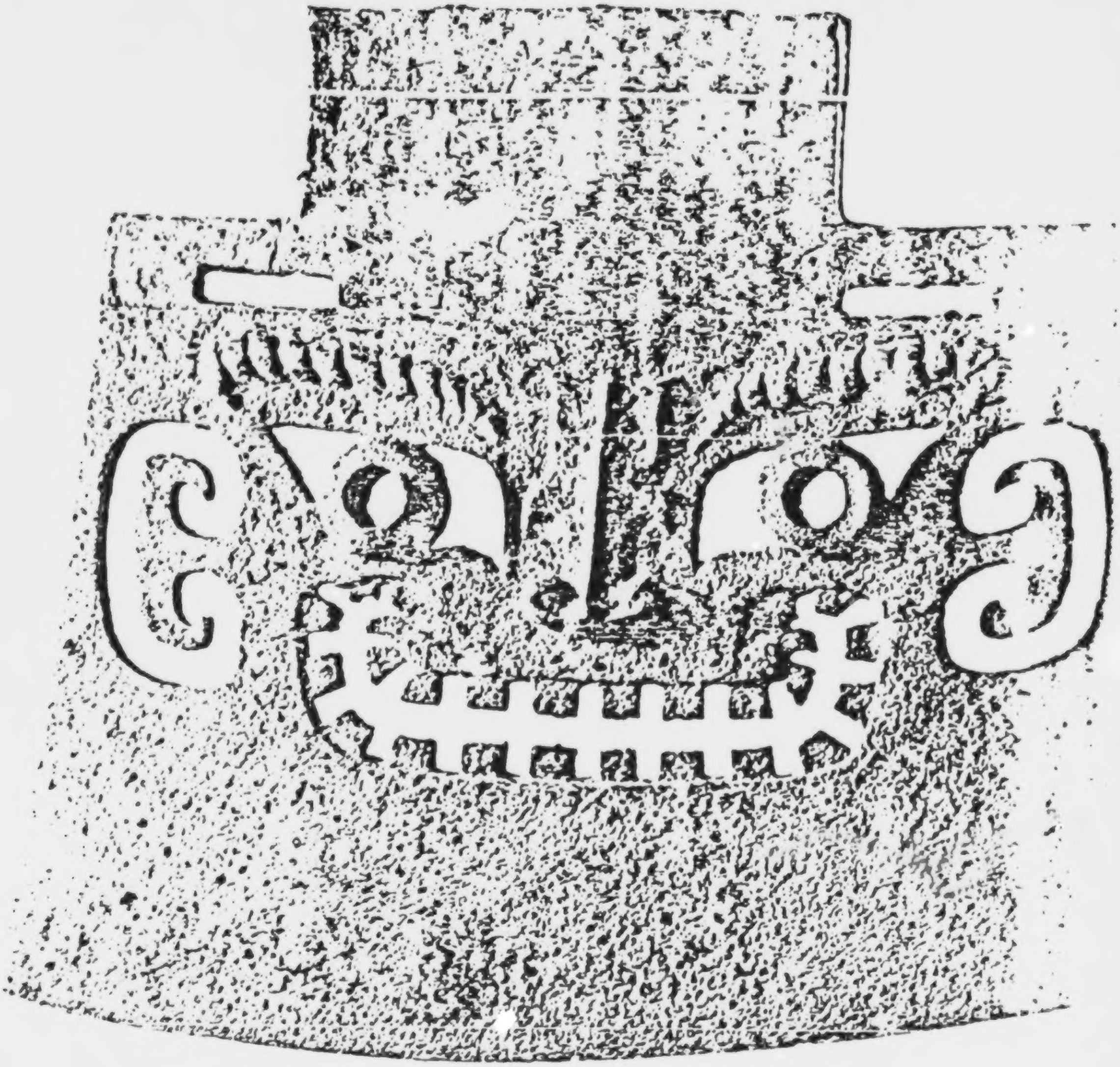

24　商　　兽面纹大钺

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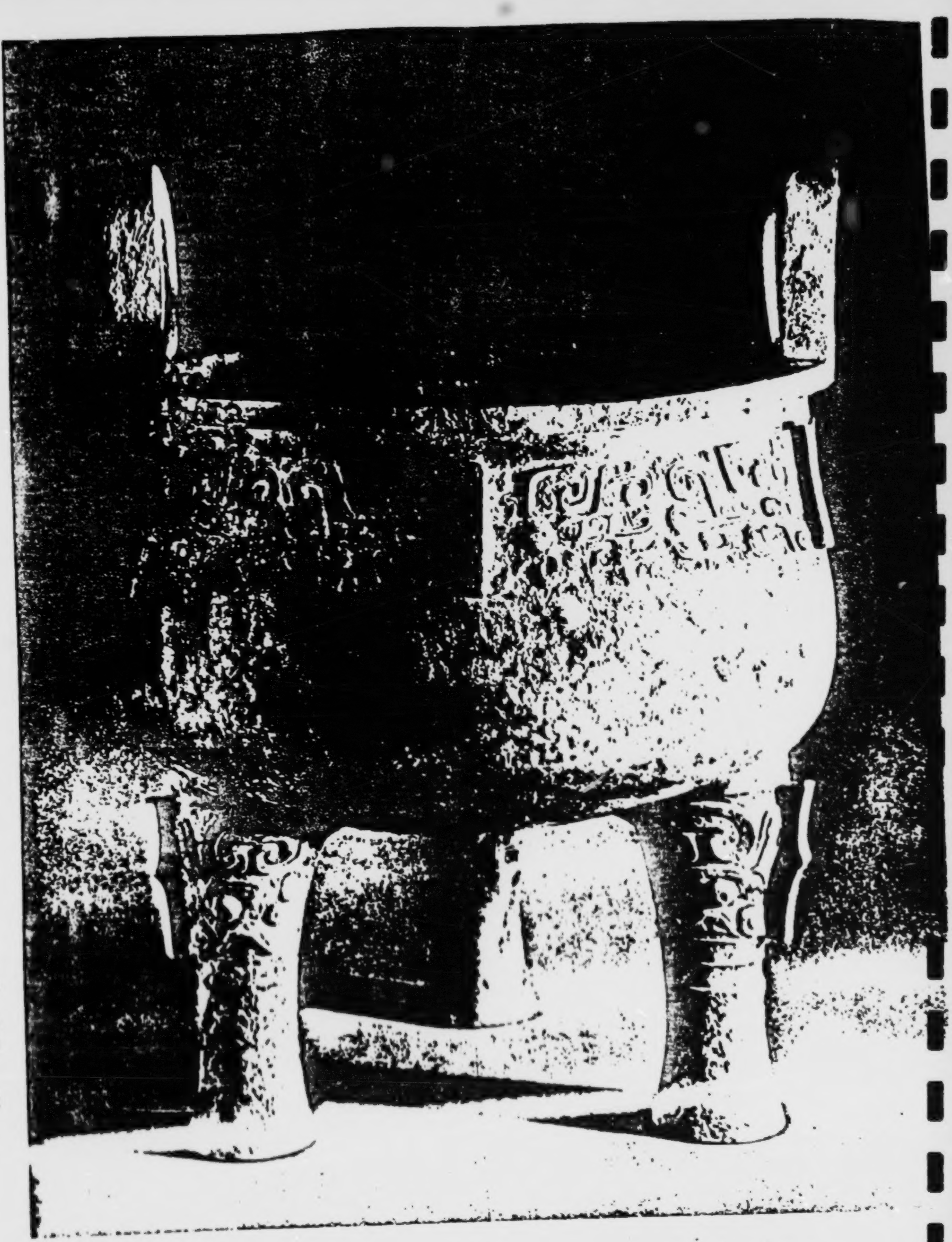
24 Bronze *yueh* (weapon) with animal-mask design.

Shantung Provincial Museum.

Unearthed in 1966 from the No. 1 Tomb at Sufutun, Yitu county, Shantung province.

Height 31.8 cm, width of blade 35.8 cm, weight 4.7 kg.

A large bronze *yueh* like this has scarcely been seen before. Most of the previous finds are small or medium-sized. Unearthed together with it is another bronze *yueh*, which is also very large, bearing the inscription "Hsu Ya", the clan name of the man who had it made. The eyes, ears and protruding fangs of the animal mask are exaggerated by open-work to create a more awe-inspiring effect. A large *yueh* like this, unlike the ordinary sort, was probably used in ceremonial processions.



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WESTERN CHOU DYNASTY

(c. 11th century — 771 BC)

After overthrowing the Shang dynasty, Western Chou rulers distributed fiefs to the local chiefs on a large scale and took further steps in founding a strong and prosperous slave state. The Western Chou slave-owners in many respects continued the Shang system to rule by the rites. So early Chou bronze vessels retained many of the features of the Shang bronzes. The difference is that many Western Chou ritual bronze vessels bear lengthy inscriptions recording military, political and other important activities to mark the noble status and privileged position of the slave owners.

After the middle Western Chou period, slave society step by step declined. Considerable changes in the forms and decorations of the bronze vessels also took place. While some forms of ritual vessels were further developed, others gradually disappeared. A considerable portion of them appear less ornamental and crude. Very few used animal masks as the motif of decoration. Not much of the air of mystery and solemnity of the Shang vessels remained, but the style of Western Chou vessels is simpler and smooth.

Early Western Chou Period

(c. 11th — 10 century BC)

25 Bronze *ting* (cooking vessel) with the inscription "Chin".

Collection of the Board in Charge of Cultural Relics, Peking.

Unearthed in 1975 at Tomb No. 253 in Huangtupo village, Liuliho, Fangshan county, Peking.

Height 62 cm. diameter of mouth 47 cm. weight 41.5 kg

Among the finds from the tomb of the slave-owning aristocrat Marquis of Yen at Liuliho, Peking, this is one of the larger bronze vessels. The inscription on the inside wall has 26 characters, saying that the Marquis of Yen ordered Chin to present gifts to the Grand Guardian at the Chou capital, on the *keng-shen* day the Grand Guardian gave Chin some cowrie shells to reward him. At the beginning of the Chou dynasty, Shih, Duke of Shao, was appointed the Grand Guardian, and the land of Yen was given to him as his fief, but he stayed in the Chou capital, and did not assume office at Yen. His son Chih was made the first Marquis of Yen. The inscription is a record of the event when Chin was sent to present gifts to the Duke. This vessel is important because it recorded this historical event in the early Chou period.

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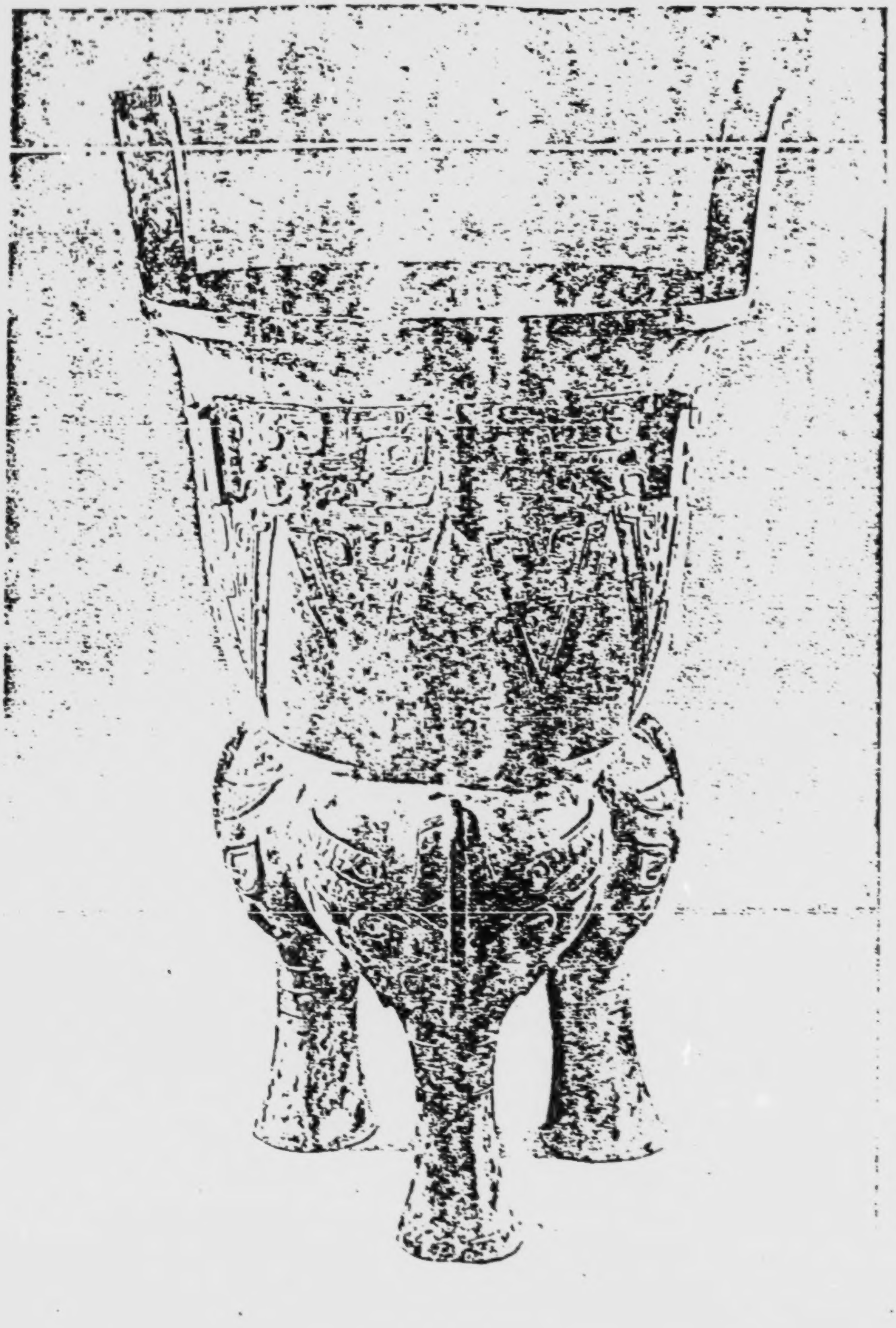

34 西周 兽面纹大甗

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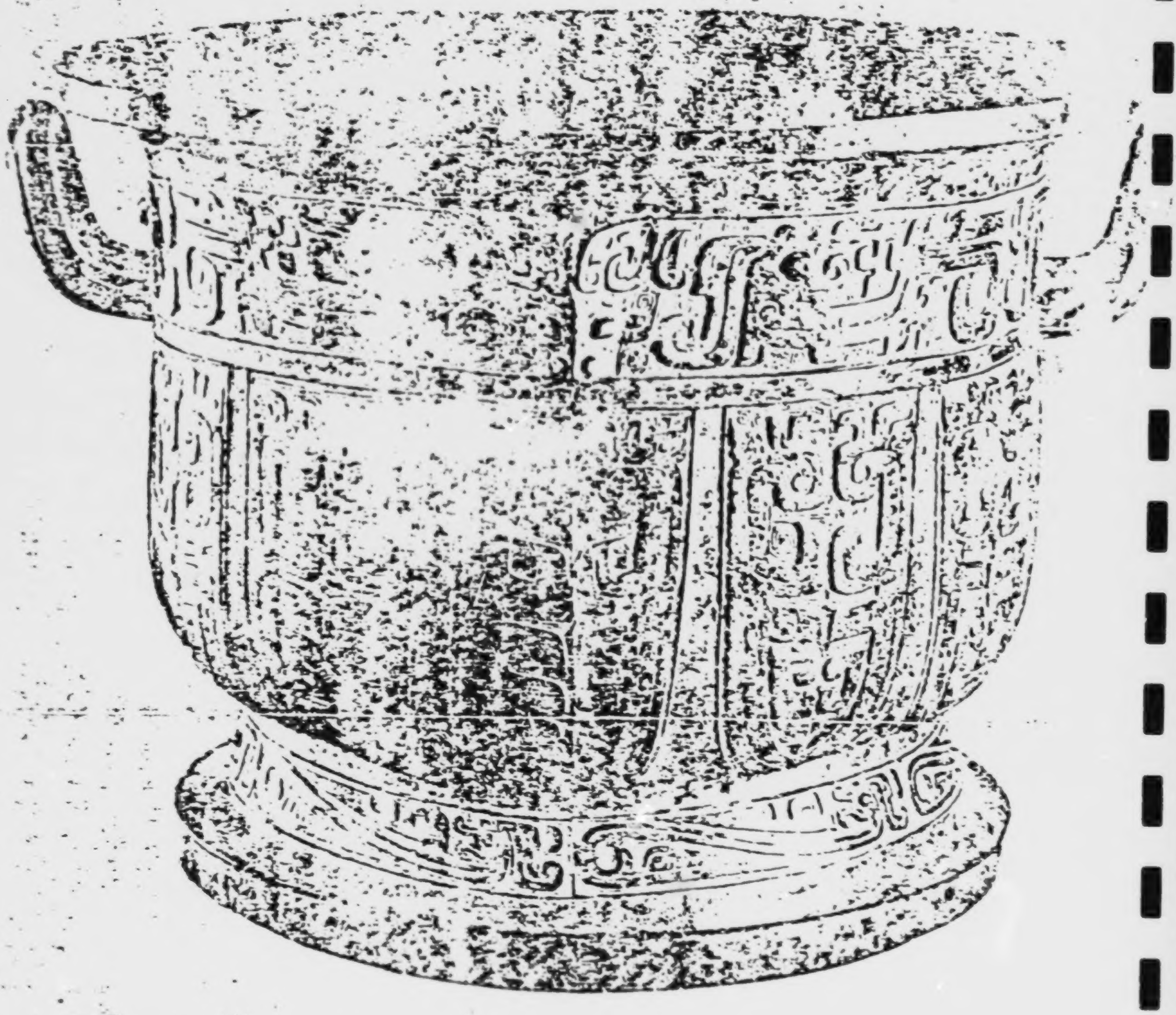

35 西周 伯盂

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34 Bronze *yen* (steaming vessel) with animal-mask design.

Palace Museum.

Height 80 cm, diameter of mouth 46 cm, weight 40.15 kg

A very large-sized one of its kind, with very thick walls, it could not be used as a utensil of daily use, probably used only as a ritual vessel in ancestral temple. Inside the belly is a griddle. Beneath the mouth rim are animal-mask and leaf-like lappet designs. The pouched legs are ornamented with ox-head pattern. In form and design it has the salient features of early Chou vessels.

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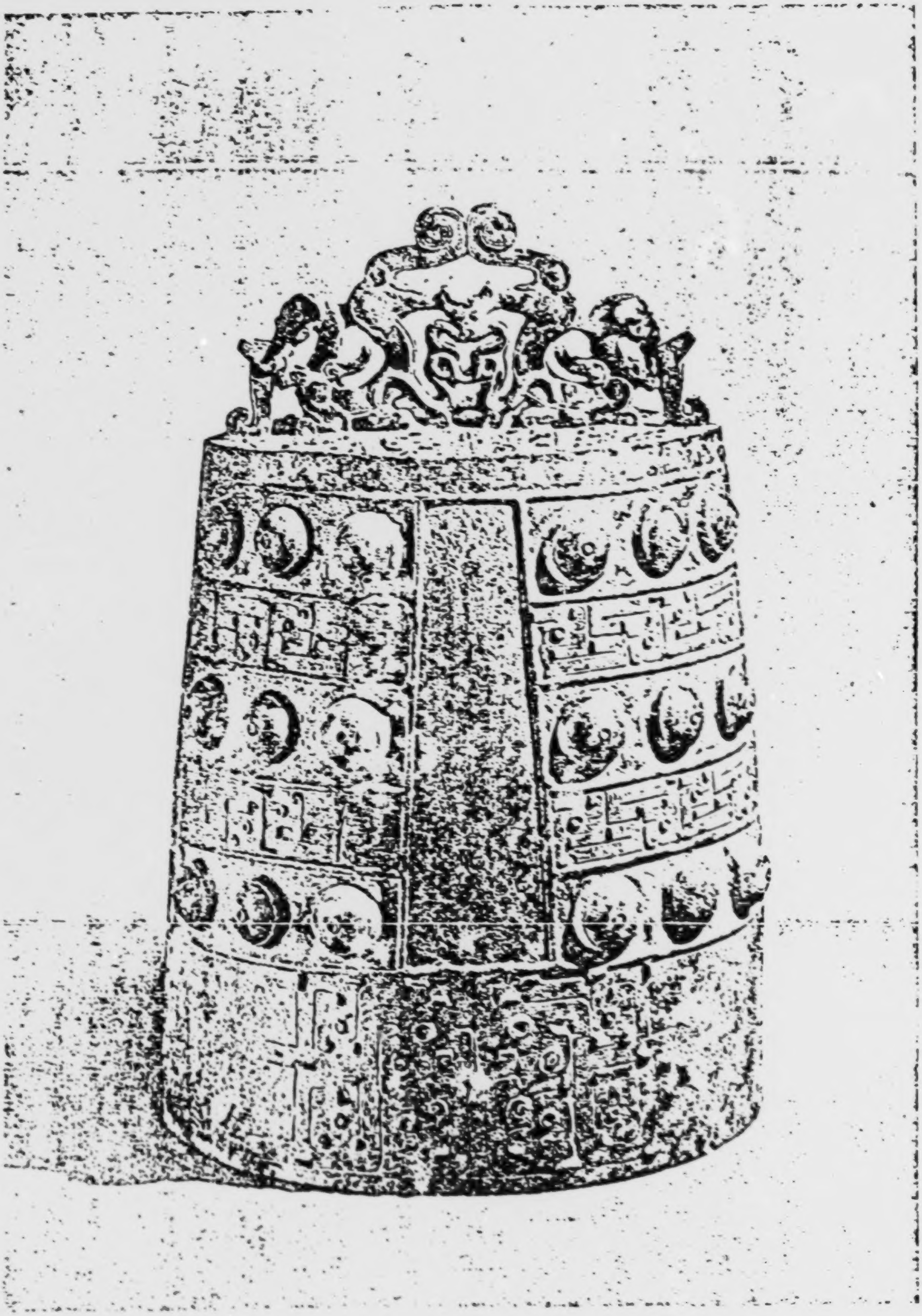
35 Bronze *yu* (vessel for containing water or food) with the inscription "Po".

Palace Museum.

Height 39.9 cm, diameter of mouth 53.7 cm, weight 35.6 kg

A vessel for holding water, but it could also be used for holding rice. Only high ranking slave-owners could use a bronze *yu* of this size. The 16-character inscription on the inside bottom shows that Po had this valuable vessel made for him.



61 春秋 蟠螭紋鎛

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61 Bronze *po* (musical instrument) with interlaced-hydras design.

Shanghai Museum.

Height 55.2 cm, width of top 25.3 cm, weight 44.7 kg

With a knob in the shape of fighting animals and nipples over the body. The top, the spaces between the rows of nipples and the spot where it is struck are all decorated with interlaced-hydras design. The vessel is thick and heavy.

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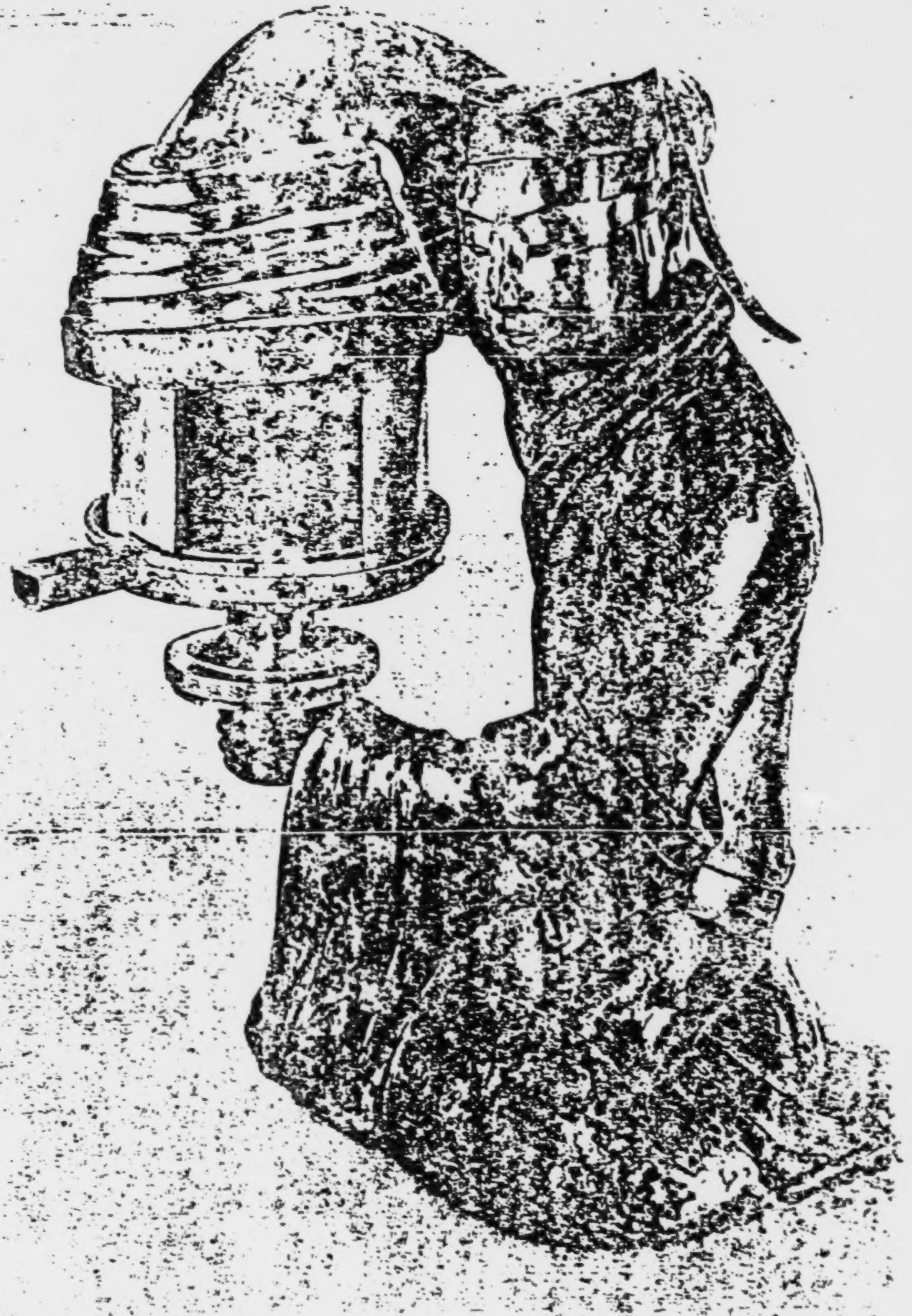

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82 Gilded bronze figurine with the lamp of the Chang Hsin (Eternal Fidelity) Palace.

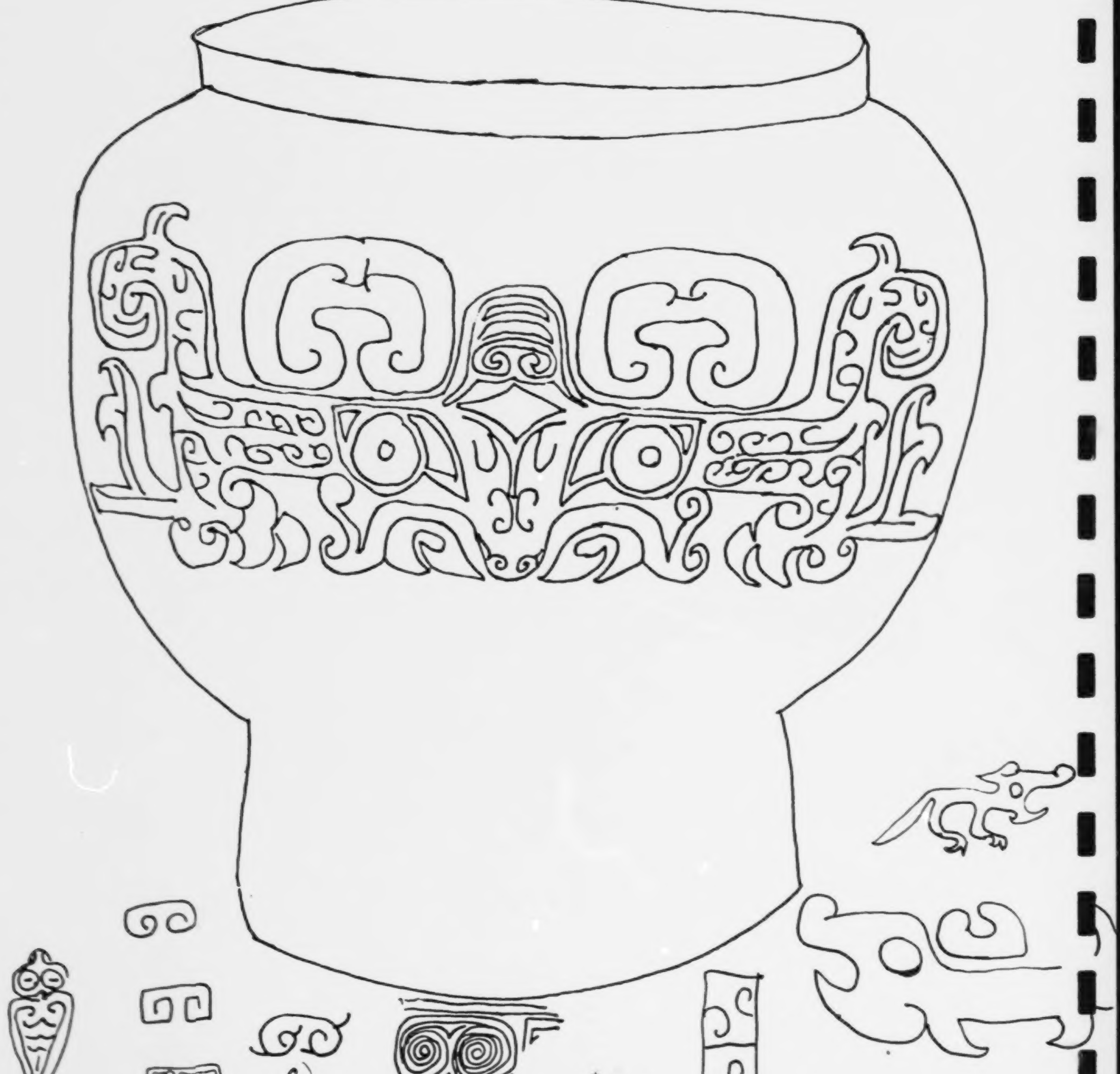
Unearthed in 1968 from Tou Wan's tomb at Mancheng, Hopei.

Height 48 cm, weight 15.85 kg

Gilded all over, it is in the form of a palace servant girl who holds a lamp. Beautifully and skillfully designed, the lamp has detachable base and shade. The shade can be opened and closed to adjust the range of light and the handle underneath can adjust its direction. The head and right arm of the girl are also detachable. Her right arm is a pipe through which the smoke is directed into the hollow body, keeping the room smoke-free.

The lamp has an inscription of 64 characters, all told. "Yang Hsin Chia" are inscribed at six places. In addition, there are "Chang Hsin Shang Yu". "Chin Nei Che Wo" and some characters recording capacity, weight, catalog number and date. "Yang Hsin Chia" is the family of Liu Chieh, Marquis of Yang Hsin, title conferred by Emperor Wen Ti of the Han dynasty in the first year of his reign (179 BC). Six years after the title was passed on to his son Chung Yi (151 BC), it was recalled for a crime. It is possible that this bronze lamp was confiscated at that time and transferred to the bureau of "Shang Yu" of the "Chang Hsin" Palace. The Chang Hsin Palace is the place where Liu Sheng's grandmother Empress Dowager Tou lived. (She died in 135 BC.) Tou Wan, wife of Liu Sheng, was of the same family as the Empress Dowager. This lamp unearthed from Tou Wan's tomb (She died before 104 BC) must have been given her by the Empress Dowager when she was still alive.

Tao T'ieh Mask Jar



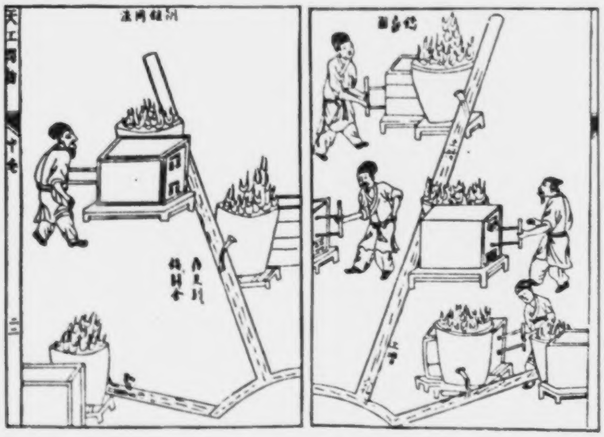
Bronze Casting

青銅冶鑄

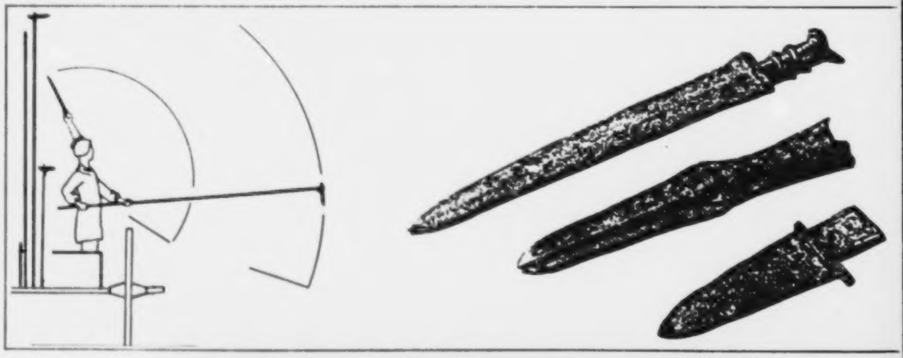
China's bronze age began about 4,000 years ago and lasted 2,000 years, leaving to posterity huge numbers of ritual objects, musical instruments, weapons, tools and household utensils. The mastery of materials and casting techniques, exquisitely intricate design and superb craftsmanship that characterize these objects have since become symbolic of the products of China's artists of all ages.

An outstanding example of the early period of bronze casting is the Si Mu Wu *ding* made during the Shang dynasty about 3,200 years ago. This ritual vessel is 1.33 m high, 1.66 m long, 0.79 m wide and weighs 875 kg–the largest bronze object ever found. Cast inside it are the three characters *Si Mu Wu* which means that the vessel was cast by the Shang king Wen Ding in honour of his mother. The casting of such a mammoth vessel was a multiple step process. The ceramic mould was assembled in pieces. Four large pieces sufficed for the sides of the vessel and another 24 were needed to cast the core, the legs, the bottom, the handles and the decoration. Six large furnaces 80 cm in diameter were needed to melt the huge amount of bronze needed. The molten metal was poured down troughs into the mould. The handles or "ears" were added later. Bronze smelting and casting of pieces as massive and complex as this were unknown in the west at this time.

In 1978 a set of bells was excavated from a tomb of the state of Chu dating back to the late Spring and Autumn period, 5th century BC. (At this time China was ruled by the Zhou king who delegated much of his authority to a number of feudal lords who each ruled small states such as Chu.) Musical instruments were very important in ancient rituals and bells most important of all. As symbols of the ruler's rank and authority they were played at the audiences of the king with his lords, at banquets and at religious and state ceremonies. This set of nine bells ranges in size from 21.6–11.7 cm long and 2.3–0.8 kg in mass. Each bell bears the same characters and decoration. On the inside there is a groove which adjusted the pitches of the principal and secondary tones of each bell after casting.



Bronze is melted in six furnaces raised to a great heat by double action piston bellows. Molten metal runs into the mould through clay channels. The double action piston bellows delivers air in a steady blast instead of a series of puffs. This produces the very high temperatures necessary.



Weapons 2,500–3,500 years old: a sword, a spearhead and a poleaxe (also shown wielde by the charioteer on the left testify to the importance o bronze. Bronze casting i China began 4,000 years ago

Animal- and bird-shaped jugs were filled with wine at the feasts of the kings of more than 3,000 years ago and bronze vessels were placed in their tombs. This 23-cm high elephant is covered with detail (note the animal crawling up its foreleg). This was made possible by the casting of bronze in fine ceramic moulds. The copper carbonate patina which covers the surface is now part of its beauty.

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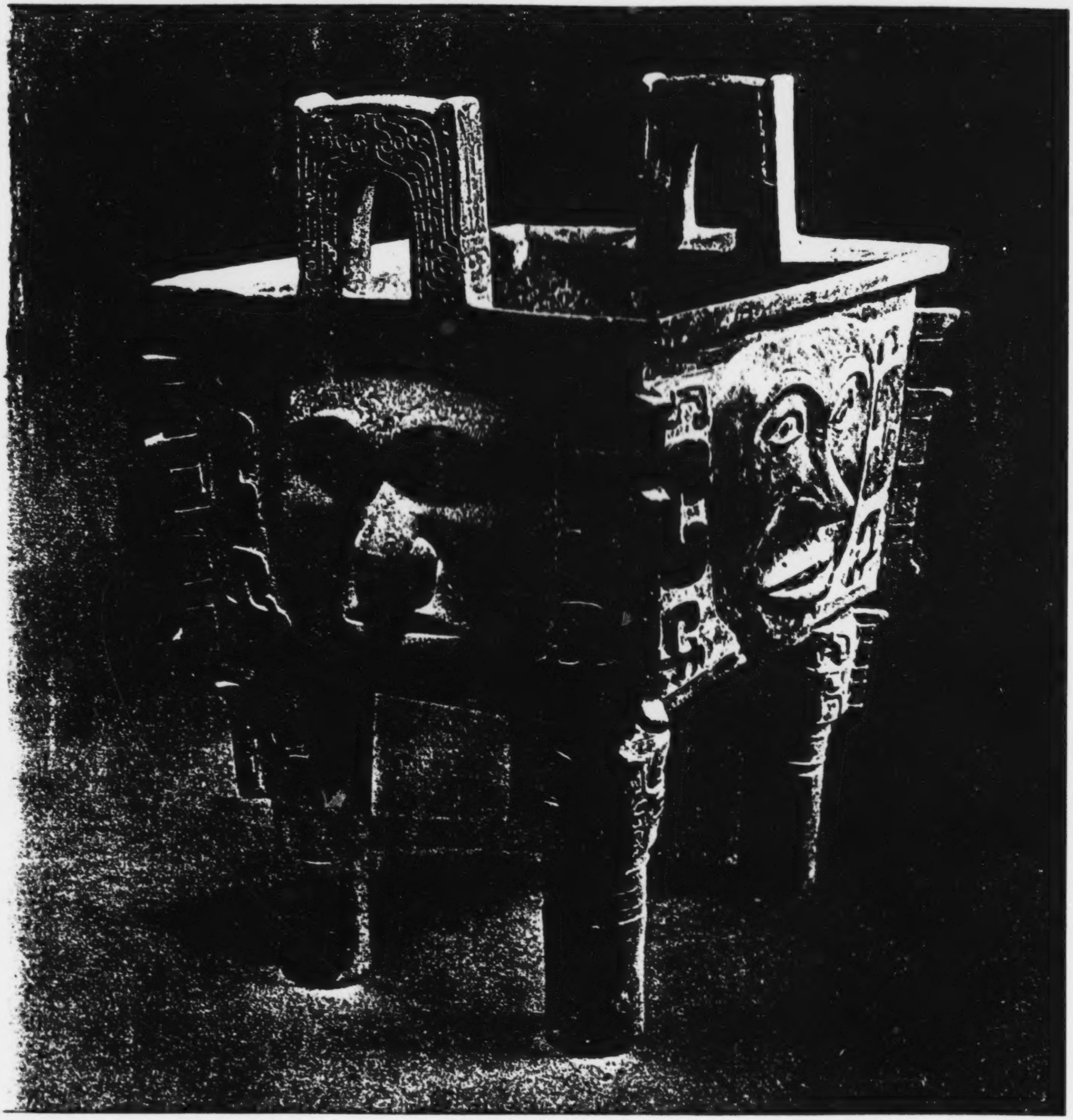
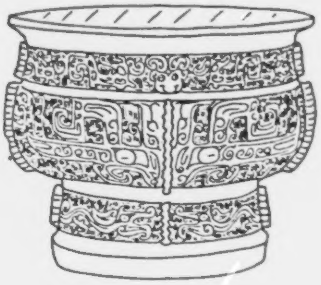
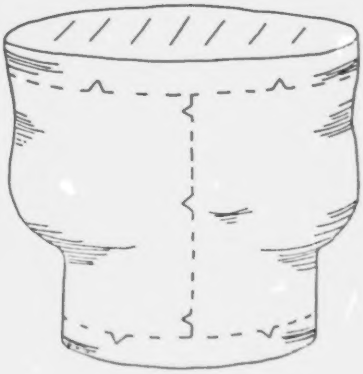


uge bronze cauldrons were the most impres- ve objects placed in the tombs of the Shang istocracy. This 38-cm high cauldron is unusual in being decorated with a starkly natural human face. Five mould sections with the decoration hollowed out formed the cauldron body around a central core, with about two dozen accessory moulds for the legs, handles and "ears."

Bronze Piece-Mold Castin

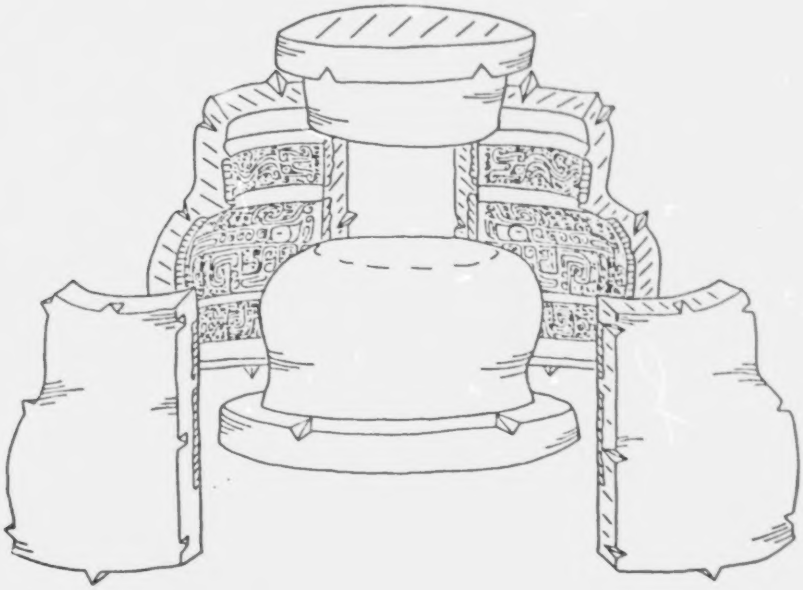


1. A solid model of the intended bronze vessel is formed from fine clay and the decorative details are sometimes carved into the surface. (In later times finer details were carved directly into the outer mold.)

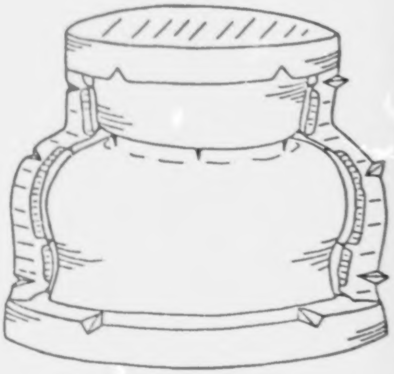


2. Wet slabs of clay are pressed on the dried model to form a negative mold.

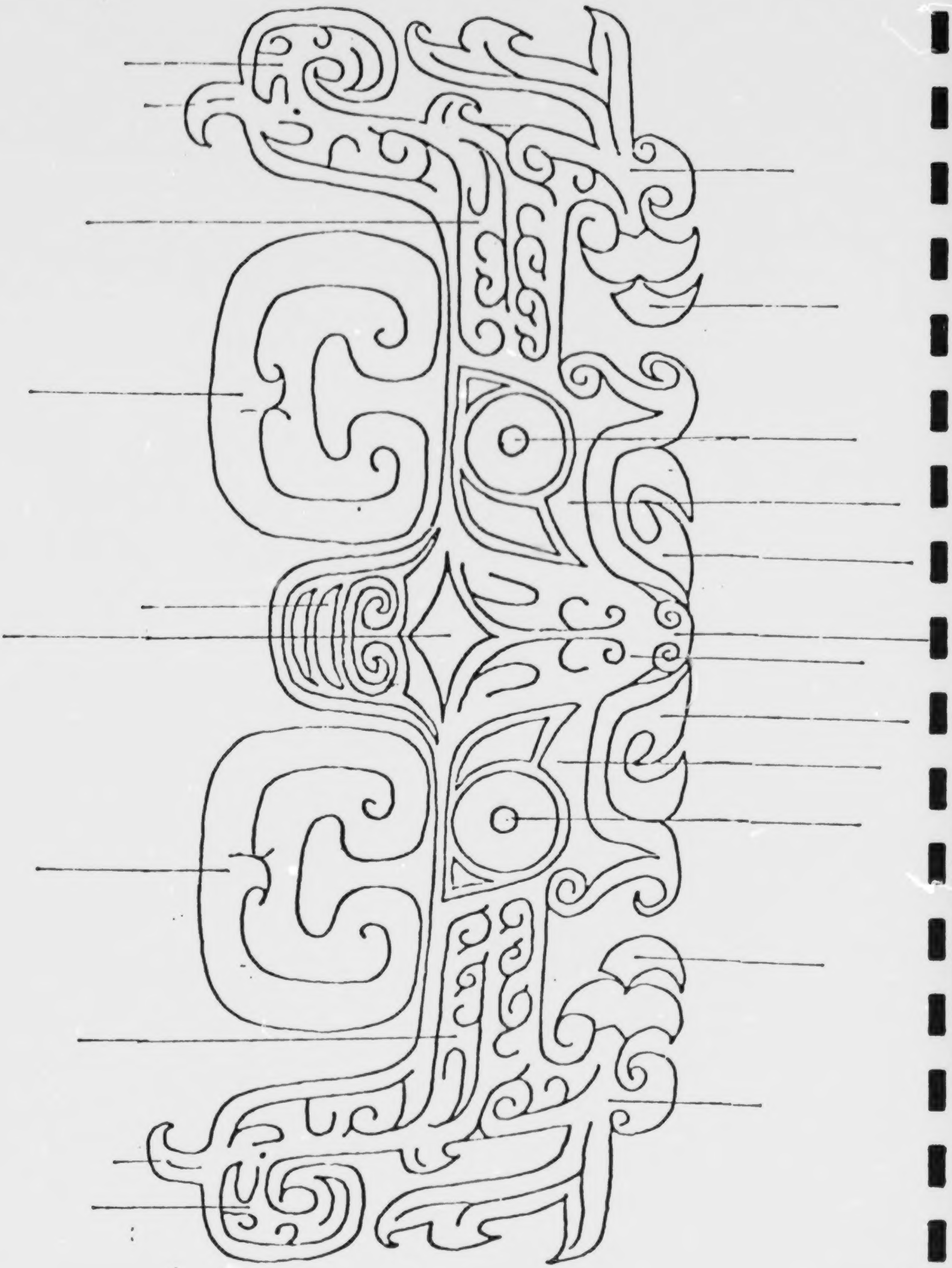
3



5. The decorative details on the piece-molds are retouched before they are reassembled and fired into pottery.



6. The piece-molds are assembled around the inner core, separated by small metal chaplets.



42a

FORESHEAD

C-SHAPED HORN

C-SHAPED HORN

BODY

BODY

TAIL

TAIL

QUILL

QUILL

LEG

LEG

CLAW

CLAW

SNOUT

EYE

EYE

T'AO - T'IEH
(GLUTTON MASK)

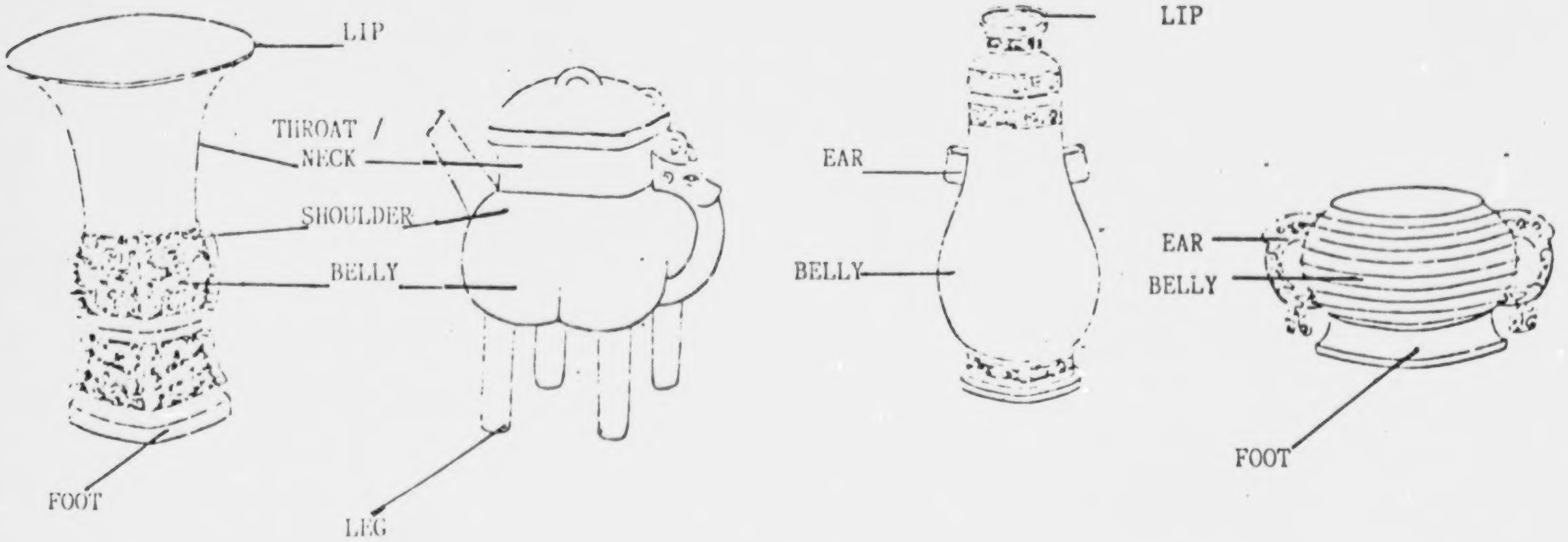
UPPER JAW

UPPER JAW

FANG/TU

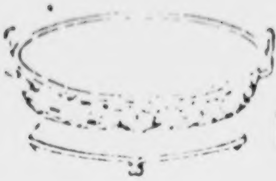
FANG/TUSK

NOSE


LIP
THROAT / NECK
SHOULDER
BELLY
FOOT
LEG
LIP
EAR
BELLY
EAR
BELLY
FOOT

PARTS OF A VESSEL

IDENTIFY FOR EACH: FORM, FUNCTION AND DYNASTY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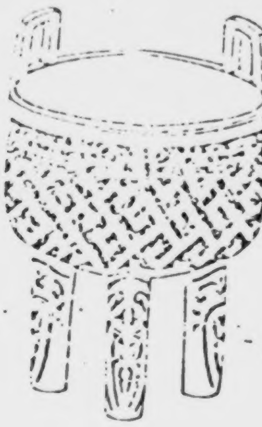
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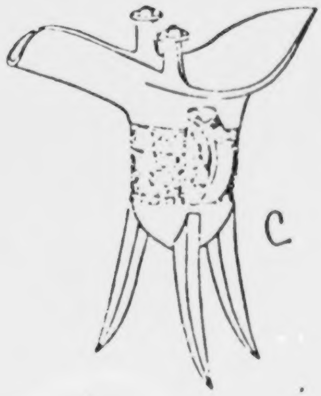
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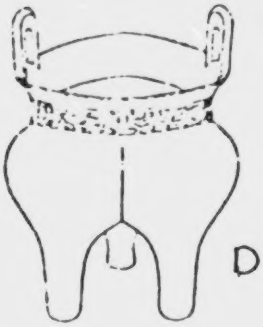
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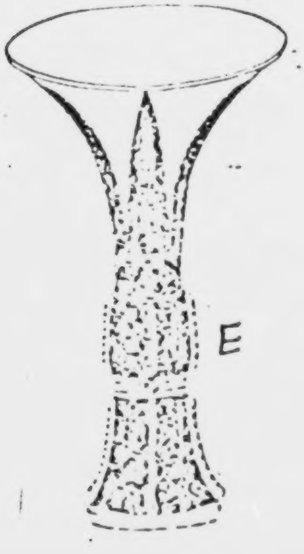
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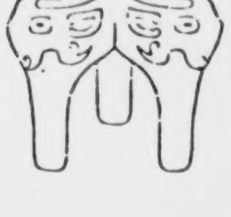
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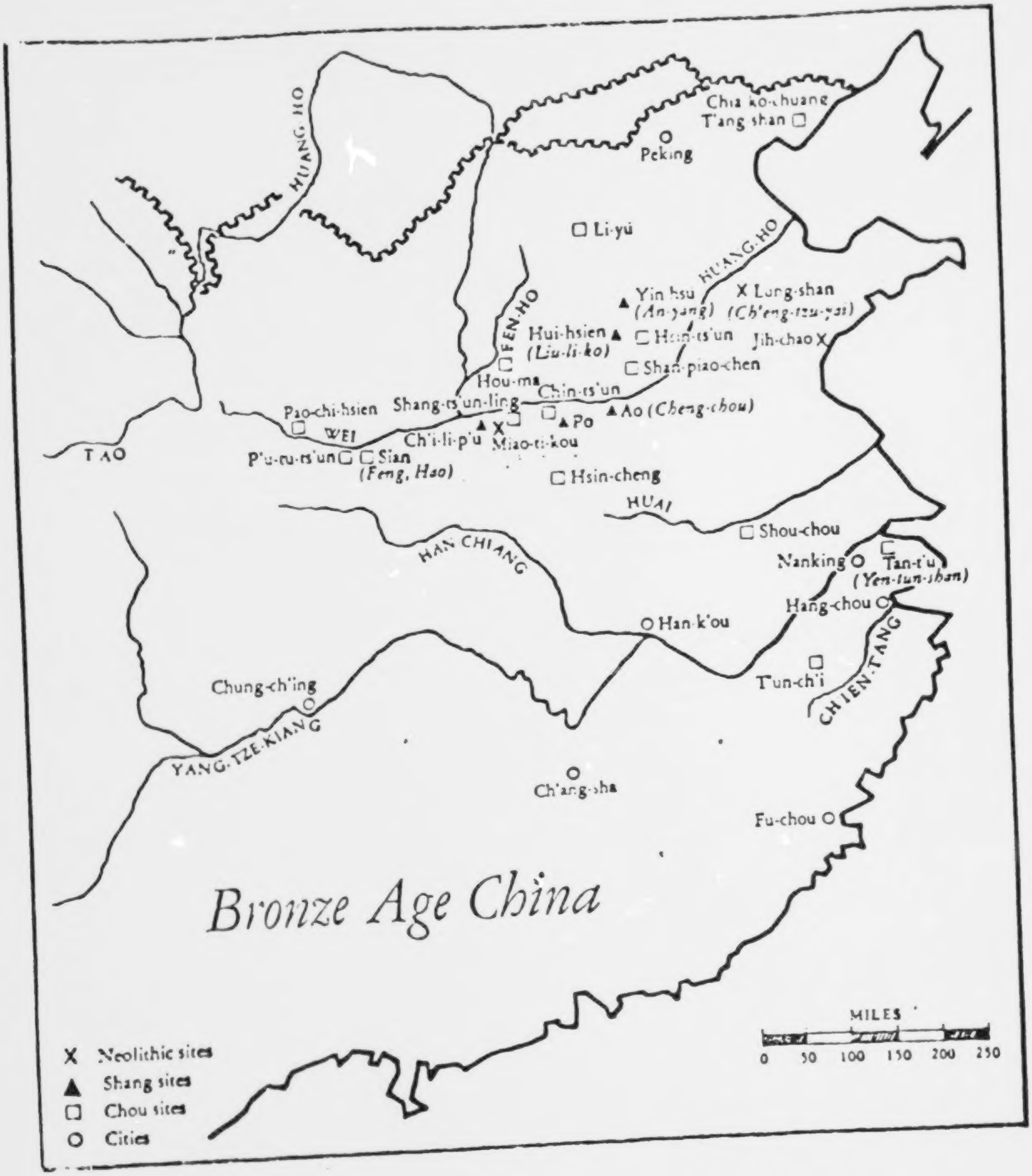
Bronze Age China
HUANG HO
Chia-ko-chuang
T'ang-shan
Peking
Li-yü
HUANG HO
Yin-hsu
(An-yang)
X Lung-shan
(Ch'eng-tzu-yai)
FEN HO
Hui-hsien
(Liu-li-ko)
Hsin-ts'un
Jih-chao
Shan-piao-chen
Hou-ma
Chin-ts'un
Pao-chi-hsien
Shang-ts'un-ling
Ao (Cheng-chou)
Po
WEI
Ch'i-li-p'u
Miao-ti-kou
TAO
P'u-tu-ts'un
Sian
(Feng, Hao)
Hsin-cheng
HUAI
Shou-chou
HAN CHIANG
Nanking
Tan-t'u
(Yen-tun-shan)
Hang-chou
Han-k'ou
T'un-ch'i
CH'IEN-T'ANG
Chung-ch'ing
YANG-TZE-KIANG
Ch'ang-sha
Fu-chou
MILES
0 50 100 150 200 250
X Neolithic sites
▲ Shang sites
☐ Chou sites
○ Cities

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China In Transition
Fulbright - Hays Summer Seminar Abroad

THE EAST MEETS THE WEST
IN
HOLIDAY CELEBRATIONS

Prepared by

LUCY LEE

Ridgewood High School
Livingston High School

October, 1992

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PROGRAM DESCRIPTION

The primary objective is for students to understand and appreciate their own culture by knowing the culture of others. Through a sequences of mind-expanding activities relating to Chinese holiday celebrations, students will not only learn about the customs and values of the Chinese people, but also compare and contrast the similarities and differences between the East and the West.

CURRICULUM OBJECTIVES

This program is designed to meet the need of various levels of students. The suggested teaching methods and activities will help teachers to adjust the content to match the level of the interested student group. The program can be adapted to different age groups or achievement levels. It can also be implemented with either larger or smaller groups. Cooperative learning activities can be integrated into each unit.

As a result of studying this program, students will be able to demonstrate the following abilities :

1. Describe and compare the cycle of Chinese lunar calendar with solar calendar of the West.
2. Define and contrast the New Year celebration in the East and the West.
3. Understand how the Chinese show respect and thoughts to those family members who lived and died before them.
4. Understand the Ching Ming Festival is also the celebration of spring, the rebirth of life. To the Chinese people, Ching Ming is not a time of grief for the dead, rather it is a time of awareness of their roots and celebration of every aspect of life.
5. Understand the origin of the Dragon Boat Festival.
6. Appreciate the symbolic meaning of the Moon Festival as an occasion of family reunions as in Thanksgiving.
7. Learn about his/her own culture and values by studying other culture and values.

INSTRUCTIONAL GUIDELINES

This program introduces Chinese holiday celebrations through five units of lessons. Unit I provides general background of the lunar calendar and makes a comparison with the Western solar calendar. Students will identify their animal cycle by correlating their birth year with the Chinese lunar calendar. The teacher will assign students to read and discuss the articles from the Chinese Cultural Resource Book, Echoes of China, Sinorama and The Ancient Chinese Almanac. A research project will be assigned to higher achievement level students in which they identify the personality traits related to their animal sign and give an oral or written presentation of their findings.

The following four units focus on four major Chinese celebrations. Students will identify and compare the holiday celebrations of the East and the West. The discussion topics will include the ritual of respect for ancestors and the family reunion during the Chinese New Year, the significance of tree-planting on the Ching Ming Festival, the special holiday diet for Dragon Boat and Moon Festivals.

Students will find the similarities and differences between the Ching Ming kite flying and the Easter egg hunting, the Dragon Boat Race and the Memorial Day picnic, the Moon Festival moon cakes and the Thanksgiving pumpkin pies.

Other interesting class activities include inviting a guest speaker from the Chinese community, watching video tapes of "The Heart of Dragon" and "A Glimpse of the Chinese New Year", tasting moon cakes and rice dumplings designing lucky symbols on red scrolls and learning to say season greetings in Chinese. A field trip to Chinatown will be the highlight of this program.

MATERIALS AND FACILITIES

The classroom setup for this program is flexible. Students are expected to move around the room for cooperative learning activities. Audiovisual equipment is needed for showing slides, transparencies, and video tapes Scissors, glue, and color markers are needed for younger students' activities.

For older students, the Chinese brushes and rice paper will be used to design symbols or to write characters for the New Year celebration. There are many ways to implement this program by story telling, library researching or food tasting.

Teachers can decorate the classroom with four colorful full size Chinese Festival posters which can ordered through the Social Studies School Service catalogue.

COURSE OUTLINE

I. Lunar calendar vs solar calendar

1. Chinese lunar calendar and zodiac animal signs
2. Zodiac personality characteristics
3. Major Chinese Festivals and Western Festivals
4. The twenty-four solar sections of the year
5. Concordance of lunar and solar calendar

II. Chinese New Year

1. Legends and customs
2. New Year Eve reunion and offering to the ancestors
3. Lucky symbols designed on red scrolls
4. The significance of the Kitchen God
5. New Year greetings and lion dance parade
6. How do Americans celebrate the New Year

III. Ching Ming Festival (Qing Ming Festival)

1. Why and how is Ching Ming celebrated
2. The ritual of respect for ancestors
3. The significance of tree-planting and the Chinese concept of keeping balance with nature/ environment
4. Kite flying vs Easter egg hunt

IV. Dragon Boat Festival

1. Why and how is the Dragon Boat Festival celebrated
2. The significance of Qu Yuan's story
3. "Rice dumpling" as a special holiday food
4. Dragon boat race as a memorial of Qu Yuan
5. Comparison between Dragon Boat and Memorial Day

V. Moon Festival

1. Myths and legends
2. The significance of the Moon Cakes
3. Symbols and mythology of lantern display
4. God of Earth is thanked for the harvest
5. Family reunion
6. Comparison between Moon Festival and Thanksgiving

Unit I : Lunar Calendar vs Solar Calendar

A. Elememtary school

Suggested methods and activities	Source
1. Tell the story of Chinese zodiac 2. Have the students color the animal signs 3. Arrange the 12 animal signs in sequential order on the bulletin board	Chinese Cultural Resource Book Teacher’s Guide #.
4. Show students a Chinese calendar and compare it with a Western calendar	Chinatown book stores

B. Middle school

Suggested Methods and Activities	Source
1. Have students identify their animal cycle by correlating their birth year with Chinese lunar calendar	Chinese Cultural Resource book Handout #I- 1
2. Have students read and discuss: Chinese calendar and zodiac animal signs	Echoes of China Handout #I- 2
3. Have students identify and compare the 24 solar sections with Chinese lunar calendar	Echoes of China Handout #I- 3
4. Have students write a story about the animal of their zodiac sign, what are the characteristics ?	

C. High School

Suggested Methods and Activities	Source
1. Have students make papercuts of animal signs	See samples
2. Have students read and discuss: Comparison of different zodiacs- China, Egypt, Tsaudyo (Africa) and Babylon	Sinorama Vol.16 No. 10, 1991
3. Have students compare the Chinese zodiac characteristics with horoscope	
4. Assign students to do a research project in which they identify the personality traits related to their animal sign	School Library
5. Reading Assignment and Debate topic: Yin Yang and the Five Elements The Sixty -Year Cycle	The Ancient Chinese Almanac- T’ung Shu

The Cycle of the Twelve Animals

Long time ago the Chinese picked twelve animals and assigned them each to a year forming a cycle of 12 years. Every twelve years marks the beginning of a new cycle. The cycle goes as follows: rat, ox, tiger, hare, dragon, serpent, horse, ram, monkey, rooster, dog and boar. The following chart shows the arrangement of the animals and years.

Rat	1948	1960	1972
Ox	1949	1961	1973
Tiger	1950	1962	1974
Hare	1951	1963	1975
Dragon	1952	1964	1976
Serpent	1953	1965	1977
Horse	1954	1966	1978
Ram	1955	1967	1979
Monkey	1956	1968	1980
Rooster	1957	1969	1981
Dog	1958	1970	1982
Boar	1959	1971	1983

Why did the Chinese pick these particular animals for the names of the year? Actually no one really knows how it came about. There are two old tales which have been told to Chinese children generation after generation about the origins of the 12 animals.

Source: Chinese Cultural Resource Book
by Irene Kwok, 1977

Story I

Twelve animals quarreled one day as to who was to head the cycle of years. The gods were asked to decide and they came up with an idea -- a contest: Whoever was to reach the bank of a certain river would be first and the rest of the animals would be grouped accordingly.

All assembled at the river and the ox plunged in. The rat jumped upon his broad back. Just before the ox stepped on shore, the rat jumped off his back and on the river bank. Thus the cycle starts off with the rat then follows: ox, tiger, hare, dragon, serpent, horse, ram or goat, monkey, rooster or chicken, dog, and boar or pig.

Story II

Once upon a time a king in China invited the animals in his kingdom to share in the New Year's celebration. As it turne out, only twelve of the animals came. First to arrive was the rat. Next came the ox. One by one they came. The twelfth and last to show up was the boar. Then the king named a year for eac of the animals that came.

Special meanings have been given to each of the animals. Some people believe that certain animal years are better than others. These animal signs were important enough that they influenced important decisions such as marriages of people born under certain signs. People also believe that the year you are born in is supposed to affect your character in some way. It's fun to read anyway!

Unit II : Chinese New Year

Theme : Celebration of Spring
Time : Mid-February
Food : Dumpling/ sweets
Activity : Lion Dance

A. Elementary School

Suggested methods and activities	Sources
1. Read story of Lion Dancer Ernie Wan's Chinese New Year	Scholastic Teacher's Guide # 2
2. Tell story of An Animal Called Year	Chinese Culture Resource Book Handout #II-1
3. Teach students to say Season's Greetings Gong Xi Fa Cai and sing the New Year songs	Handout #II-2
4. Let students design their own red envelope called Hong Bao. Instead of receiving lucky money, the students are encourage to write down a special job that they can do at home as a special gift for their parents.	Sample of Hong Ba can be purchased at Chinatown book-store
5. Food tasting : Chinese New Years candies	Chinese grocery

B. Middle School

Suggested Methods and Activities	Sources
1. Read and discuss " The Chinese New Year."	Chinese Culture Resource Manual Handout #II-3
2. Let the students make their own lion head mask. Have a New Year parade by using gong, drum or cymbals.	Scholastic Handout #II-4
3. Complete the Happy Words puzzle	Scholastic Handout #II-5
4. Have the students compile a list of Do's and Dont's, based on their previous reading" The Chinese New Year."	
5. Compare the Chinese New Year with the Western Jan. 1st New Year.	

C. High School

Suggested Methods and Activities	Sources
1. Discuss and compare the Tooth Fairy story with the Hong Bao which is placed under a child's bed on the New Year Eve by the parents, hoping that this will bring good luck for the child.	
2. Using red construction papers and brushes, have the students make their own red scrolls with Chinese happy words.	Handout #II- 6
3. Based on the reading assignment " The Celebration of Chinese New Year ", then find out A). What are the prepartions for the New Year? B). What does the red color mean to Chinese? C). Why do the Chinese people eat dumplings on the New Year ? D). What is the purpose of using firecrackers on the New Year day ?	
4. Have the students write a story about what do they think the Kitchen God would say about their school.	Handout #II-7
5. Have the students make the Happy New Year Cakes	Scholastic Handout #II-8
6. Watch Video " A Glimpse of Chinese New Year."	Chinese Culture & Information Cente

Chinese New Year

Chinese New Year is celebrated on the first day of the first month of the lunar calendar. On that day, the Chinese are particularly thankful for having passed through another year safely, and they wish each other another prosperous and good year. They thank the gods, goddesses and their ancestors for all the blessings of the past year. It is a day for family reunions and big family dinners.

There is a great deal of early preparation. The entire house is cleaned and tidied up; the kitchen is of special importance. Brooms, knives, and other sharp items are hidden away until the second day of the Chinese New Year. It is believed that any sweeping on New Year's day would bring bad luck (e.g. "sweeping away money"). Red scrolls are hung on the door posts outside and in the house. Flowers such as peonies, narcissus and blossoms from plum and peach trees are displayed throughout the house; they symbolize prosperity and happiness.

On New Year's Eve, family members get together for a dinner reunion; this is considered very important. It is the one time during the year that everyone has the opportunity to see all the family members together; this is especially true of family members who either live or work far away from the family home. The adults and children stay up for the entire night. It is believed that the longer one stays up the longer one's parents will live. At midnight the New Year is welcomed in by food offerings of vegetables to the gods and goddesses. Then firecrackers are exploded scaring away lazy and evil spirits.

On Chinese New Year's Day, family members greet each other. Married adults give out red envelopes containing money to children and single adults (they are considered children until married). These envelopes express gratitude and good wishes.

The family has an early lunch of special vegetables before visiting their friends and relatives. The special lunch is a carry over of an old Buddhist practice. It symbolizes longevity and good fortune for the coming year.

After lunch, they go to visit their friends and relatives; oranges and tangerines are brought as gifts (symbolizing money and prosperity). People greet one another saying "Kung Hay Fat Choy" ("wishing you a prosperous New Year"). When visitors arrive, they are offered many delicacies such as candied melons, fruit and melon seeds.

In China, the new year is celebrated for 14 days. Now in America, many families have lost quite a few of the old customs and celebrate for only one or two days.

Source: Chinese Cultural Resource Book by Irene Kwok.

Unit III : Ching Ming Festival

Theme : Remembrance of the past (ancestors) and celebration of the Sring as the re-birth of life for the future
Time : Around the beginning of April
Activities : Sweeping the tombstones and kite-flying

A. Elementary

Suggested Methods and Activities	Sources
1. Using pictures to tell the story of Ching Ming	Pictorial Charts
2. Explain the major theme of the Ching Ming is remembrance of ancestors	
3. Ask the students to talk about someone they remember and appreciate	

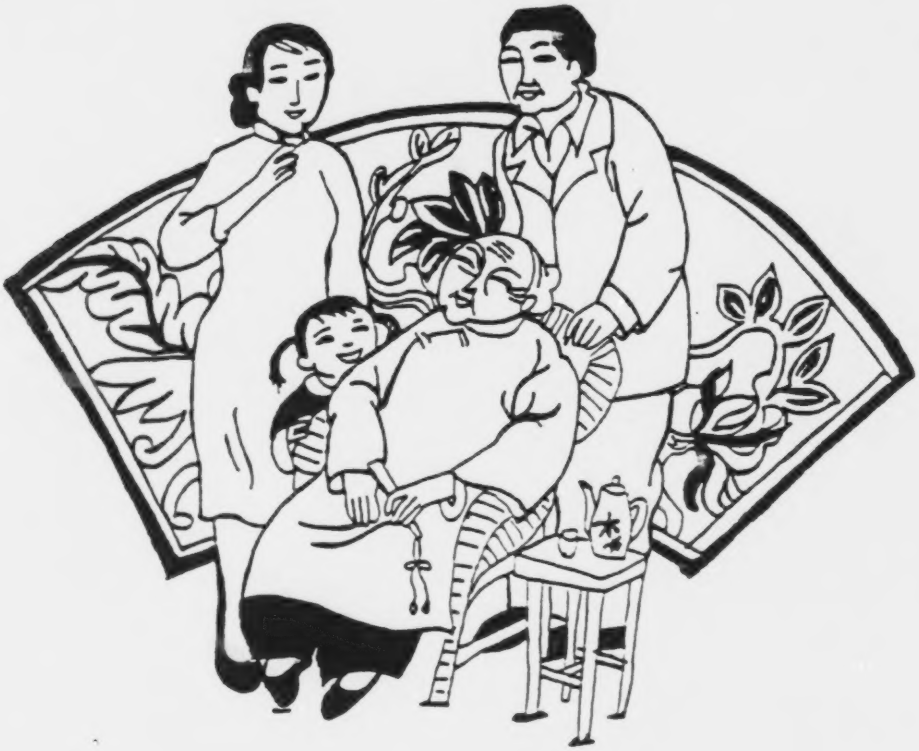
B. Middle School

Suggested Methods and Activities	Sources
1. Reading assignment " Ching Ming Festival"	Handout #III-1
2. Discuss the Ching Ming as a time for Honoring the deceased relatives/ friends	
3. Write a description of someone that you remember and appreciate	

C. High School

Suggested Methods and Activities	Sources
1. Reading assignment" Ching Ming Festival"	Handout #III-I
2. Discuss why is it celebrated ? how is it celebrated ? What is the mood and the significance ?	
3. Discuss why do the Chinese reflect upon the past while looking toward future?	
4. One of the common activities during this time of the year is kite-flying. Ask students to compare the kite-flying with Easter egg hunting.	

Tomb Sweeping Day



Theme: Remembrance; a time for honoring the deceased members of the family.

Time: Around the beginning of April but celebrated throughout the month depending on when each individual family has time to visit the ancestral tomb.

Introduction:

The Chinese have celebrated the Ching Ming festival for nearly 2000 years. Ching Ming occurs in early April during a season of reappearing warmth, clear skies, fresh cool air, and blossoming plants and flowers. The season marks an awakening of nature, the earth is revived and ready for new planting, and man begins to plan for the new year. In looking toward the future, Chinese also reflect back on their forebearers--their reason for their existence. During April often times whole families gather together for an outing to the countryside to honor their ancestors at their tomb sites. The family members join in to clear the dirt and overgrown grasses, sweep the tombstones, display the prepared foods, and think about their lives and those who were responsible for them.

Source: Traditional Chinese Celebrations
The China Project/ SPICE

Historical Background:

During Ching Ming the ceremony at the tomb site often involves prepared foods brought from home. This practice began some 2500 years ago. In ancient China, during the Ching Ming festival, the countryside was dotted with families carrying prepared foods, incense, and candles enroute to or returning from their outings to the ancestral tombs. Two or three generations in a family might have gone together to pay their respects and enjoy the beauty of the season.

Present-day Activities:

Now, much like in ancient times, families gather to visit the tomb site of their ancestors. The family may bring with them prepared foods, such as chicken or pork, vegetables, canned foods, cakes, candy and rice wine. Upon arriving at the tomb, all participate in clearing away weeds, cutting and trimming bushes, sweeping dirt, repairing the tomb, and paying their respects. After all this is done, if the prepared food is brought, it is set out on the tomb, candles may be lit and paper money may be burnt in an offering to the ancestors. After the food is ceremoniously offered, it is later eaten, often times stories are related about past relatives or incidents.

paper money: some believe the burning of paper money is a sacrifice for the dead, so they might not suffer from poverty in the next world.

colored paper money: in Taiwan, some families before leaving the tomb site, cover the mound with colored paper money held down with rocks or clods of earth, which serves to verify that the tomb has indeed been visited by descendents of the deceased.

willow branch: is placed above the door during the Ching Ming festival. The willow, because of its hardiness and its tender green leaves is an emblem of vitality and a talisman against evil. As a talisman, it was most likely used to protect those who went to the countryside to sweep and clean the tombs against snakes, centipedes, and other harmful animals and insects that might be in and around the tombsite.

Unit IV : Dragon Boat Festival

Theme : In remembrance of a patriotic poet, Qu Yuan.
Time : Early Summer
Food : Rice dumpling (Zongzi)
Activity: Dragon Boat Race

A. Elemetary

Suggested Methods and activities	Sources
1. Using the picture to tell the story of Dragon Boat Festival	Pictorial Charts Teacher's Guide # 4
2. Food tasting : the rice dumpling	Chinese grocery
3. Make a dragon boat	Handout #IV-1

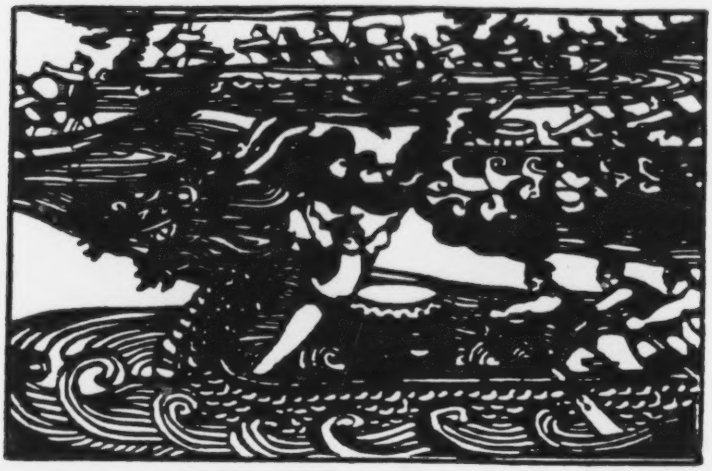
B. Middle School

Suggested Methods and activities	Sources
1. Reading assignment " The Dragon Boat Festival."	Handout #IV-2
2. Discuss who is Qu Yuan ?	
3. Discuss what is the custom of this Festival ?	
4. Ask students what do they think the patriotism is ?	

C. High School

Suggested Methods and activities	Sources
1. Reading assignment " Dragon Boat Festival."	Handout #IV-3
2. Student discussion : If you were Qu Yuan, What would you do ?"	
3. Ask students : Do we have a holiday celebrating a person's good deeds ?	
4. Make a comparison between the Dragon Boat Festival and the Memorial Day	

Dragon Boat Festival



Theme: Patriotism

Time: Early June

Introduction:

The Dragon Boat Festival commemorates the death of the Chinese poet and revered official, Chu Yuan in the 3rd century B.C. This festival is one that involves the whole community. In anticipation of the relentless hot and humid summer days ahead, the community comes out in force to watch the dragon boat races and to enjoy the last cool spring days. Delicacies are prepared to share with all during this festival season.

Historical Background:

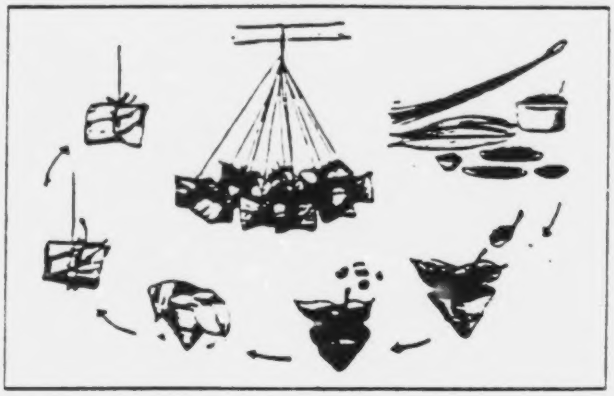
Dragon Boat Festival originated around the third century B.C. The story concerns a patriotic poet and official, Chu Yuan who urged his fellow officials to work toward a strong and united government. His appeals went unheeded and Chu Yuan became very frustrated and disillusioned with the government. One day while boating, he took his own life. He threw himself into the water and drowned. Those on shore who witnessed the incident, raced out on boats to try to recover Chu Yuan. The people searched but could not even recover his body.

Source : Traditional Chinese Celebrations, The China Project / SPICE

To appease Chu Yuan's spirit and not let it hunger, every year on the anniversary of his death his faithful friends made rice dumplings and dropped them into the water where he had drowned.* One night he appeared in a dream telling his friends to tie the rice dumplings with brightly colored straw because the dragons of the river were eating the rice dumplings and they were timorous to bright colors and noise.

In ancient times, every year on the anniversary of Chu Yuan's death, rice dumplings would be tied with bright colors, and boats decorated like dragons would race out to the place where Chu Yuan drowned. With flags waving and gongs clanging, the rice dumplings would then be dropped into the water for Chu Yuan.

* Some believe that the rice dumplings were dropped into the water so that fish would eat them instead of Chu Yuan's body.



Process of Making Rice Dumplings

Present-day Activities:

When the dragon boat races take place in Taipei, families make an outing to Tamshui river to cheer on the rowers and see the beautifully decorated boats. The rice dumplings are not dropped into the river but are eaten by all.

rice dumplings: are made at home or bought at the store. Rice dumplings are made of glutinous rice filled with roast pork, black mushrooms and lotus seeds or a black sweet bean paste, then wrapped in bamboo leaves and tied with straw. When ready to eat the rice dumplings are steamed leaves and all, for about 20-30 minutes. Many families exchange rice dumplings as recipes vary.

dragons: represent strength and power and are the emblem of vigilance and safeguard. In ancient times, some Chinese believed that there were dragons for bodies of water, such as the ocean, rivers and streams. A possible explanation for the use of the dragon on boats in ancient times, is that if someone rode in a dragon boat on the water, then they would be protected by the dragon of the water from any harm.

drums and gongs: in ancient times during the dragon boat races, the drums and gongs were believed to be used to drive away evil spirits and also drive away the river dragons, as they were frightened by noise, so that Chu Yuan's spirit could eat the dumplings. Drums and gongs used nowadays help the rowers keep the beat and also add to the excitement of the festivities.

sachet: people in ancient times carried little, often intricately embroidered cloth packets of herbs on their bodies for protection. This was actually a custom confined to children and wedded and pregnant women to protect them from the diseases of the summer season. Nowdays they are carried by women and children as something pleasing to smell during the hot and sultry days of summer.

jade: is often worn by Chinese and believed by some to help absorb shock from an accident or absorb sickness and disease, in short, to absorb anything harmful to a person. During the Dragon Boat Festival season one can see many people wearing pieces of jade in all sizes, around their neck or on their wrists, tied with a bright red string.

Teacher's Guide # 5

Moon Festival

Theme: Reunion

Time: Around mid-September

Introduction:

The Moon Festival has been celebrated by the Chinese for more than 2000 years. It falls during the time of year when the weather is neither cold nor hot, the skies are nearly cloudless, and the moon is most beautiful, clear, bright, and round. Farming families of ancient times having passed through a cold winter and a hot summer, have harvested their crops, and it is time to unite the family and enjoy the fruits of their labor and the beauty of the moon.

Historical Background:

Four thousand years ago during Emperor Hou-I's reign, he lived off the hard laboring people. Living quite extravagantly, he took as much away from his people as he could to support his lavish life style. The people were thus left with little to eat and no hope for a better life as long as he reigned.

The Emperor enjoyed his luxurious life and hoped it would never end. He came upon the idea of attaining immortality and sought out a priest and related to him his desire. Wishing to please this powerful Emperor, the priest presented him with a pill of immortality. When the people found out that the Emperor possessed a way to immortality, they were greatly distressed. The people sought the help of the Emperor's most beautiful wife, Chang-Erh, for she detested the Emperor's tyranny. When told of the pill, Chang-Erh decided to free the people of the Emperor by stealing the pill.

When the Emperor found out, in desperation Chang-Erh swallowed the pill. Immediately she became light as a swallow and found herself soaring toward the moon. To this day Chang-Erh lives on the moon. The people were very grateful to Chang-Erh for saving them from the Emperor's rule, so every year during the Moon festival they celebrate the beauty of the moon and Chang-Erh's great deed.

Source : The Traditional Chinese Celebrations, The China Project/ SPICE

Present-day Activities:

In Taipei today the Moon Festival still retains some of its old traditions. Although many families are no longer farming families, they still gather together, coming from all parts of the island to celebrate with the family. At this time all feast on moon cakes and the many delicacies made during this festival, enjoy the good weather before the winter and most of all share stories about the moon and its beauty.

moon: the roundness of the moon symbolizes unity and perfection in Chinese culture. This is reflected in a preference for many things made in that shape. For instance, the round table reflects unity and a coming together. It also allows one to be able to see everyone and be close to all. The fullness of the moon at this time of year also reflects the harvest, a time of plenty.

moon cakes: are made of a flaky pastry and the filling varies depending on the recipe. Some moon cakes are filled with black or brown sweet bean paste and preserved duck eggs.

The story of the moon cakes took place during the 13th century, when the Mongols ruled China. The Mongols levied heavy taxes on the Chinese, demanding hard work and many sacrifices from them. Communication between large groups of Chinese was severely restricted so as to suppress any activity for an uprising.

The severity of the Mongol rule rose to a peak around the Moon Festival one year. A small group of Chinese, knowing that people would be allowed to go out and buy moon cakes for the festival devised a plan, they placed small pieces of paper inside the moon cakes. The message on the paper told of the time and place of the revolt. The moon cakes were then passed along to family and friends. Having received the messages in the moon cakes the people united and overthrew the Mongol dynasty. From this time on moon cakes, because of their roundness and this incident, symbolized unity for the Chinese.

OUTSIDE RESOURCES

Students will have the mind-expanding experience by participating in a field trip to Chinatown, visiting Taipei Theatre and the Chinese Cultura Center at Rockefeller Center. Or invite college professors or local Chinese ethnic group to make a presentation in family values and customs of the people in China, Taiwan and Hong Kong.

If available reference books are not up to date, questions on Chinese holiday celebrations can be answered by calling the Chinese Information and Culture Center at (212) 373-1800. The address is 1230 Avenue of the Americas, New York, NY 10020-1579

The Chinese Information and Culture Center has a large collection of films, videotapes, music records and slides which can be lent for by schools. For further information, please contact the AV Department Charles Ou (212) 373-1826, or Jim Ku (212) 373-1849.

Other Resources

The Tourism Bureau of the Republic of China	(212) 466-0691
CCNAA Office in San Francisco	(415) 989-8677
CCNAA Office in Chicago	(312) 346-1037

Unit V: Moon Festival

Theme : Family Reunion
Time : Mid-Autumn
Food : Moon Cake (Yuebing)

A. Elemetary

Suggested Methods and Activities	Sources
1. Using pictures to tell the story of the Moon Festival	Pictorial Charts Teacher's Guide # 5
2. Food tasting : the moon cake	Chinese grocery
3. Have the students decode the International Morse Code to find out the short message in the mooncake	Handout # V-I

B. Middle School

Suggested Methods and activities	Sources
1. Reading assignments " The Moon Festival"	Handout # V-2
2. Discuss the symbolic meaning of the roundness in the Chinese culture	
3. Discuss the story of the mooncake	Handout # V-3
4. Have the students design their own mooncake and compose a short message in it	

C. High School

Suggested Methods and activities	Sources
1. Group reading assignments - Legends of the Moon Festival	Handout # V-4 # V-5 # V-6
2. Have each group present a skit about the legend they have researched	
3. Discuss the family unity	
4. Discuss the thanksgiving	
5. Discuss : Do American have a festival that associated with harvest time /family reunion, and is similar to the Moon Festival ?	
6. Compare the Moon Festival with the Thanksgiving. In what ways are the celebrations different ? Also Compare the symbols, food and festivities.	

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Periodical

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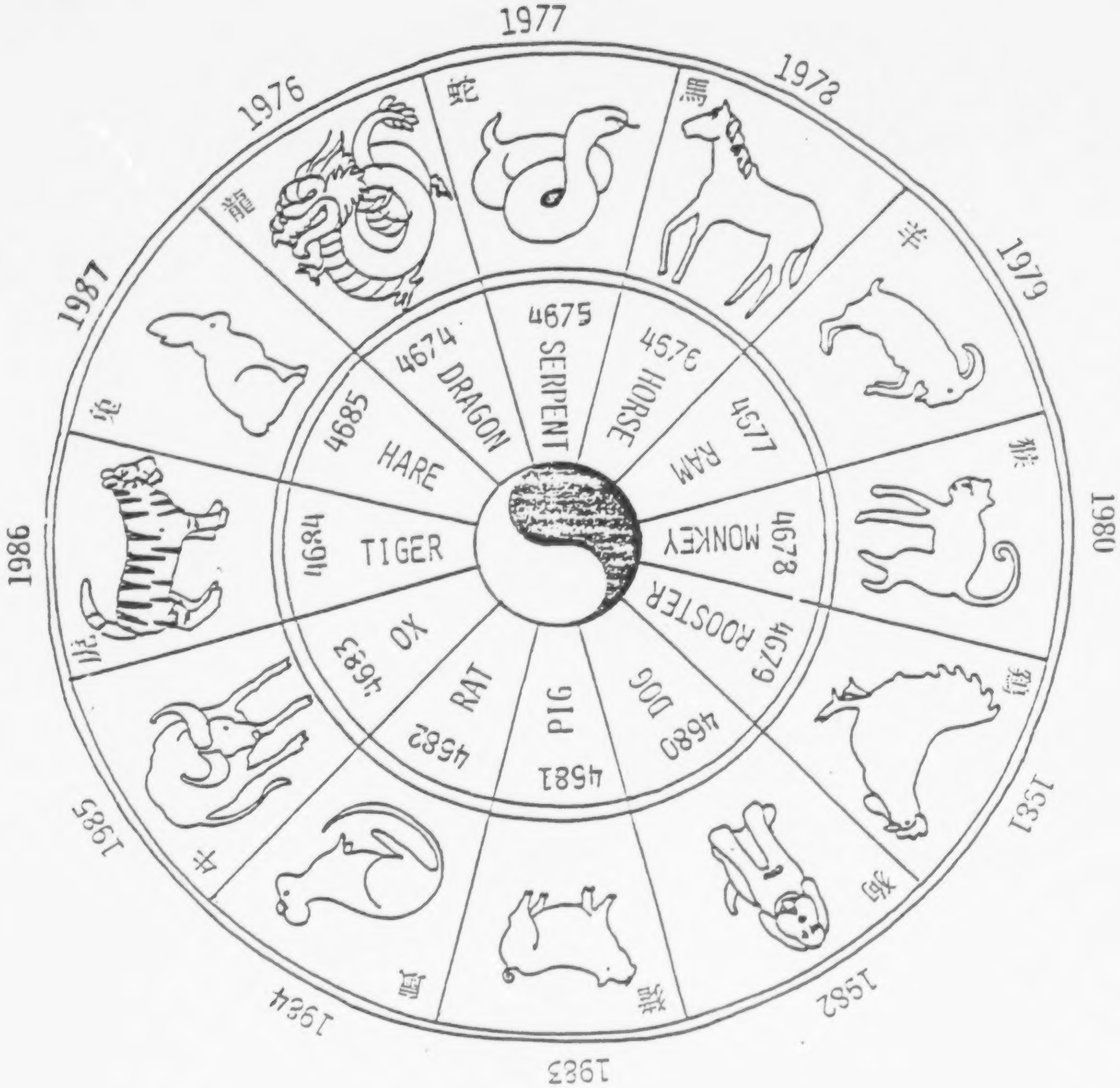
THE TWELVE ANIMALS
十二生肖


1977
蛇
4675
SERPENT
1978
馬
4676
HORSE
1979
羊
4677
RAM
1980
猴
4678
MONKEY
1981
雞
4679
ROOSTER
1982
狗
4680
DOG
1983
豬
4681
PIG
1984
鼠
4682
RAT
1985
牛
4683
OX
1986
虎
4684
TIGER
1987
兔
4685
HARE
1976
龍
4674
DRAGON

Source: **Chinese Cultural Resource Book** by Irene Kwok,
Chinese Bilingual Pilot Progress, E.S.E.A. Title VII,
San Francisco Unified
School District, California.
(1977).

CHINESE CALENDAR AND CHINESE ZODIAC ANIMAL SIGNS

Chinese Calendar

The Chinese use both lunar and solar calendars. All Chinese festivals are based on the lunar calendar. However, there are twenty-four "sections" or "joints" which occur every fifteen days throughout the year based on a solar reckoning. These "sections" or "joints" serve as a guide for farmers and peasants to indicate the proper times for sowing and harvesting; it always gives the proper days for the winter solstice or summer solstice, for "entering Autumn" or "the coming of the frost". This is known as the farmers' almanac. Farmers use these seasonal dates which correspond almost exactly with the Western solar calendar.

For thousands of years, the Chinese have marked the passage of time by the phases of the moon. The lunar year consists of twelve months, or "moons". The word "moon" (月 yue) is also the Chinese way of saying month. Each "moon" has twenty-nine or thirty days. Because these months fail to make the required total of 365¼ days in a solar year, a complete extra intercalary* month (run yue) is added every thirty "moons" or so to keep their measurement up to date with the movements of the sun. This intercalary month must be inserted seven times every nineteen years. It does not come as an extra month at the end of the year, but is simply inserted between two other months. In other words, during a year when intercalary month occurs, there may be two seccessive fifth, sixth or other two months one following another

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*intercalary— adj. Having such a day or month added to the calendar to make the calendar year correspond to the solar. year.

Source: Echoes of China
Great Boston Chinese
Cultural Association,1979

The first and twelfth months can not be duplicated in this way.

The first day of the Chinese New Year falls on the first day of the new moon after the sun enters Aquarius*. However, it has not always been made to begin at the time of year that it does today. In the Zhou Dynasty (1122-255 B.C.), the first month began at the time that the eleventh month begins today. The determination of the calendar has always been carefully guarded as a royal privilege, and sometimes had important political implications. Since 104 B.C., the calendar has remained unchanged.

Chinese Zodiac Animal Signs

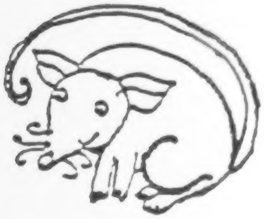
Unlike the Western Zodiac, which is divided into twelve months, the Chinese zodiac is a twelve year cycle. Each year is named after an animal. The animal which represents the year of a person's birth becomes his or her animal signs. Twelve animals form a zodiac cycle. Every twelve years marks the beginning of a new cycle.

The Chinese zodiac animals are: rat, ox, tiger, rabbit, dragon, snake, horse, ram, monkey, rooster, dog and boar. For centuries, the Chinese believed that a person's animal sign determined much of his or her character and destiny. Decisions about such important issues as friendship, marriage and business were almost always made according to the guidelines of one's animal sign. Today, however, most Chinese people take it no more seriously than most Americans take Western zodiac. The zodiac descriptions must not be considered as true predictions and omens in one's future.

*Aquarius— a constellation in the equatorial region of the southren hemisphere near Pisces and Aquila.

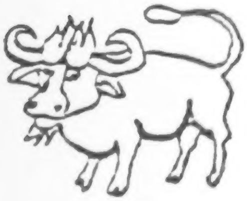
Zodiac Personality Characteristics

Year of Rat



People born under this sign are clever, optimistic and known for their charming and resourceful natures. They tend to have a great deal of ambition, integrity and persistence. Naturally thrifty, they can adapt easily and take joy in all.

Year of Ox

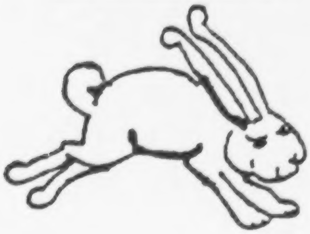


Those who were born in the year of ox are strong, dependable, warm, honest and very patient. They work hard, speak little and are extraordinarily good with their hands.

Year of Tiger

Determination, independence, loyalty and thoughtfulness are the traits of people who were born under this sign. They are also deep thinkers and good providers.

Year of Rabbit



Persons born under this sign are warm, considerate and are usually welcomed, respected and trusted by others.

Year of Dragon

The dragon is supposed to be conservative. People born in this year are given the gifts of health, energy, courage and sensitivity. They are believed to have the potential to be rulers.

Year of Snake

Unlike the Western snake, the Chinese snake is said to be blessed with three virtues: subtlety, tenacity and agility. Therefore, people born under this sign are extremely intelligent, talented and sympathetic to others. They are personally attractive and capable of making sound judgments.

Year of Rooster

People born under this sign are deep thinkers. They are very firm, confident, industrious and ambitious. They are also quick and brave, extremely devoted to their work.

Year of Dog

Persons born this year have deep sense of duty, loyalty and humor. They are fast to learn and very easy to win other's confidence.

Year of Boar

People born under this sign are kind and affectionate. They are intelligent, protective and wholeheartedly devoted to causes.

Year of Horse

Those born in the year of horse have an open personality. Their attitude tends to be positive. They are sports-loving, cheerful, independent and very popular.

Year of Ram

People born under this sign are elegant, creative, careful and very gentle. They are usually dedicated and satisfied with the things they do.

Year of Monkey

The characteristics of the persons born under this sign are charimig, nimble-minded, knowledgeable and adventurous. They have plenty of common sense and curiosity. They are very clever and skillful.

THE TWENTY-FOUR SOLAR "SECTIONS" OR "JOINTS" OF THE YEAR

Approximate Date in Western Calendar	
Feb. 5th	Entering spring
Feb. 19th	Spring rains
Mar. 6th	Feast of excited insects
Mar. 20th	Vernal Equinox, beginning of spring
Apr. 5th	Clear and bright
Apr. 20th	Grain rain
May 5th	Entering summer
May 21st	Grain fills
June 6th	Grain in ear
June 21st	Summer Solstice, beginning of summer
July 7th	Slight heat
July 23rd	Great heat
Aug. 8th	Entering autumn
Aug. 23rd	End of heat
Sept. 8th	White dews
Sept. 23rd	Autumn Equinox, beginning of autumn
Oct. 8th	Cold dews
Oct. 23rd	Hoar frost falls
Nov. 7th	Entering winter
Nov. 22nd	Early snow
Dec. 7th	Great snow
Dec. 21st	Winter Solstice, beginning of winter
Jan. 6th	Slight cold
Jan. 21st	Great cold

Source: Echoes of China
Great Boston Chinese
Cultural Association, 1979

An Animal Called Year

Once upon a time, there was an animal called Year. He lived along the northeastern coast of China. At midnight of each New Year's Eve, he came out of the sea and went toward the shore. Year was so big that wherever he went, there was a flood. The people living along the coast knew about Year so they moved to higher grounds before Year came out of the sea.

At noon time on one New Year's Eve, an old beggar who wanted something to eat came to the village. Nobody looked at him because everybody was busy packing to escape the flood. He went to the end of the village. There he met an old lady. She gave him a piece of cake and said, "Run fast! Year will show up very soon!"

The old beggar asked, "What's so dreadful about Year?"

The old lady said, "Year will bring flood to our land."

He said, "I'm not scared. If you let me stay at your home tonight, I can get rid of Year."

"If you aren't scared, you can stay," she said.

That night, the old beggar took two pieces of red paper from his pocket and put them on each side of the front gate. Then he put on a red cloak which he borrowed from the old lady. He sat in the front yard and waited.

At midnight, Year came out of the sea followed by high waves. When Year came to the village, he saw a ray of red

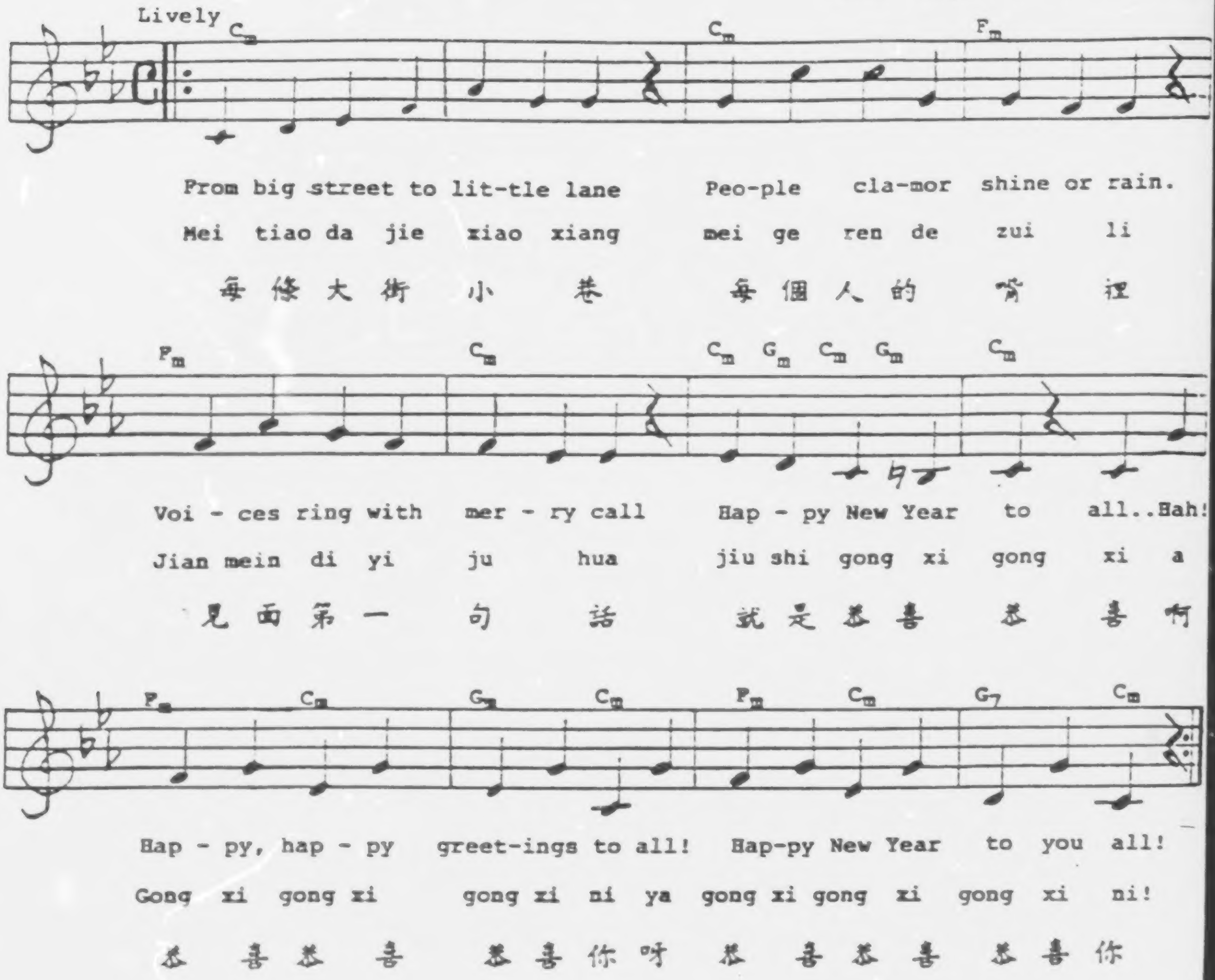
Source: Chinese Cultural Resource Book by Irene Kwok, 1977.

Student Handout # II -2

HAPPY NEW YEAR TO YOU ALL

恭禧恭禧

Music arranged by F.H. Pu-P
Words (English) by K.C.Folke


Lively
Cm
Cm
Fm
From big street to lit-tle lane Peo-ple cla-mor shine or rain.
Mei tiao da jie xiao xiang mei ge ren de zui li
每條大街小巷 每個人的嘴裡
Fm
Cm
Cm Gm Cm Gm
Cm
Voi - ces ring with mer - ry call Hap - py New Year to all..Hah!
Jian mein di yi ju hua jiu shi gong xi gong xi a
見面第一句話 就是恭喜恭喜呵
Fm
Cm
Gm
Cm
Fm
Cm
G7
Cm
Hap - py, hap - py greet-ings to all! Hap-py New Year to you all!
Gong xi gong xi gong xi ni ya gong xi gong xi gong xi ni!
恭喜恭喜 恭喜你呀 恭喜恭喜 恭喜你

HAPPY NEW YEAR TO YOU ALL

From big street to little lane
People clamor shine or rain
Voices ring with merry call
Happy New Year to all...Hah
Happy, happy greetings to all
Happy New Year to you all

Source : Chinese-Americans: Unity Through Diversity
New York City Public Schools, 1992

Student Handout # II - 3

THE CHINESE NEW YEAR

The Chinese New Year is celebrated on the first day of the first month of the Lunar calendar. According to the Gregorian calendar, the Chinese New Year may occur as early as January 21st or as late as February 21st. The Chinese New Year is the most colorful and important holiday for Chinese people. Families gather together to celebrate.

Years ago, when China was an agrarian country, people devoted the month of January in the Lunar calendar to mending clothes, fixing tools and relaxing because the weather did not permit farming. Thus, the New Year was celebrated from December through January in the Chinese Lunar Calendar. The Chinese people referred to the celebration of New Year as "passing the year" 過年 rather than New Year since they had to get past the monster called "Year" (年) who appeared at this time each year. According to legend, the Chinese people stayed in their homes to avoid the monster and did not venture out until they were sure the monster had left. Once they knew that the monster was gone they went outside and congratulated each other on their good fortune. That day is New Year's Day!

On the 16th day of the last month (December in Lunar calendar) businessmen close their accounts and thank the gods for a prosperous year. Everyone tries to pay his/her debts in order to start the New Year with a clean slate.

On the 24th day of the last month, each household honors the Kitchen God. Legend has it that he returns to heaven at the end of each year to report on the family. It is hoped that he will report only good things or tell as little as possible. Special malt candy is smeared on the mouth of his image to seal his lips and also ensure that only sweet words will be uttered during his heavenly stay. Wine is also offered to relax and intoxicate him so that his reporting will be ambiguous. Paper money is burned to assure him a comfortable journey. Before the Kitchen God returns, every member of the family joins in

Source: Chinese Heritage and Cult
Resource Manual, New York Ci
Public Schools, 1987

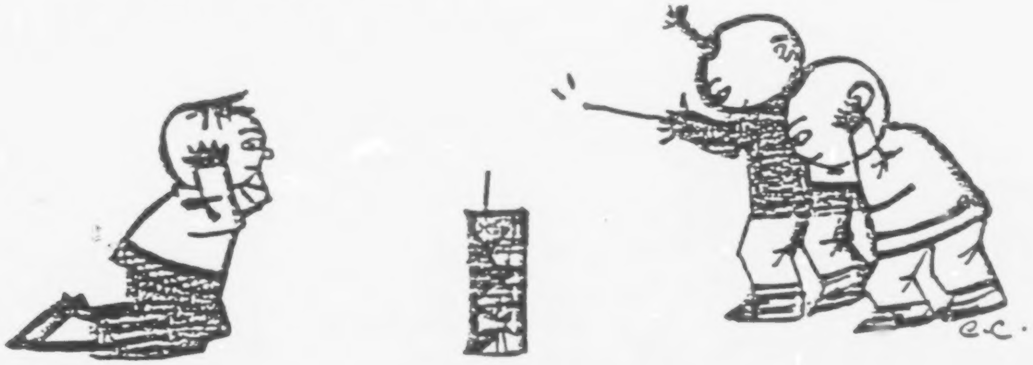
housecleaning, repairing and painting. On New Year's Eve, a new image is placed in the kitchen, usually above the stove, and a rich feast is prepared for the returning deity.

The big feast on New Year's Eve consists of an even number of courses that include dishes made from chicken, pork, beef, vegetables, fish, etc. Dinner is always offered to the ancestors on their altar. Afterwards, the family can enjoy the feast, staying up until midnight in wait of the New Year. Respects are paid to older family members and the elders in turn give out lucky money and burn firecrackers at midnight to chase old evil spirits away.

On New Year's day, children receive special attention. They get new clothes, lucky money, play games, and eat sweets that are forbidden or not available during the rest of the year. Parents and married couples give lucky money to children and single people.

The money is wrapped in a red envelope (紅 包) since traditionally, red is the most celebrated color. It symbolizes everything positive to the Chinese people: grandeur, dignity, royalty, youth, beauty, courage, joy, etc.

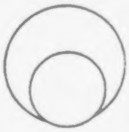
New Year's Day has a long list of do's and don'ts. Ancestors must be honored and red scrolls inscribed with messages of happiness, prosperity and longevity must be pasted on the walls. It is necessary for knives and scissors to be put away so that no one will cut the flow of luck for the year to come. Firecrackers are set off throughout the night and during the following days to frighten off evil spirits.



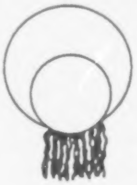
LUCKY LION

Make your own Chinese Lion Mask

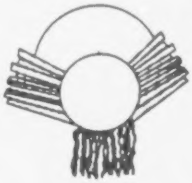
You'll need: one 10 1/2" paper plate (dinner size), one 7" paper plate (cake size), 2 paper cups, colored yarn, colored construction paper (red, black, green, orange, white, blue), cotton, stapler white glue, scissors, black marker, ruler.



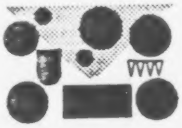
1. Staple small plate to larger one as shown (so that backs of plates face outward).



2. Cut enough pieces of yarn to make a beard 6 inches long. Staple yarn to the bottom back of the larger plate.

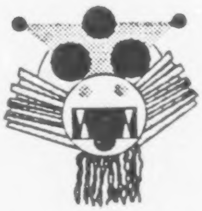


3. Cut two rectangles (each 7" x 4") from the green paper for the side whiskers. Fringe the rectangles and glue them at the sides of the mask (between the plates).

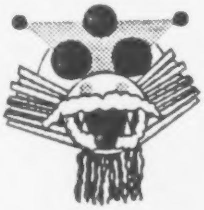


4. Cut out the following shapes from colored paper: (Patterns, or templates, can be made from oak tag so that children can trace and cut their own shapes.)

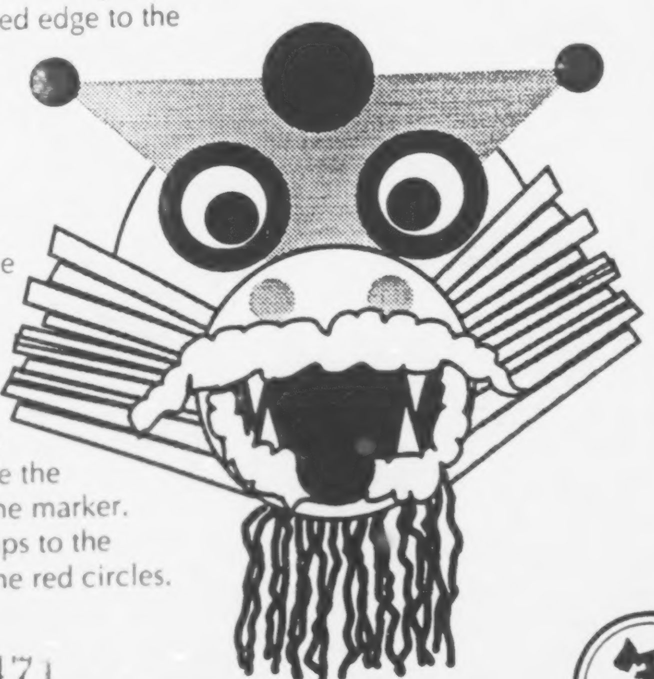
black - one 4" x 5" rectangle (mouth)
red - two 4" circles (eyes); one 4 1/2" tongue
blue - two 1" circles; one 2 1/2" circle (crown)
orange - one triangle 12" x 8" x 8" (crown); two 1 1/4" circles (nostrils)
white - four small triangles 3/4" x 1 1/4" x 1 1/4" (fangs)



5. Glue each piece of mask as shown in the step-by-step illustrations. (Note: Fold top edge of tongue and glue the folded edge to the mask so that the tongue sticks out.)



6. Roll strips of cotton and glue them around mouth. (Allow the edges of top strip to hang loose.)



7. Cut off the base of the two paper cups to use as eyes. Draw black pupils inside the cups with the marker. Glue the cups to the centers of the red circles.

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HAPPY WORDS

恭喜發財

Gung Hey Fat Choy

... that's how you say "Happy New Year" in Chinese! It is a New Year's custom to hang red paper scrolls in the home with special words — good wishes for the family — written on them.

Can you find the ten words listed below (and taken from the book, *Lion Dancer: Ernie Wan's Chinese New Year*) hidden in the puzzle? The words may appear up, down, across or diagonally. Circle each word in the puzzle as you find it.

F E A F S T R L U C T J Z N
R O A K G I M T I H Z V L X
H O N O P B S C L O D P V R
O J E H Y M T N D A N C E Z
N F I R E C R A C K E R S K
O R E D A G E N I Q W X L P
R O N A P X E B C L Y L N F
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LION
DANCE
NEW YEAR
GOOD LUCK
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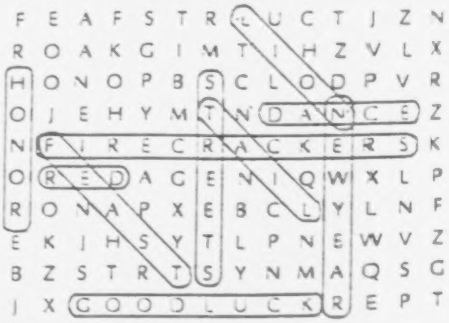
STREETS

Answer



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B Z S T R T S Y N M A Q S G
J X G O O D L U C K R E P T

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Red Scrolls I & II

I.

新	Sun
年	Nien
快	Faai
樂	Lok

II.

恭	Gung
喜	Hay
發	Faat
財	Choy

* Every red scroll consists of two pages (four Chinese characters). When you put the two pages together be sure they are in the proper order.

The Kitchen God

Who is the Kitchen God?

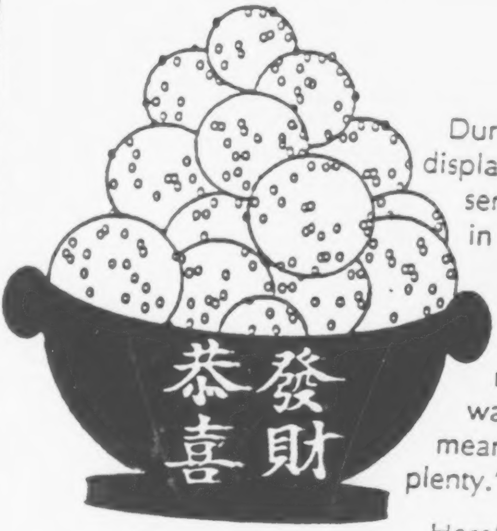
According to Chinese custom, the Kitchen God has jurisdiction in the kitchens of every Chinese household. He is sent as an envoy from heaven to watch for good and bad things which happen in the household during the year. At the end of the year, he returns to heaven to give his report. In order to have a good report, people must do at least two things: clean the kitchen and prepare a big dinner for the Kitchen God.

The Kitchen God is worshipped on two different days. In ancient China the king and his officers worshipped the Kitchen God a day earlier than the common people. That is, the king and his officers would celebrate the event on the 23rd day of the twelfth month of the lunar calendar and the common people would celebrate it a day later.

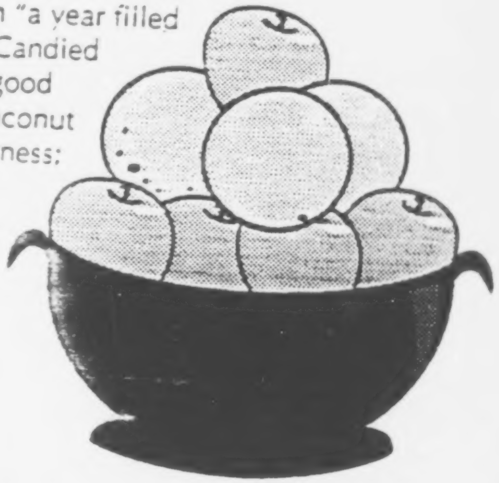
The food offerings to the Kitchen God include chicken, roast duck, fried fish, vegetables, rice, wine, tea, and candy. The candy is made from barley and sugar so that it is very sticky. It is believed that the sticky candy prevents the Kitchen God from talking too much when he makes his report in heaven. The custom of the Kitchen God is still observed by many people today.

Source : Chinese Cultural Resource Bo
by Irene Kwok, 1977

SWEET WISHES



During the Chinese New Year Festival, it is traditional to display apples and oranges arranged in pyramids and to serve guests tea and a tray of sweets in order to wish them "a year filled with sweetness." Candied melon stands for good health; candied coconut represents togetherness; watermelon seeds mean you will "have plenty."



Here's a sweet treat that you can make for the New Year. Children can mix ingredients and roll batter into balls. An adult should do the frying.)

Happy New Year Cakes (adapted from Hoi How Sieu — Canton)

Ingredients:
- 1 cup flour
- 1/4 cup sugar
- 1 tsp. baking powder
- sesame seeds
- 1 tsp. baking soda
- 1/4 cup water
- vegetable oil

You'll need: measuring cup and spoons, bowl, mixing spoon, deep pot, frying thermometer, sifter.

Directions: Sift the first four ingredients together. Add water and mix well. Roll the batter into 1-inch balls. (Makes 18-20.) Roll each ball in sesame seeds until it is coated. Let dough balls stand for 15 minutes.

Fry the cakes in deep vegetable oil heated to 360°. (Use a thermometer to be sure the oil is the right temperature. Too cool, and the cakes will be too oily; too hot, and they will burn.) Remove the cakes after a few minutes when they are golden brown. Drain on several sheets of paper towels. Cool and eat!

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Student Handout # III - 1

Ching Ming Festival

Ching Ming Festival has been observed in China since 3700 B.C. It is one of the major festivals in Chinese society. The expression Ching Ming (清明) means "clear and bright." It symbolizes the warm weather that follows the cold wind and snow. However it also indicates the time for spring ploughing. Usually Ching Ming falls on April 6th (during leap year, it falls on April 5th).

Long ago, the traditional custom during Ching Ming was that of "sweeping the tombs" (掃墓) which took place in the woods. Since it included picnicking in the woods, it became known as "step on the grass" (踏青), "walk on the grass" (行青) or pai sahn (拜山).

"Sweeping the tombs" is an important custom observed during the Ching Ming Festival. It is how the Chinese show respect toward their ancestors. The time to sweep the tombs is flexible since many people may have to work on that day, while others may live too far away from the woods for them to journey there. Usually, the sweeping of the tombs takes place three days before Ching Ming or four days after Ching Ming. In certain cases, the ceremony may last as long as thirty days.

In preparation for the ceremony, thorny bushes and weeds are removed from the tombs, and words are repainted on the tombstones. The ceremony commences at the grave site with the display of food such as chicken, roast duck, roast pig, sugar

Source : Chinese Cultural Resource Book
by Irene Kwok, 1977

cane, mandarin oranges, rice, wine and tea. Members of the family bow to show their respect to their ancestors. Then wine and tea are poured around the grave, followed by the scattering of rice to symbolize having numerous descendants. This procedure is then followed by the burning of mock money so that their ancestors will have enough to spend. Setting off firecrackers concludes the ritual.

When the ceremony is over, the family gathers around the grave to have lunch. That same night, they pay respect to their ancestors once again at home.

Some people hang weeping willow branches in front of the door as a sign to drive away all evil spirits.

Another very common activity during this time of the year is kite-flying. This activity provides a great deal of fun for both adults and children. Kite-flying is a traditional Chinese game and is considered good for one's health as a form of exercise.

The kites for Ching Ming Festival are usually prepared a few days before the beginning of the festival. Colorful kites are prepared by adults and children. When they fly these kites, they beat drums and gongs. The Chinese prefer to fly their kites before the Ching Ming Festival actually begins. The reason for this is that the weather is most favorable for flying kites around this time. After the Ching Ming Festival, the weather is less predictable and the wind may blow with irregularity.

DRAGON BOAT

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Source : Chinese Heritage and
Cultural Resource Manual,
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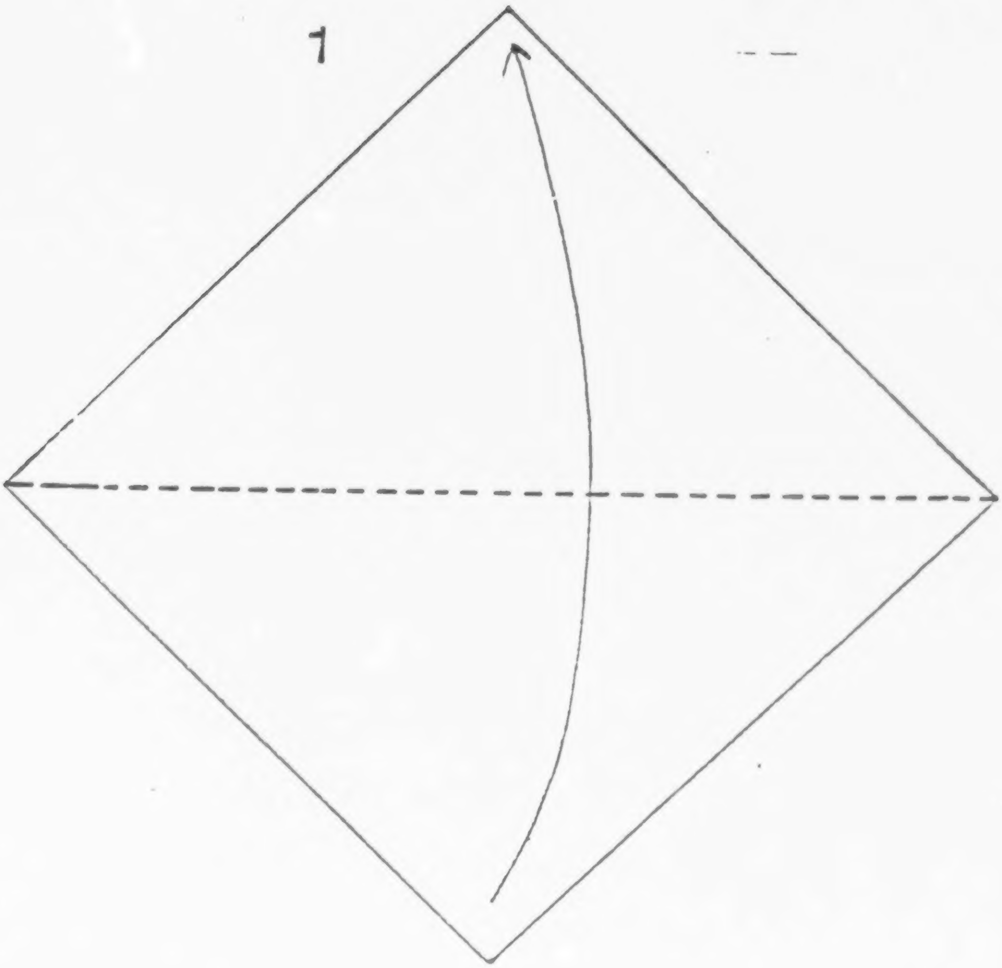

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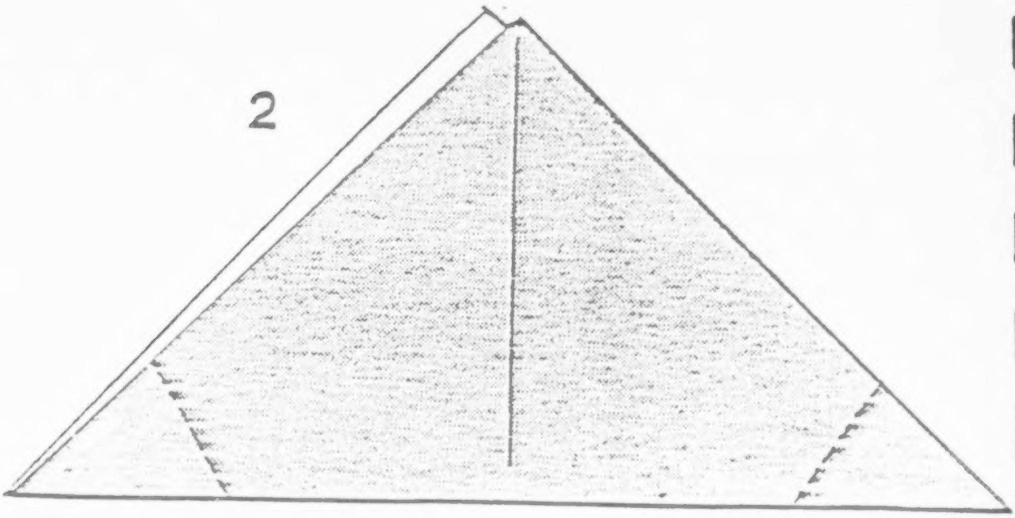

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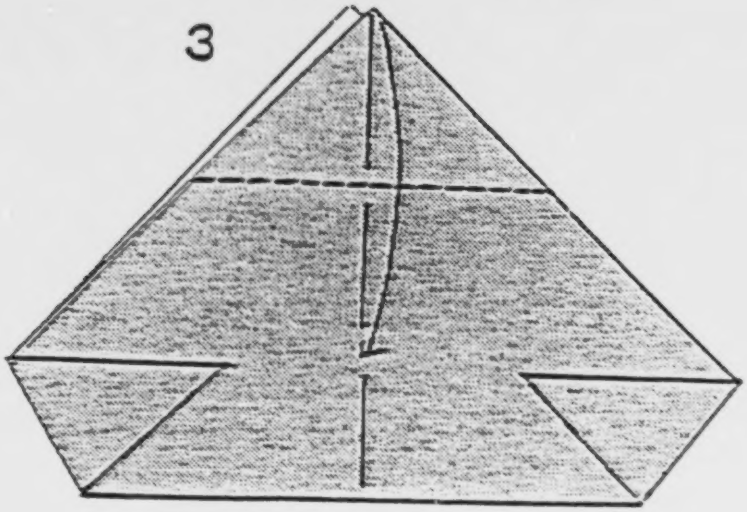

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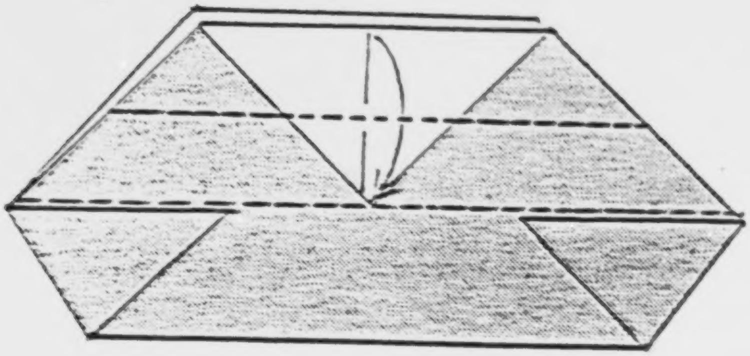

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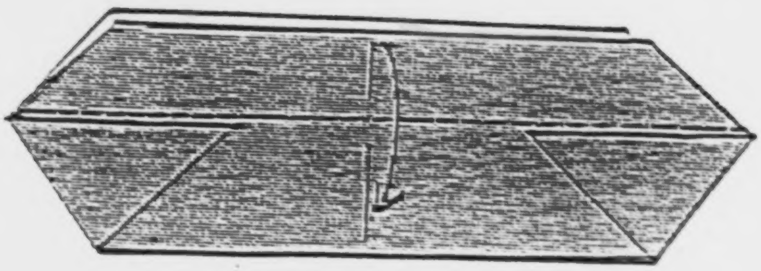

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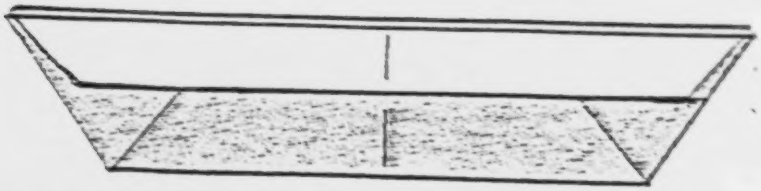

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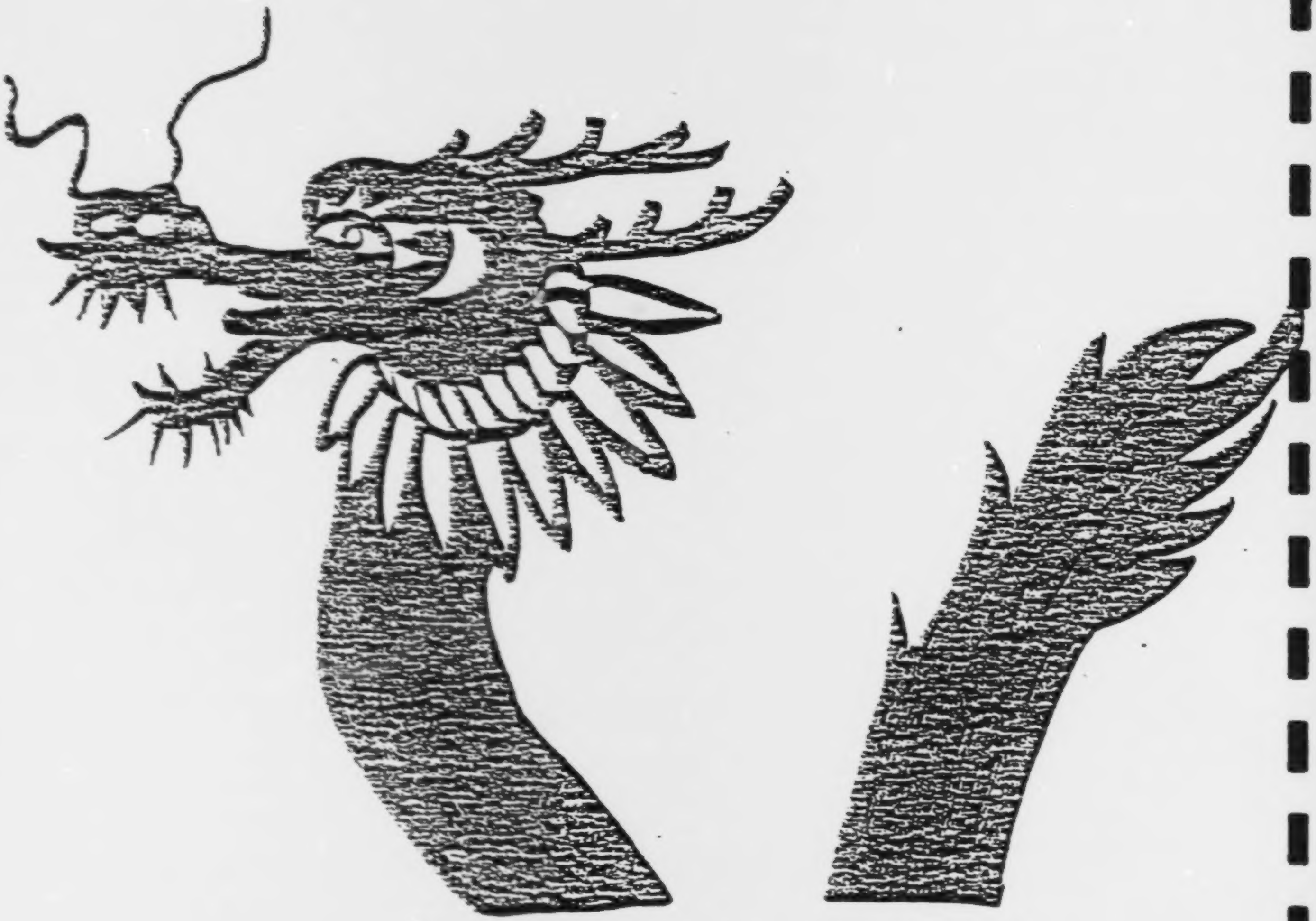

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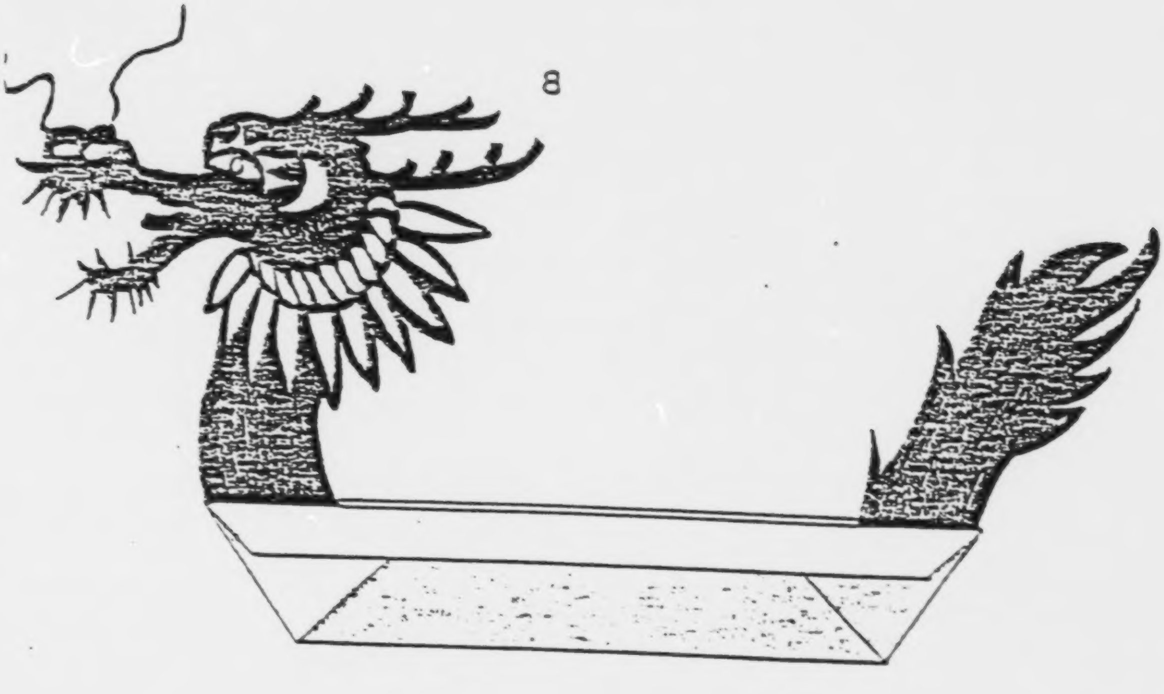

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THE DRAGON BOAT FESTIVAL

The Dragon Boat Festival is the biggest event of the summer. It occurs on the fifth day of the fifth month, generally between May 28th and June 28th of the Gregorian Calendar and heralds the summer season. The big event is the dragon boat race where teams race against one another in long sculls decorated with dragons' heads on the bow.

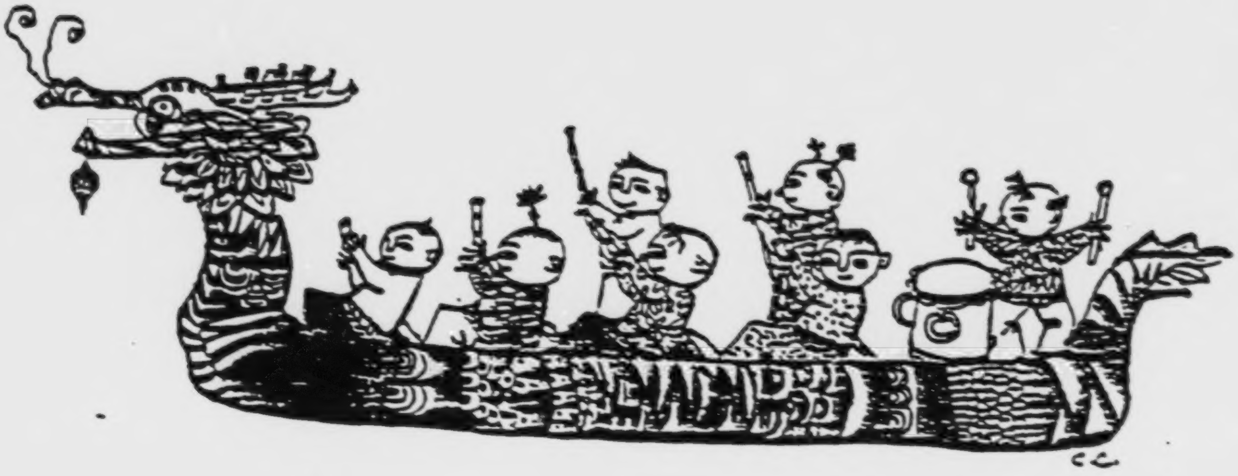
The story associated with this festival concerns a famous scholar-statesman named Qu Yuan, who served the King of Chu in the time of the warring states (403-221 B.C.). The King was permissive and Qu Yuan urged the King to pay more attention to the state's affairs. Qu Yuan was exiled and on the fifth day of the fifth month he committed suicide by throwing himself into the Milo River in Hunan province. Knowing him as an upright man, the people rushed to the river to save him and the dragon boat races commemorate their attempt to save him.

The fishermen and peasants threw offerings of rice into the water to comfort his spirit. The story goes that the first offerings were thrown into the river unwrapped. One day, Qu Yuan's spirit appeared and told the people that before he could reach the offerings, fish ate them. So the offerings were wrapped in silk and tied with colorful threads to prevent the fish from eating them. Later people wrapped the rice in bamboo leaves. This became another custom of the Dragon Boat Festival. Rice dumplings wrapped in bamboo leaves are the special food for this occasion.

Today, dragon boat races are an important and exciting part of the celebration. Dragon boats are very long and narrow with a dragon's head and tail at each end.

They are colorfully decorated with banners and branches of green leaves.

In the bow of the boat stands the man who sets the rhythm by beating a drum for the rowers. The rowers, often as many as a hundred in one boat, paddle to the rhythm of the drum.



Source: Chinese Heritage and Cultural Resource Manual, New York City Public Schools, 1987

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Dragon Boat Festival

The Dragon Boat Festival is one of the major festivals celebrated by the Chinese. It falls on the fifth day of the fifth month in the lunar calendar. Originally, the festival marked the coming of summer. People prepared for the hot and dry summer months by cleaning house, spreading insecticides, taking preventive medicines, and gathering herbs. They also burned sulphur and hung sweet-smelling herbs at the top of their doors and windows to drive away the evil spirits. People prayed for rain so that there would be a good harvest.

The festival was later expanded to honor Ch'u Yuan 屈原, Cho Ngao 曹娥, and Wu Tzu-hsin 伍子胥. The following three short stories will tell about these people.

Ch'u Yuan

More than 2,400 years ago during the Warring States Period, China was divided into several kingdoms. Ch'u Yuan was a famous poet and a prime minister in the Ch'u kingdom 楚國. He loved his country and his people very much. He tried hard to help the Emperor keep the country out of war. Unfortunately, his political enemies were jealous of him and accused him of criticizing the Emperor. Finally, the Emperor exiled him to the southern part of China. At that time, the southern part of China was a remote area. On his way to the South by boat, Ch'u Yuan was very upset and wrote several poems expressing

Source : Chinese Cultural Resource Book
by Irene Kwok, 1977

his feelings. At last he drowned himself in the river because he would rather die than see corruption around him.

When the people heard that he had drowned, they rowed their boats down the river to the lake to look for his body. When they arrived at the lake, they discovered that it was much larger than they had expected and soon they were lost. They searched and searched but were unable to locate Ch'u Yuan's body. Someone suggested a race to see which boat would get home first. Thus began the custom of the dragon boat race.

Though Ch'u Yuan died, his spirit and his ideas lived on in his poems, and he is still considered one of the outstanding poets in classical Chinese literature.

Cho Ngao

Another person remembered in this festival is a girl named Cho Ngao in the Han Dynasty (漢朝 206 B.C.-A.D. 221). She was a young girl and the only daughter of Cho Yu, who was the village representative in the worship of the river god. One year on the fifth day of the fifth month in the lunar calendar, Cho Yu was swept off the river bank by a large wave. The villagers tried to look for Cho Yu's body -- but didn't find it. Cho Ngao was very upset because her father's dead body had not been found and, therefore, she was unable to perform her duty as a daughter in providing him with a resting place. Seven days after her father drowned, she jumped into the river to look for his body. The next day the villagers found the bodies of Cho Ngao and her father floating on the river. The story of Cho Ngao and Cho Yu soon spread throughout the country and on May 5th of each year (lunar calendar) children eat "joong" and also remember this story and its moral -- that children should honor their parents and should love, obey and respect them.

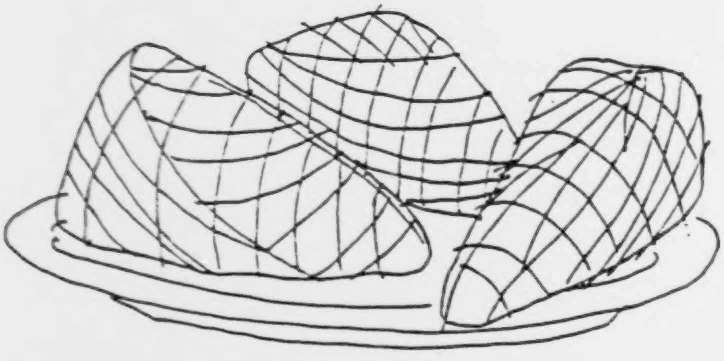
Today Chinese people still observe the Dragon Boat Festival. Dragon boats race in the waters of Hong Kong and Taiwan. Today dragon boats are still made of wood. They are over a hundred feet long and are narrow and shallow. The bo is carved in the shape of a dragon's head and the stern is like a dragon's tail. Both the bow and stern are painted in very bright colors and each boat is decorated with many colo-ful flags. The boat looks just like a real dragon! The rowers sit on both sides. The boats are lined up and the race begins at a given signal. The people on the bank shout and yell to cheer on the rowers. One man in the boat beats the gong and another beats the drum to encourage and provide the rhythm for the rowers. The rowing has to be synchronized, or the boat may lose speed or be overturned.

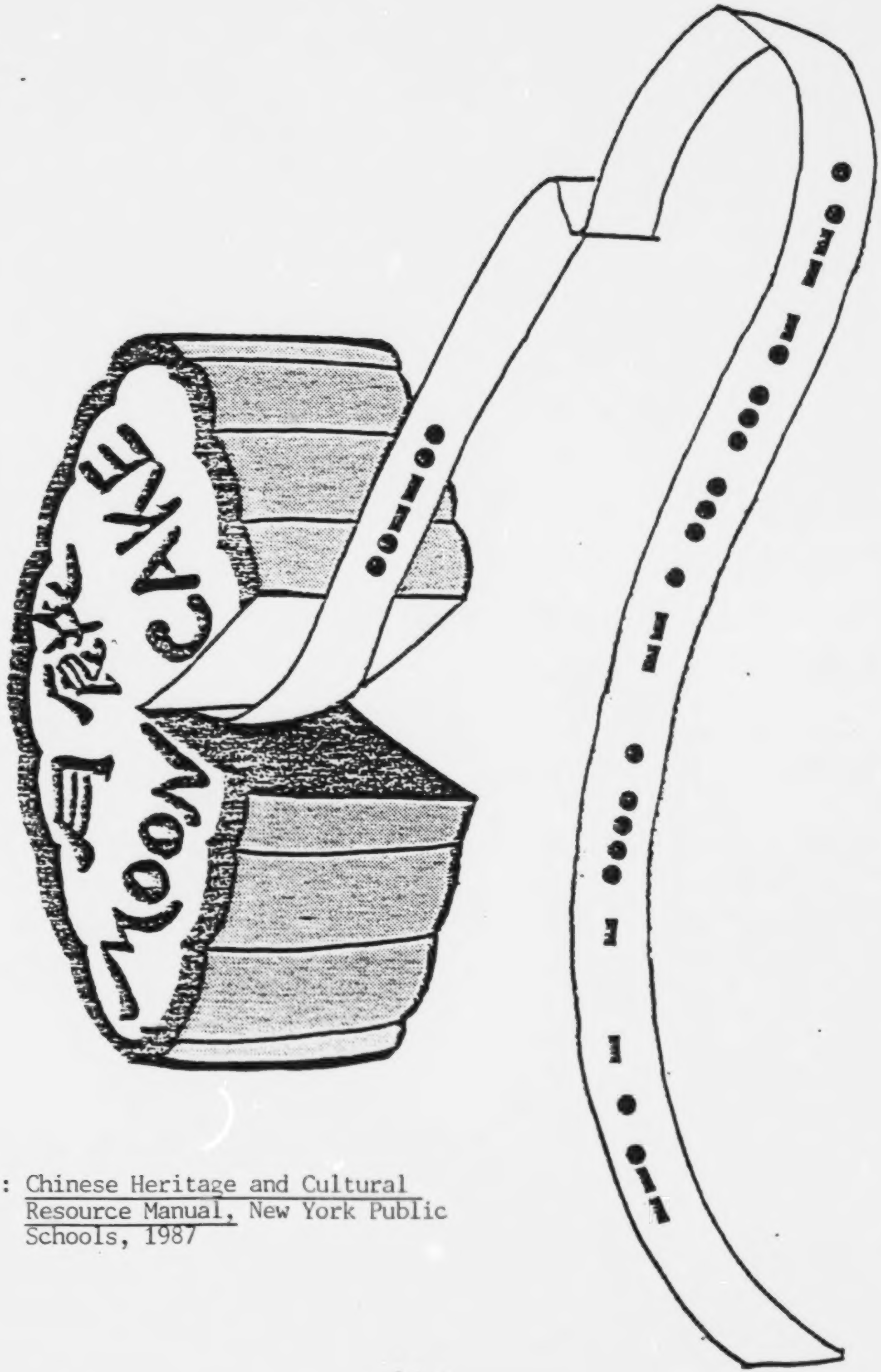
Wu Tzu-hsin

Wu Tzu-hsin is also remembered during the Dragon Boat Festival. He was the minister of Wu kingdom (吳國 522 B.C. in the Warring States Period). He was very concerned about is country and felt that the Emperor was not a good ruler because he spent all his time drinking. Again and again he tried to persuade the Emperor to reform, but the Emperor became very angry with Wu Tzu-hsin and ordered him to be killed on the fifth day of the fifth month but his patriotic spirit live on as a model for his countrymen.

"Joong" is the special food for this festival. There are several ways to prepare "joong" because different provinces have their own methods of making it. The most common kind found here in Chinatown is the one with sweet rice, peanuts, green beans, meat, and preserved egg yolk wrapped in bamboo leaves. The preparation takes a long time and several hours of steaming are required in cooking it. The first "joong" was made to throw into the river to save Ch'u Yuan's body. People thought that if the fish and shrimp were full of "joong" they would not eat his body.

Even today, the Chinese make "joong" but they eat it instead of throwing it in the water.





Source : Chinese Heritage and Cultural Resource Manual, New York Public Schools, 1987

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Moon Festival

The Moon Festival falls on the fifteenth day of the eighth month of the lunar calendar. It is usually known as the Mid-Autumn Festival since it generally comes in the middle of fall. During that night, the moon is very bright and round. In Chinese culture, the moon is considered highly poetic and mysterious and the Chinese love it very much. Consequently, there are lots of folk tales written that are related to the moon.

Symbolically, the Moon Festival is considered as an occasion for family reunions. In the past, many peasants in China celebrated their harvest and performed thanksgiving ceremonies during the Moon Festival. According to tradition this festival is regarded as one of the major festivals.

The most significant things in the Moon Festival are moon cakes and the parade of the lanterns. Prior to this festival, people are very busy preparing many beautiful lanterns for the parade. People buy moon cakes and send them to their relatives

During the evening of the Moon Festival, family members gather together to have a delicious dinner. Many different kinds of fruits such as apples, oranges, pears, bananas, pamelos and persimmons are beautifully displayed on this day. Peanuts and boiled taro roots are placed together with moon cakes on a table in the patio or in any other area of the home in which the moon may be seen. This symbolizes a reunion among family members.

Source: Chinese Cultural Resourc
Book, by Irene Kwok, 1977

Moon Cake Story

During the 14th century, China was under the harsh rule of the Mongols. A great number of Chinese secretly met and decided to revolt against the Mongols. The day of the revolt was set for the 15th day of the eighth month. Secret messages about the time and place of the revolt had to be sent to the Chinese people in the cities and villages. The Chinese were unable to come up with a plan to deliver the messages without the Mongols knowing about it until a clever man, Lau Pak Wan, came up with an idea. He suggested that the secret messages be embedded in moon cakes which are made for the celebration of the Mid-Autumn Festival. The cakes were made and secret messages were inserted, and these were given by the Chinese to all their friends and relatives.

When the Chinese cut the moon cakes to eat, they found the secret message about the revolt. On the 15th day of the eighth month the Chinese revolted against the Mongols and drove them out of China. From that time on, moon cakes have been very popular with the Chinese during the Mid-Autumn Festival. This is even true in the United States today.

Source : Chinese Cultural Resource Book
by Irene Kwok, 1977

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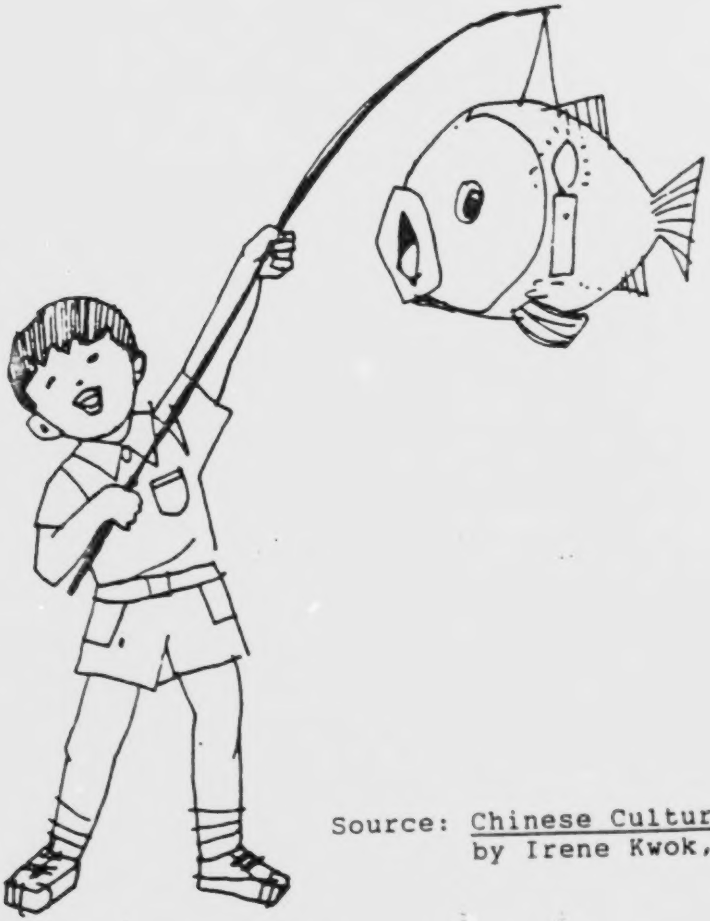
When the beautiful full moon comes out, the family will have a moonlight ceremony including the burning of incense. After the ceremony, the family members exchange well wishes to one another and enjoy dessert. Later the children will carry their lanterns and visit their friends in the neighborhood.

In America, most Chinese still observe this beautiful festival. Prior to the festival, many shops have attractive window displays of moon cakes and lanterns. During the evening of this festival, family members gather together for a reunion dinner.



Source: Chinese Cultural Resource Book
by Irene Kwok, 1977

Student Handout # V-5

The Moon Lady, Sheung Ngao

Many, many years ago, there was a powerful king who was an evil person. This king had a beautiful wife whose name was Sheung Ngao 嫦 娥 ,

The king heard about a magic medicine which would keep him young forever. He wanted it and sent many people to look for the magic medicine that would keep him young.

The king sent a few hundred people in large boats and told them to sail far out into the sea. He said, "Do not come back until you have found the magic medicine that will keep me young."

The people found the magic medicine that would keep one young. Sheung Ngao knew that the king was not a good person. She did not want him to live forever, so she stole the magic medicine that would keep one young and she swallowed it herself.

As soon as she had taken the medicine, Sheung Ngao went up into heaven. She lives on the moon to this very day.

The people were very, very happy that Sheung Ngao was able to save them from being ruled by the evil king forever. Therefore, every year on the 15th day of the eighth month, the people remember her with the Moon Festival celebration.

Source: Chinese Cultural Resource Book
by Irene Kwok, 1977

The Woodcutter on the Moon

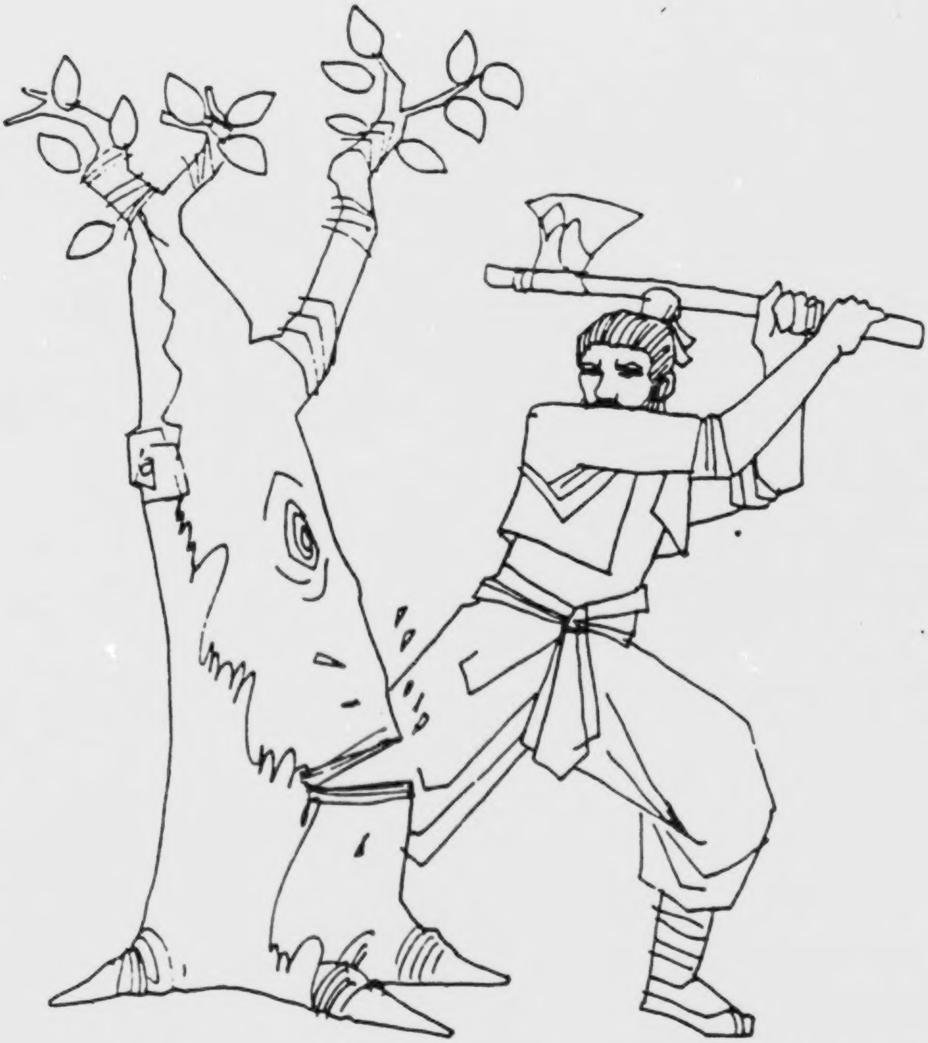
A long time ago, there were many fairies living on the moon. A man named Ng-Kwong also lived there. He took care of all the dragons for the fairies. Since the dragons lived in a faraway ocean, the fairies gave Ng-Kwong one of their magic pearls so that he could travel between the moon and the ocean. He depended on the magic pearl to control the dragons for him.

Ng-Kwong liked to drink and gamble very much. One day when he came back from the sea with all his dragons, he met his friends and went out to drink and gamble with them. He completely forgot about his duty and lost his magic pearl and all the dragons while gambling.

The fairies were very angry at Ng-Kwong. They buried their last magic pearl in the ground because they were afraid that Ng-Kwong would lose it. After the fairies buried it, a large cinnamon tree grew on that spot. It was very big and took almost all the space on the moon.

Ng-Kwong regretted what he had done and apologized to the fairies. The fairies gave him an axe and said that they would forgive him if he would cut down the fast-growing branches from the cinnamon tree. Ng-Kwong promised to do it and started to cut the branches. Whenever he cut a branch down, the tree would immediately grow another new one. This new branch would be larger than the one it replaced. Ng-Kwong worked very hard, day and night since he was afraid that the cinnamon tree would crush the moon if he worked too slowly. He did not have time to shave and his beard became longer and longer.

Even now if people look at the moon, when it is full, they can see Ng-Kwong cutting the cinnamon tree.



Source : Chinese Cultural Resource Book
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TEACH ABOUT CHINA RESOURCE LIST

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Prepared by Douglas Kavanaugh, 1991

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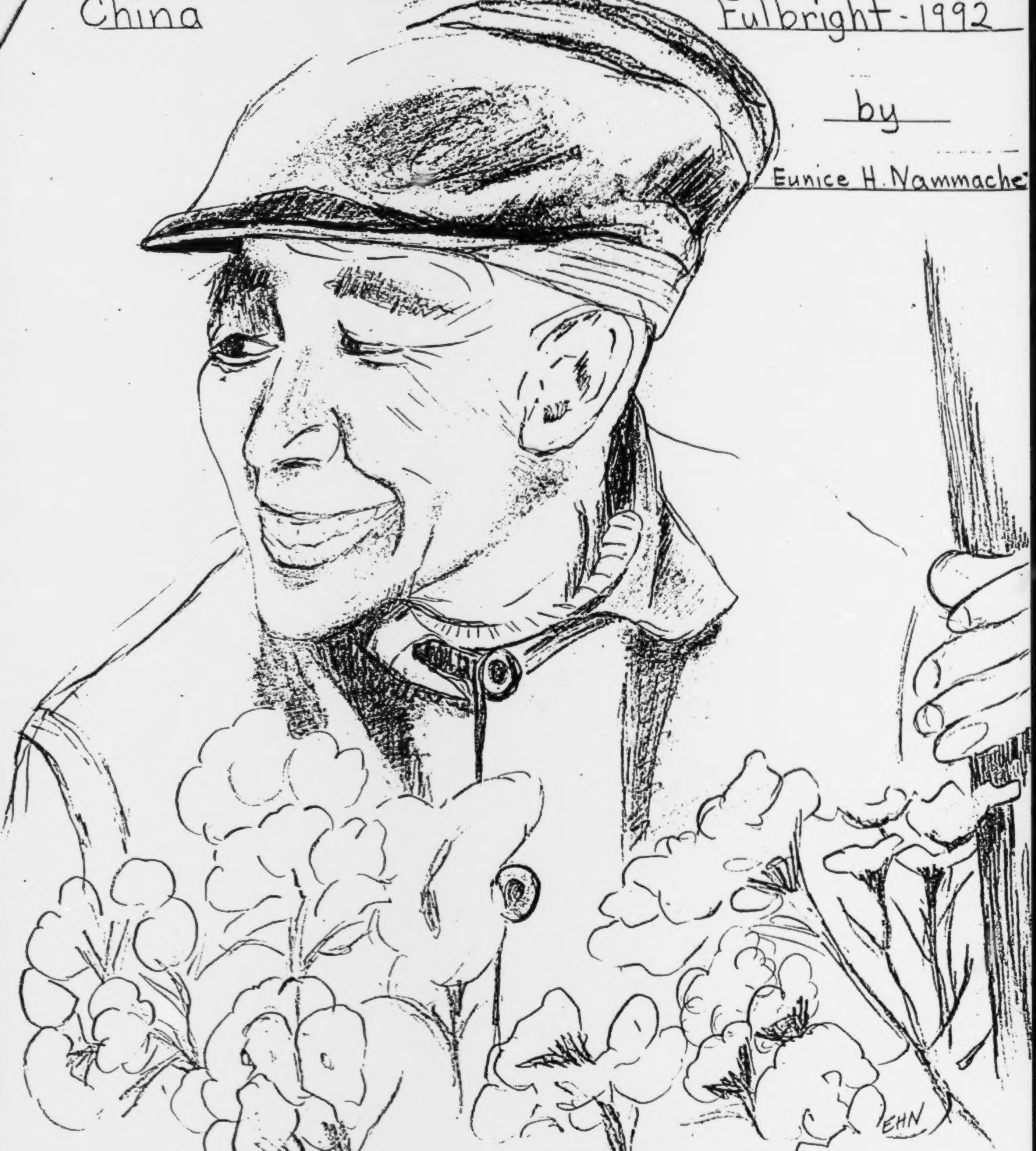
China

Fulbright - 1992

by

Eunice H. Nammache



In the spring of 1974,
a farmer was digging a well
in his field, when he discovered
a head of one of the 10,000
terra cotta warriors buried there.

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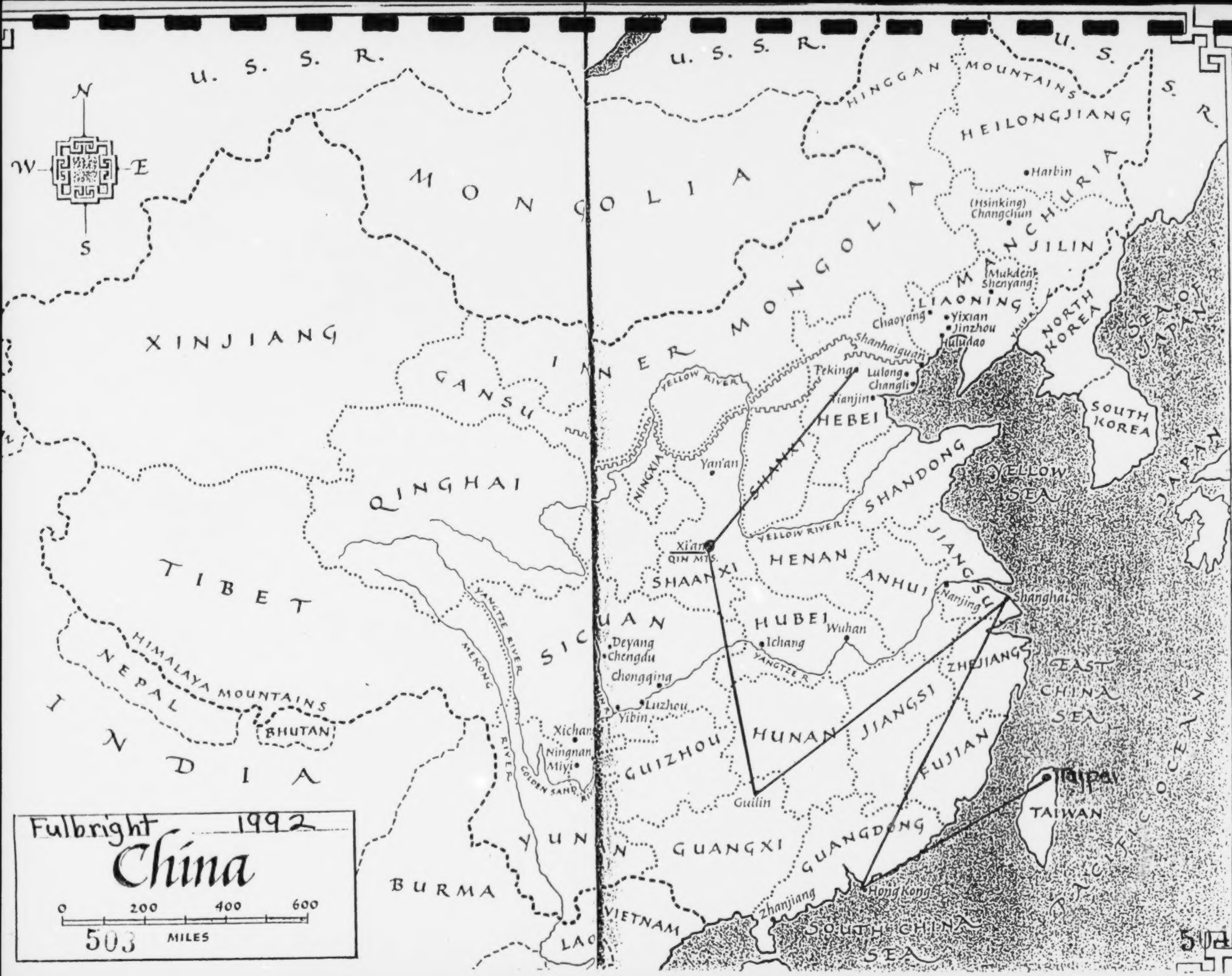
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504

Lesson 1. The Silk Road

Objectives:

1. Students will be able to explain what The Silk Road was, its purpose and the influence it played on the Chinese peoples by observing the maps provided and the short introduction.

2. Students will produce a map and some historical data, supporting that map, about another important trade route or voyage from history which changed the lives of the people it touched.

Level: 4-12

Time required: 30 to 40 minutes

Materials:

- Maps showing one or more trade routes within the American continent or around the world; ie, oil from Canada, the fur trade of the late 1700's to the mid 1800's,or any other routes that may fit into your course of study at this time.

- Drawing paper
- Writing paper
- Colored pencils and black pens

Procedure:

Introduction:

Xian was the capital of the Chinese Empire, on and off, for more than 1,000 years. It was from this great city that the Emperors of China sent their precious silk into Central Asia, and then beyond, to be traded for the goods needed in return. The Emperors opened the doors of China to the rest of the world, through this famous trade route to the Middle East- known as, "The Silk Road". "The Silk Road" existed from the second century BC, during the Han Dynasty (206 BC-AD 220),to the Tang Dynasty (618-9C7 AD).

This famous road saw caravan after caravan of merchants travel from Xian over long stretches of desert, through high mountain passes, into the heart of the Middle East. The road was so treacherous that the caravans could be grounded for days in the desert from swirling sandstorms or they could suffer snowblindness or frostbite from the cold in the mountains. Also, the caravans were continuously threatened by bands of thieves trying to take the precious goods. So, many caravans were formed to over 1,000 strong to protect themselves. The merchants were also protected by armed guards. These courageous travelers and merchants brought goods to China from countries such as: Arabia, Persia, Central Asia, Tibet and Byzantium. In return, it brought China's precious goods and discoveries to the rest of the world; ie, silk, paper and printing. These travelers brought with them the arts, the inventions, and the products of all the cultures they touched. Exchanging trade goods this way, changed the cultures of both East and West.

An important aspect to this trading is interesting to add.The "Great Wall", which was built by Qin Shi Huang Di (476-221 BC), for the purpose of keeping out the roaming nomads of the north from the agricultural people of his kingdome, were the very peoples that the Chinese traded with for an important commodity--the horse. It was for the horse that Chinese Emperors traded their precious silk in huge amounts. The horse was revered by the Emperors as it was needed for armies,transportation, and play.(The Chinese liked to hunt and play polo.) Chinese literature, sculpture, painting and music glolfied the grace and power of the horse. Therefore, the Emperors searched far and wide for the best and would trade enormous amounts of silk for their purchase. They traded for horses with the very tribes they were trying to keep out by "The Great Wall".

Activity:

1. Students should study the map and timeline included in Handouts A, B.

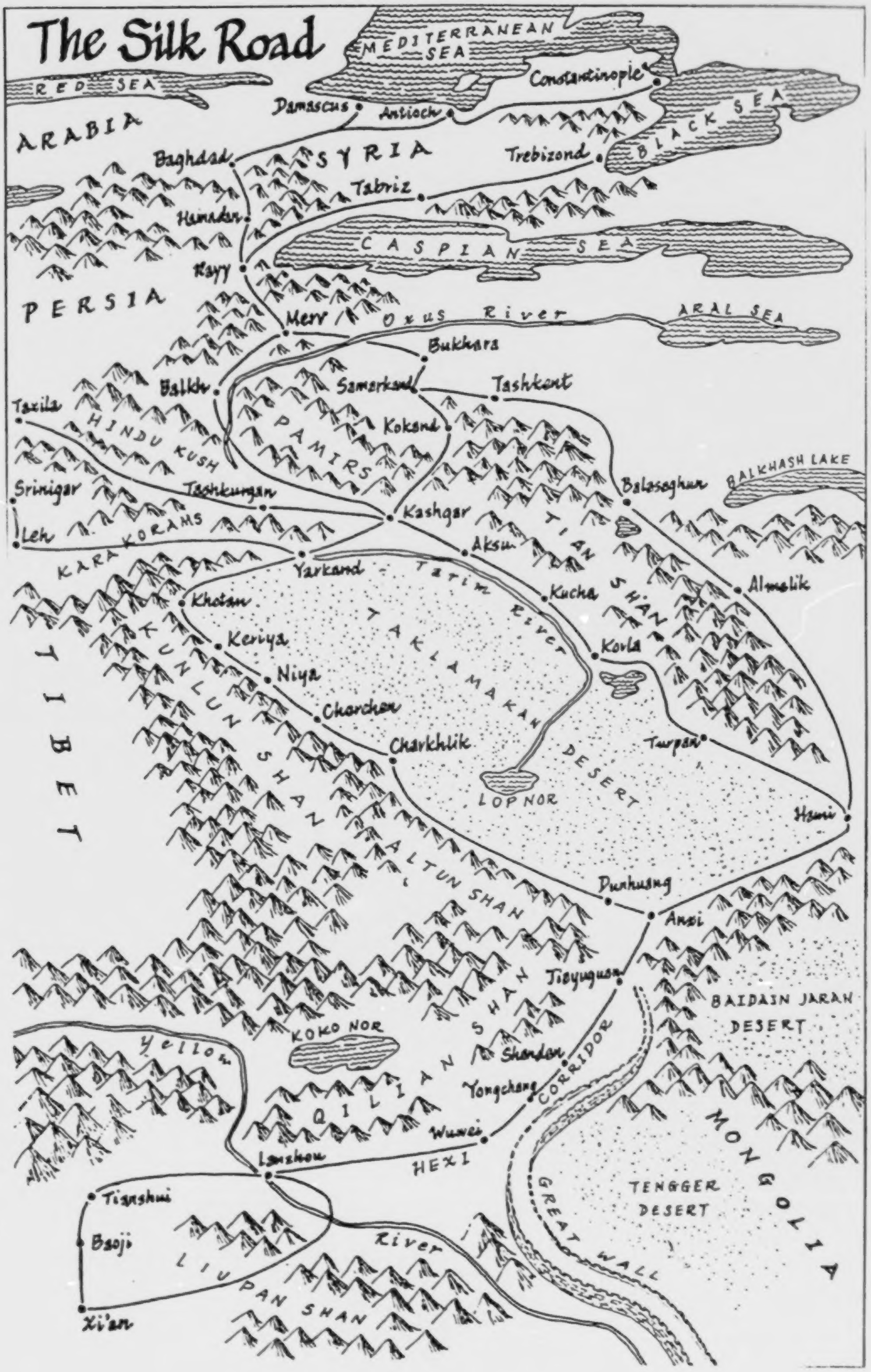
The student decides on a topic or trade route he/she wishes to study and then gathers the information.

2. The student draws a map or timeline, tracing the trade route or commodity decided upon, depicting dates, names and places.

3. The student includes a short description of the trade route drawn which should include historical background and some interesting stories, ie; Lewis and Clark's expedition to the Pacific Ocean.

Eunice H. Nammacher

Handout A
Lesson 1


The Silk Road
MEDITERRANEAN SEA
RED SEA
Constantinople
BLACK SEA
Damascus
Antioch
ARABIA
Baghdad
SYRIA
Trebizond
Tabriz
Hamadan
CASPIAN SEA
Rayy
PERSIA
Merv
Oxus River
ARAL SEA
Bukhara
Balkh
Samarkand
Tashkent
Taxila
HINDU KUSH
PAMIRS
Kokand
BALKHASH LAKE
Srinigar
Tashkurgan
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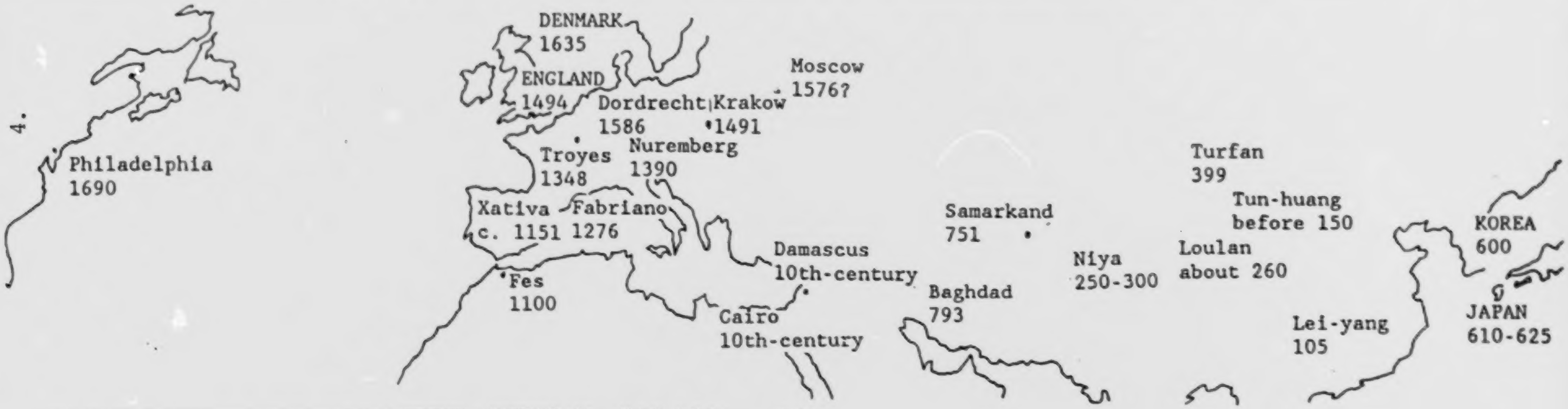
Yellow
Yongchang
MONGOLIA
Wuwei
Lanzhou
HEXI
Tianshui
TENGGER DESERT
GREAT WALL
Baoji
River
LIUPAN SHAN
Xi'an

"The Silk Road"
by
Judy Bonavia

Handout B
Lesson 1

MAP: The Spread of Papermaking Technology

4.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about 260
Lei-yang
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KOREA
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JAPAN
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Out of the
East Horizon
Seattle Art Museum

Lesson 2. The Four Treasures

Objectives:

1. The student will be able to identify "The Four Treasures" of the Chinese Scholar Artist and discuss the characteristics of each treasure.
2. The student will be able to identify some treasures of their own and use these in composing a piece of writing and art.
3. The student will be able to identify the tools we use today in the art of calligraphy and be able to try composing a writing piece using those tools.

Level: grades 4-12

Time required:2- 40 to 50 minute periods

Materials:

-paper for writing
-paper for drawing
-personal treasures of each student
-calligraphy pen set and calligraphy paper

Procedure:
Introduction:

Ask each student if he/she uses anything special when composing a piece of writing such as a letter to a friend. Do they use a special pen or special paper? Why are Hallmark card shops so popular? What is sold in this shop? Do the students keep a journal everyday? Does their teacher require them to do journal writing? What kind of notebook or special paper is this done with?

Do artists use special paper, brushes, pens and ink to do their work? For example: Northwest Native American Artists use mainly white watercolor paper. Their colors are usually white, from the paper, red and black.

As you can see, we all use special pens, paper and ink for writing, drawing and painting. Why do we use these things? We use them to help us get into our writing and/or drawing and painting. They become a part of our self expression, a way of showing others a part of ourselves.

These are the reasons the Chinese Scholar Artist kept his "four treasures of study" in his studio. The studio is where they went to write, draw and paint. It took them years to perfect their art in calligraphy, painting and drawing. All of their leisure time was spent in this persuit.

Today, in our modern society, we use different tools for calligraphy. We use a special pen with many different points. The different points give us the flexibility to vary the line width. It still takes a great deal of practice to learn how to use the calligraphy pen and points well enough, to produce a fine piece of writing and art. Calligraphy today is used all around us, ie: on cards, posters, signs, business cards, and stationary etc.

Activity:

1. Read Handout A-Lesson 2- to the class, as a shared reading between the teacher and students or in partners to each other. After the reading, ask each student to name the "four treasures of study" and the characteristics of each.
2. Show through slides, actual hands-on pieces, or through pictures the "four treasures of study". Note: In most cities a museum may have slides or pictures of these items or they can be purchased in a Chinese section of the city. Included in this curriculum study are some hand-drawn pictures (Handout B-Lesson 2) but try to find better replicas of the "four treasures".
3. Give each student an inexpensive Chinese brush, some ink and paper. Have them try to replicate the simple Chinese characters included in Handout C-Lesson 2, by the artist Lucy Liu produced for "East Horizon"-Teacher Resource Packet, Seattle Art Museum, using the Chinese brush and ink.
4. Show a modern calligraphy set to the students, along with paper and ink. Show them how to use the various items yourself or call upon someone you know who does a lot of calligraphy to give them a demonstration lesson. Then let them try to produce some of the alphabet themselves using calligraphy pens and ink.
5. Then, as a final project, have each student produce one line or a short poem in calligraphy using the tools of the trade-Chinese brush and ink or calligraphy pens and ink using the English alphabet. The poem may be copied from some poet that they like. See the example included called: "Wolf Song" by Chief Dan George, Handout D-Lesson 2.

Eunice H. Nammacher

PAINTING AND POETRY

HANDOUT A - Lesson 2

Let us begin a short study of painting and poetry in the great historical city of Xian. Why Xian? This is the place where the Ancient Arts of China began. This is being proven everyday as archiologists continue to discover and excavate the tombs of the Emperors.

Xian was once the ancient capital of the Emperors and the starting point of the "Silk Road".(See Lesson 1). It is outside this city where 12 Han rulers are buried and their tombs are beginning to reveal the richness of the Chinese Culture from approximately 221 B.C. to A.D. 6. There are more than 800 tombs located 12 miles from Xian and only a few have been excavated.

The first excavation of an imperial terra cotta army came in 1974 when Qin Shi Huang Di's 10,000 life-size honor guard was discovered. The second terra cotta army, this time in miniature, was just recently discovered in March 1990. What a richness in artifacts is being uncovered.

In walking along amongst the ecavations and figures immerging from Qin Shi's tomb of 10,000 warriors, my mind began to invision the tremendous art activity of that time, in that place, and beyond into the other courts of the emperor's.

In my readings, travels, and lectures I have learned, for example, that the Emperors put many artisans to work preparing their tombs. In addition to the development of the art of making terra cotta figures and casting in bronze; poetry, painting and calligraphy were being diligently practiced. Many of the high officials of the court were intellectuals who mastered the honored art of painting, calligraphy and poetry. During the Han Dynasty, beginning in 206 B.C.-220 A.D., poetry was nurtured, paper was invented, silk was manufactured for export and the arts were held in high esteem. Therefore, from this place-Xian, stems the emphasis on the arts which was carried forward throughout the Imperial Period until the highest cultivation of the arts occurred during the Ming and Qing Dynasties of the 17th-19th centuries.

China has a long history of intellectuals who were officials of the court. These men spent their spare time in artistic scholarly persuits. They were amateur painter-poets who spent years developing their techniques in painting, calligraphy and poetic skills. They set up schools, taught in their private studios training others with their skills and passed on their philosophy of life through the ages. They did not sell their work but charised it and studied the works of others before them and around them. These famous intellectual were called Literati-The Chinese Scholar Artist.

The Chinese Scholar Artist used specific tools to impart their trade. These tools became "treasured" to the Literati and became known as the "four treasures of study". These four treasures were (and still are today), the brush pen, an inkstick, paper and an inkstone. These are the main tools with which the Literati carried out their work. It is only through the use of these tools that the true beauty and expression of traditional Chinese painting comes to life even to this day.

The art of the "four teasures of study" reached its height during the T'ang dynasty (618-907 A.D.) and the Sung dynasty (960-1279 A.D.). During the Sung dynasty, printing became very popular, ink and paper were mass produced thus giving rise to the making of books. Many of these books have survived for more than 1,000 years.

Not only were the works of the Literati pieces of art, but also, the inkstone and inkstick were pieces of art. The inkstone is made of such a hard durable material that it can be passed down from generation to generation. The inkstick is made from soot and resin molded into a stick form. The soot is either pine, oil or lacquer and it must be finely ground with an even or smooth texture to produce the finest work.

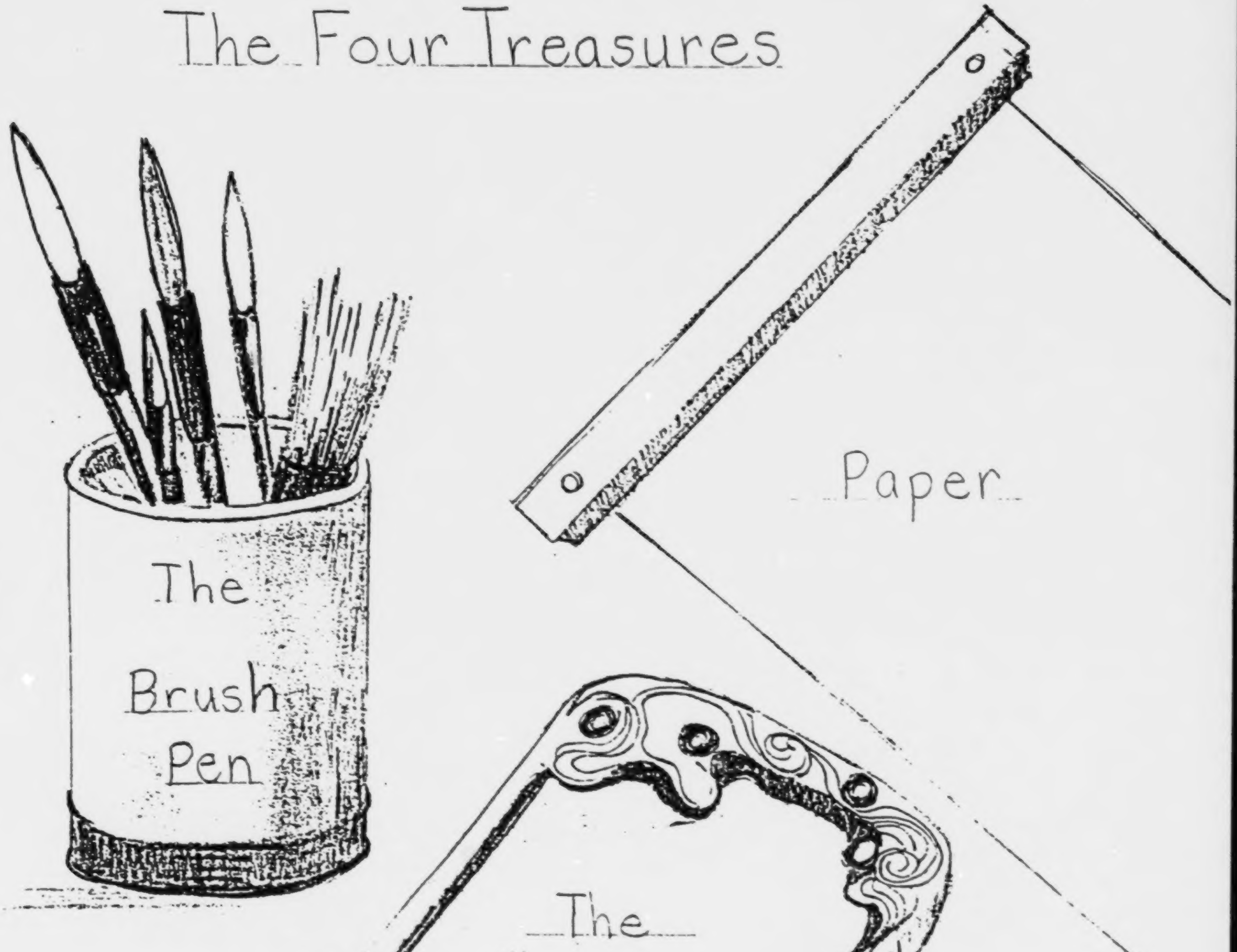
The use of the brushes depends upon the type of hair it is made of ie: "Goat hair " brushes are soft, flexible and produce a soft line, "purple hair" brushes are made from rabbit and produce bold vigorous lines. "Wolf hair" brushes are made from weasel hair and produce hard or feachery lines. Sometimes two hairs are combined in a brush to achieve a balanced look. Each artist uses each brush according to his/her own purposes.

Paper was invented by a Chinese man named Tsai Lun during the Han dynasty (25-220 A.D.). This fantastic invention which lead to the literacy of all men, was introduced to the world gradually as it was distributed along the "Silk Road". (See map: "The Spread of Printmaking Technology prepared by the Seattle Art Museum) The type of paper used for painting, caligraphy and poetry is soft, flexible and has just the right kind of absorbancy. It is also resistant to aging and deterioration.

Eunice H. Nammacher

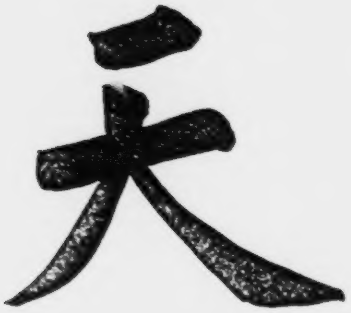
Handout B
Lesson 2

The Four Treasures


The Brush Pen
Paper
The Inkstone
The Inkstick

E.Nainmacher

Handout C
Lesson 2



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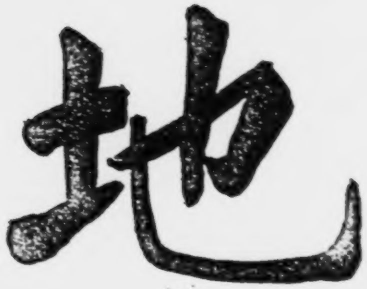

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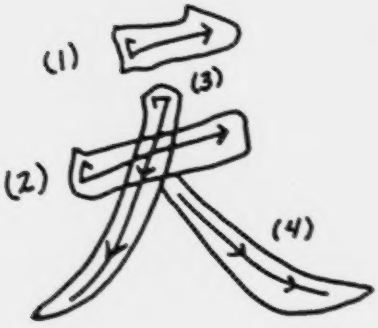

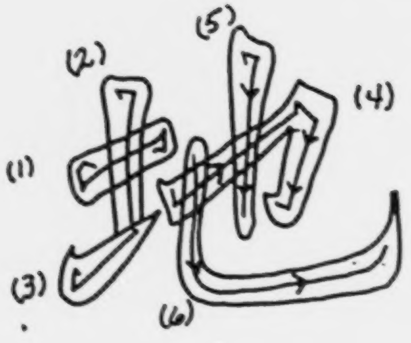

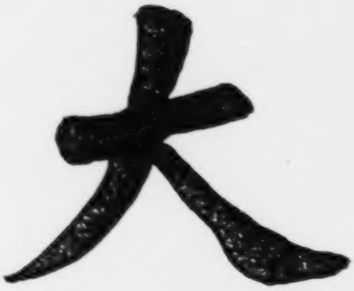

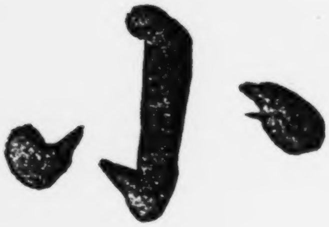

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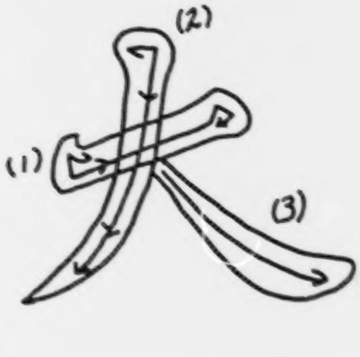

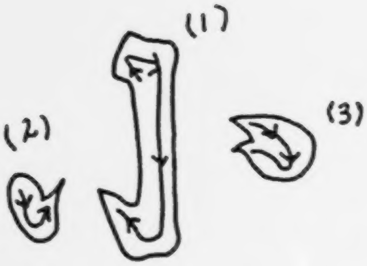

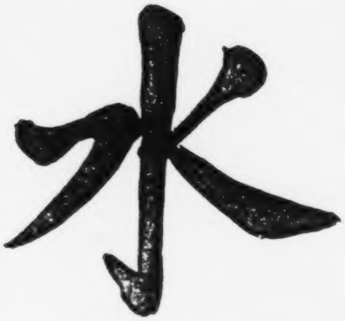

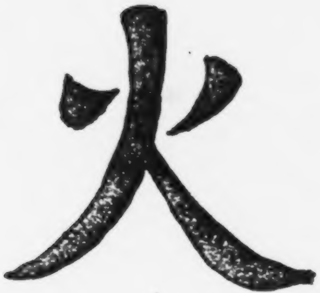

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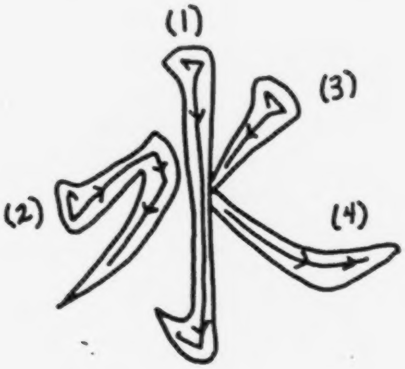

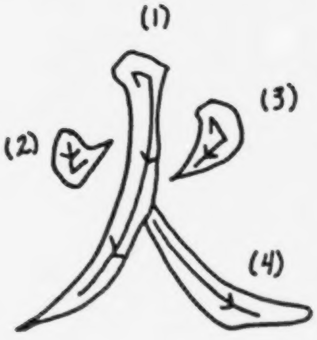

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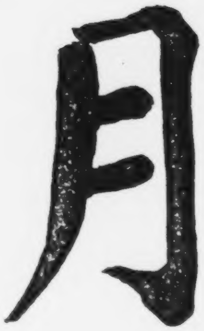

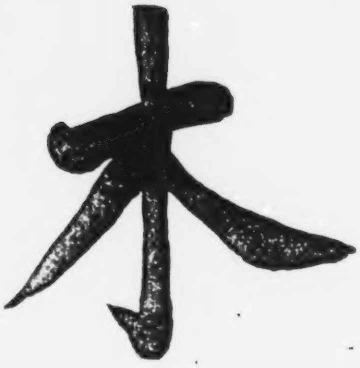

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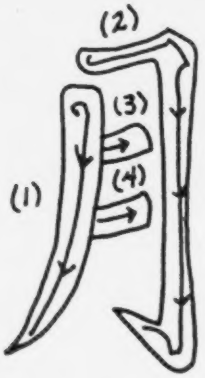

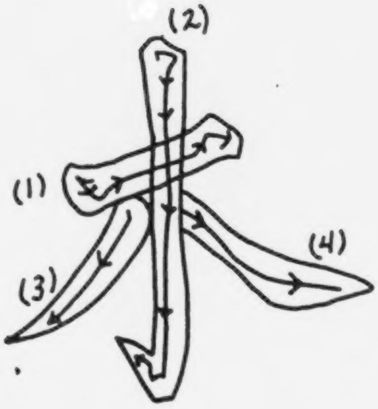

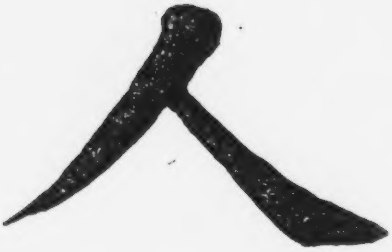

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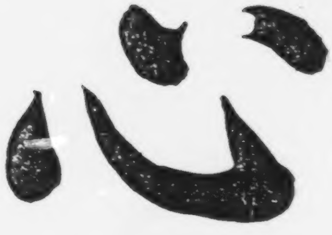

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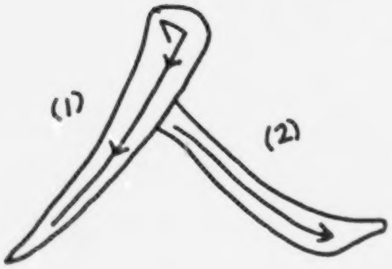

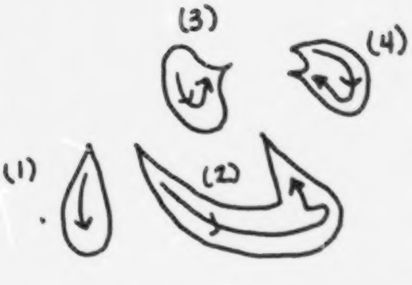

Handout D
Lesson 2

Wolf Song

If you talk to the animals
they will talk with you and
you will know each other.
If you do not talk to them
you will not know them,
And what you do not know
you will fear.
What one fears
one destroys.

Chief Dan George

E. Nammacher

Lesson 3. Putting It All Together
Painting, Calligraphy and Poetry

Objectives:

1. Students will observe and identify the visual elements inherent in calligraphy, such as: line, value, shape, pattern; by comparing Chinese calligraphy and English calligraphy.

2. Students will recognize calligraphy as an art form within a painting or drawing and as a way of recognizing the communication value of each in a piece art work.

Level: grades 4-12

Time required: 2-40-50 minute periods

Materials:
- pictures of Chinese calligraphy-Handout A&B-Lesson 3
- sheets of unlined paper-smooth surface
- Chinese brushes and calligraphy pens
- black ink

Procedure:
Introduction:

1. Can you tell the handwriting of a friend? Can you distinguish or tell the difference between your parents handwriting or that of a sister or brother?

2. Ask your students to do a cooperative learning exercise, in groups of 4, by writing a sentence on a piece of blank paper and then mixing them up. Can they determine who wrote the sentence?

Have each group look at each other's handwriting and analize the visual elements in each, ie: line, value, shape and pattern. Then have one person report to the whole their observations. Keep a running record of the observations reported. They may look like this:

Some people press down harder	Value-dark/light
Some people write straight up and down, others at an angle	Shape
Some people leave more space between words and between lines	Pattern
Some people write fat letters,some write skinny letters	Shape
Some writing is curvy,some is angular	Line
Some people print, some write cursive	Pattern
Some people wrote the sentence in one line, some in two lines	Pattern

You must have an observation for each of the elements.(1)

3. What is calligraphy? According to the dictionary calligraphy is "fair and elegant writing or penmanship: writing as a decorative art". This is what the Chinese used

it for, still are, and what we use it for in our own society.

Activity:

1. Look at picture #1 on Handout A-Lesson 3. Notice the lines in the calligraphy writing. Are some thick, thin, wide apart, close together, light or dark? Be sure to think about the visual elements discussed earlier-line, value, shape and pattern.
2. Look at Handout B-Lesson 3. Compare it with picture #1 on Handout A-Lesson 3 and decide how they are different.

This is just like our own handwriting and the handwriting of others that we observed earlier. Some people write with straight up and down lines and others write with more curvy lines.

Calligraphy is so important in China that most people spend years practicing the characters with a brush. For a basic reading knowledge in Chinese, a student has to learn about 5,000 different characters. Chinese also write from top to bottom and from right to left.

3. Observe picture #2 on Handout A. Actually #1&2 are one painting. They go together. This is an example of how the Chinese Scholar combines calligraphy, poetry and painting. Before reading the poem it is important to know that: wistaria -is a flowering vine and water caltrop-is a water chestnut--a plant that grows in water with spines on its fruit.(2)

The poem may be translated thus:

It was good that the rain had stopped.
So the birds could continue to fly.
During the day I explored my way with
a white wistaria rod,
I clad my shoulder with the green leaves
of water caltrop at night.
Out of the East horizon I watched the golden
toes of the morning clouds crawling;
Homeward on the back of a snowy donkey
I came plodding.
Took down the paired wine jug,
For it was harvest season for perch fishing.(3)

Does the poet try to make his poem rhyme? Does he speak of things that are not in the picture? Are there things in the picture that he leaves out of the poem? Is the poem like a story? Do you get different pictures in your mind?

4. Look at Handout D-Lesson 2, the poem "Wolf Song" by Chief Dan George. Observe the same visual elements: line, value, shape and pattern. How is this calligraphy different from the Chinese ones? Does it combine calligraphy and a painting or drawing? Does the poem tell a story or carry a message? Do you get different pictures in your mind?

5. Look at Handout C-Lesson 3, the picture called, "Uncle Henry", by Chuck Floch. These drawings depict American life on the farm in the 1930's and 40's. It tells a story in writing and picture form. Although the artist did not use calligraphy, he did use writing to enhance his pictures and to tell a story.

6. The student is now ready to produce his/her own piece of writing and a drawing or painting. The student can choose several ways to do this project.

a. Try to produce a poem or story from the students own writing with a painting or drawing. They can draw on their own experience or choose a poem and create a painting.

b. Produce a piece of work using calligraphy, in English or Chinese. If Chinese is chosen use some of the simple characters included in this writing done by Lucy Liu or use a calligraphy pen with the English alphabet as in the example-Wolf Song.

c. Produce a piece of art work with a short story as in Handout C-Lesson 3.

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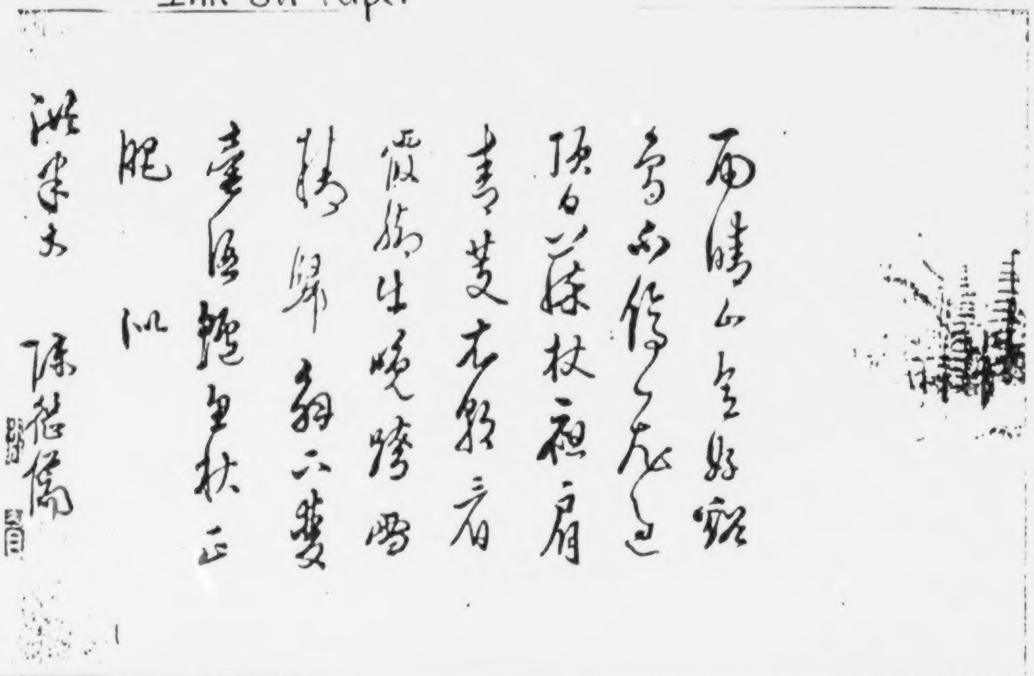
1. Out of the East Horizon, Chinese Art from the Seattle Art Museum, Seattle Wash., 1988.
2. Ibid.
3. Ibid.

Eunice H. Nammacher

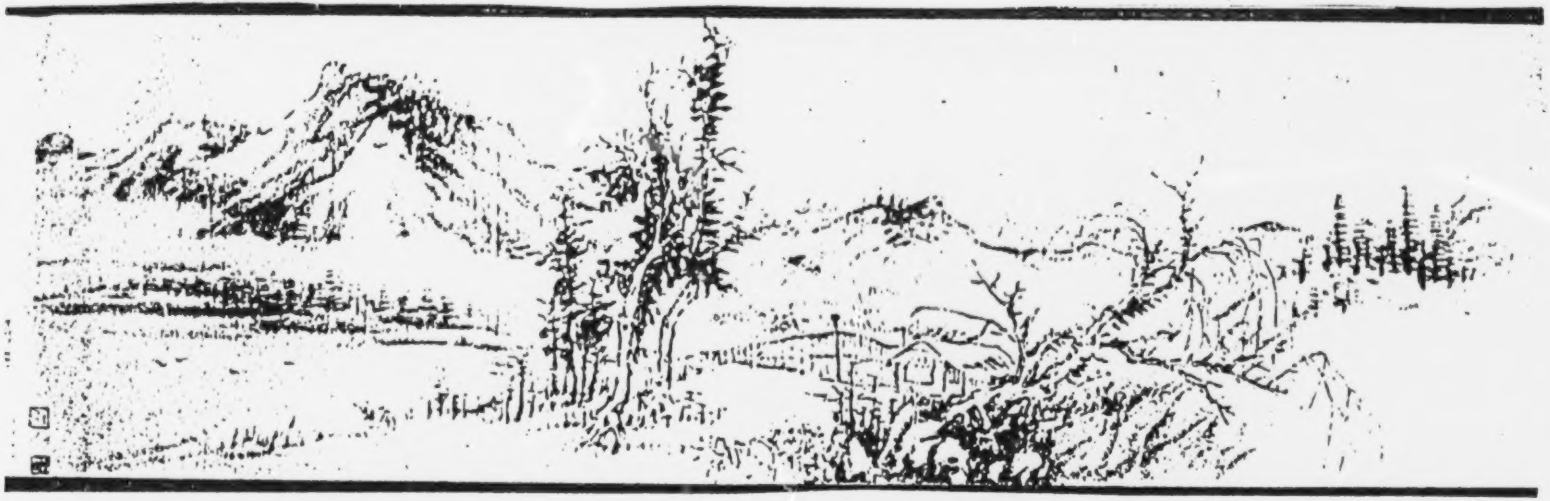
Winter Landscape
Chen Jiru (1558-1639)
Ming Dynasty
Ink on Paper

#1



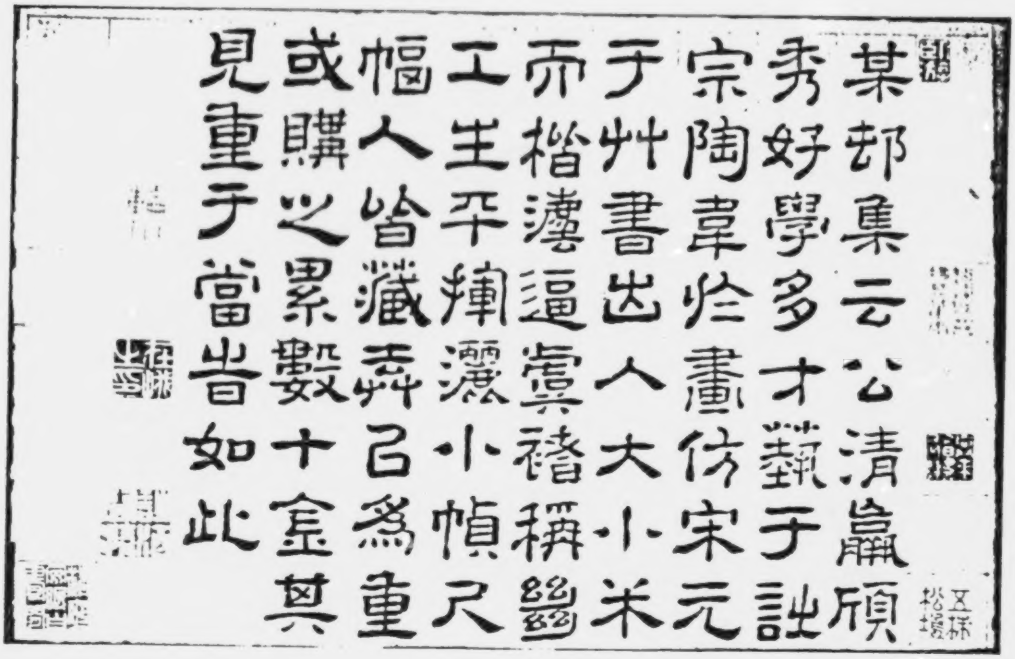
Chinese Art Slides
Seattle Art
Museum

#2



Handout B
Lesson 3

Calligraphy
Shao Mi (1620-1660)
Ming Dynasty, 1638
Leaf 11 from Album,
One of 12 leaves



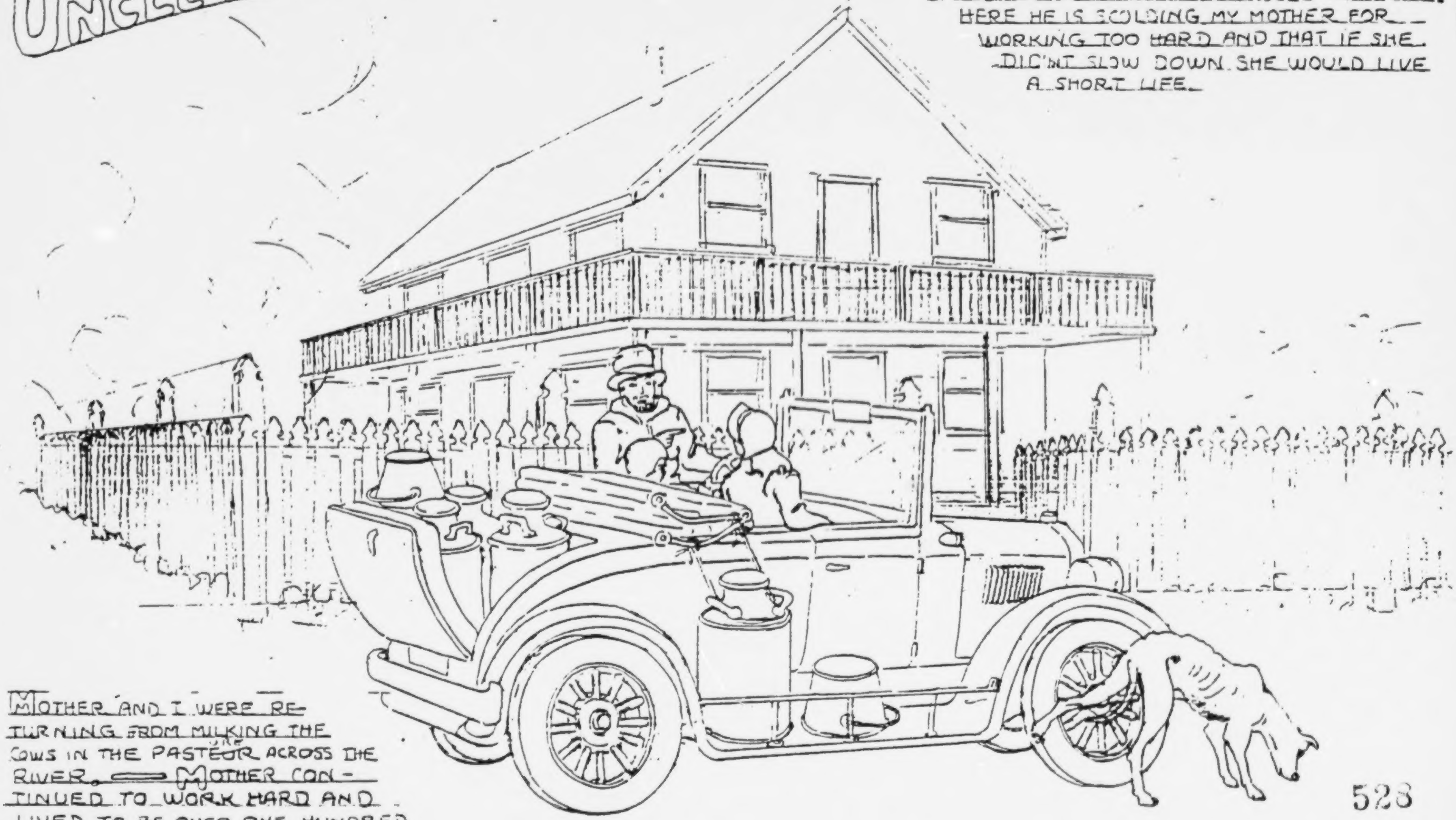
某郡集云公清羸頎秀好學多才藝于詩宗陶韋於畫仿宋元于州書出入大小米而楷灋逼虞褚稱鎰工生平揮灑小幀尺幅人皆藏弆㠯爲重或購之累數十金其見重于當世如此

Chinese Art Slides
Seattle Art
Museum

Handout C
Lesson 3

UNCLE HENRY:

HENRY FIOCK - A BROTHER TO GRANDFATHER; QUITE OUTSPOKEN AND OFTEN HOLLERED WHEN WE PASSED HIS HOUSE. HERE HE IS SCOLDING MY MOTHER FOR WORKING TOO HARD AND THAT IF SHE DIDN'T SLOW DOWN SHE WOULD LIVE A SHORT LIFE.



MOTHER AND I WERE RETURNING FROM MILKING THE COWS IN THE PAST~~EUR~~URE ACROSS THE RIVER. — MOTHER CONTINUED TO WORK HARD AND LIVED TO BE OVER ONE HUNDRED YEARS OLD

Chuck Fioch

Lesson 4: Painting in Modern Times

Objectives:

1. The students will read the brief introduction and observe the paintings of the artist introduced by looking at reproductions of the works represented here.

2. The students will enter into a comparison discussion, with the teacher, or within cooperative learning groups, using the vocabulary from the "Visual Arts" glossary produced by Supervisor of Public Instruction-Washington State.

3. a. The students will choose one style from the modern Chinese painters′ represented, choose a topic from their own experience and produce a painting or drawing of their own.
   b. The teacher picks the topic and the medium. The teacher directs the drawing, helping the students to draw the main portion of the piece, or give a demonstration of what could be done. The students add all the details making the painting uniquely their own.

Level: 4-12

Time: 2-50 minute periods

Materials:
-water color paper
-brushes-Chinese and American
-pen and ink, colored pencils
-chalk, scissors, construction paper

Introduction:

In 1912 the rule of the Chinese emperors ended. The last imperial dynasty, the Ch′ing, was overthrown and the Republic of China was born. After years of foreign invasion and civil war, the Chinese Communists took over. In 1949 the Chinese Communist Party established the People′s Republic of China on the mainland, and the government of the Republic of China moved to the island of Taiwan.

The Chinese have deep respect for their ancestors and pride in their history. This feeling for the past and their love for the beauty of their land have always been reflected in their art. Other civilizations have flourished and then disappeared, but Chinese culture and many of its traditional art forms are still alive today.

Some artists today are departing from the traditional Literati type of painting. They are incorporating the past with the present and are showing some influence from the West. They can be concrete-depicting life and the landscape in China today, or depart to a more abstract style of life and nature.

The art work presented here comes from articles featured in the China Daily newspaper on July 2,17,and 20 1992. They represent a cross-section of the type of painting being done in China today. The first artist presented, however, is a Chinese artist living in Seattle Washington.

Activity:

1. Each student should study the pieces of artwork presented. The students should take into consideration certain criteria; ie, the design principles-of balance, contrast, repetition, rhythm and unity; as well as, composition and emphasis. (See Visual Arts Glossary)

2. Students should work in cooperative groups discusssing and comparing the different styles presented, using the glossary of terms provided at the end of this curriculum project. See if each group can agree on one or two styles they prefer and give the reasons why. They should share their opinions with the total group.

3a. After the discussion period is over, each student decides on the style he/she will try to emulate. The student then chooses a topic, the medium they intend to use, and begin to produce a painting or drawing of their own.

3b. After the discussion period the teacher decides on the medium and the topic. Example: topic; a village, medium; colored pencils. The teacher directs a drawing of a village house (this is where each student follows the teacher as he/she draws a house). Then the students are instructed to draw the same house in different sizes and cut out each house. Then the student places the houses, one at a time on the paper, and traces the houses. Some of the tracings may overlap each other creating a village. Erase all overlapping lines. The student is then free to add doors, windows, streets etc. to make the village interesting. After the drawing is completed the picture is colored according to each artists preference.

LUCY LIU Handout A
Lesson 4

CHINESE AMERICAN ARTIST

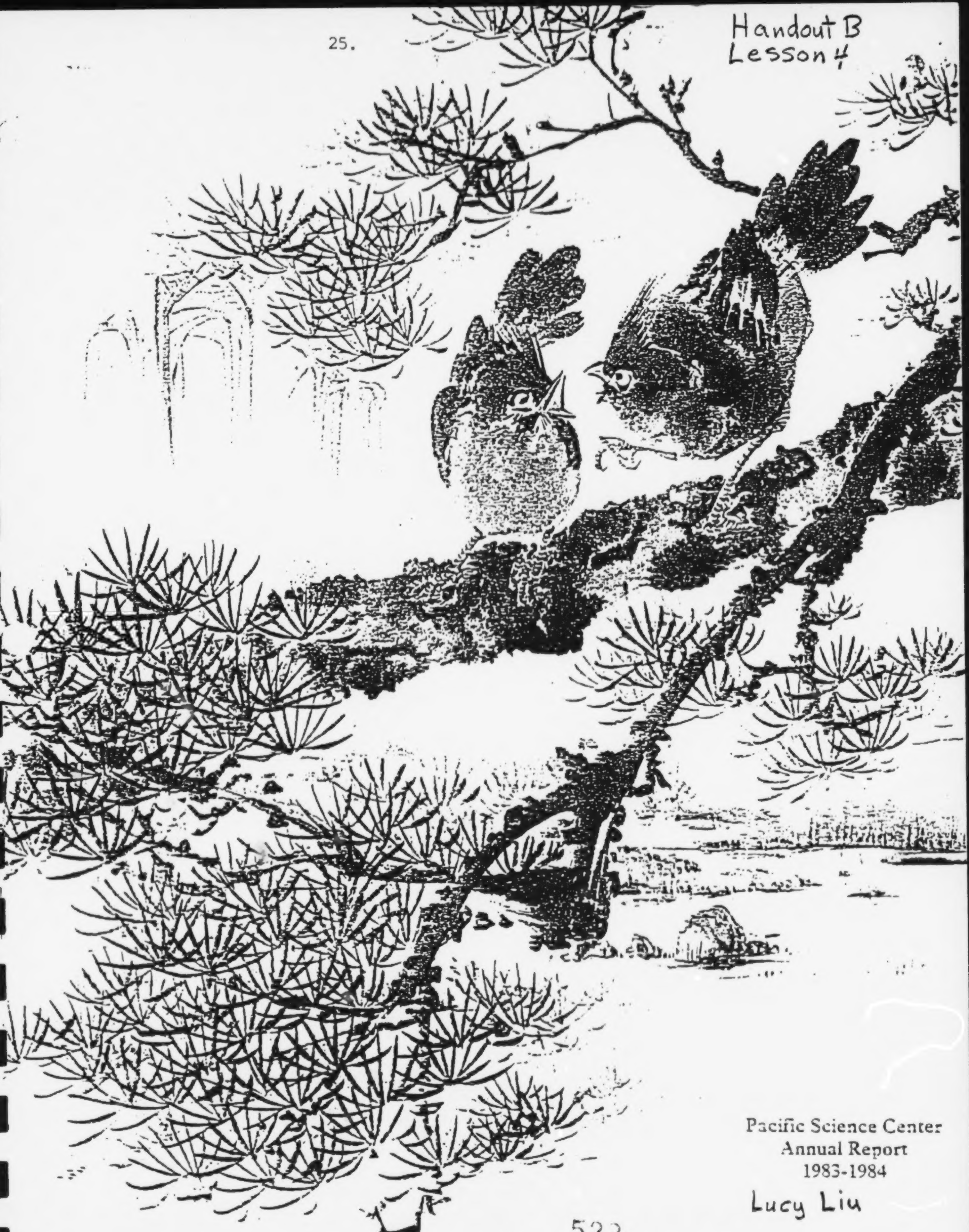
Lucy Liu was born in Northern China, Shandong Province. She began at an early age to study Chinese calligraphy and traditional brush painting. Lucy Liu graduated from a Japanese style highschool then, at the age of 23, she moved to Taiwan. She then continued her formal education at Tomkon University earning a degree in classic Chinese literature. At the same time she worked under several painting masters, each of whom was known for a different style of Chinese painting.

In 1973, Ms. Liu came to the U.S. and studied art at Eastern Washington University. She received a Bachelors Degree in Fine Arts and a Masters Degree in Art Education. She returned to Taiwan for more study, then she came back to the U.S. to put her skills to work.

Lucy Liu has tried to combine her knowledge of Western art with the art from her cultural heritage. Many traditional Chinese painters have ignored the Western influence, some have leaned more in favor of the freedom of Western expression and some have tried to combine the best of East and West. Ms. Liu, while traveling in Europe, discovered that Monet actually brought an asian influence into his work. In return, she was influenced by his work. Ms. Liu brings a bit of Monet into her more traditional Chinese painting giving it a certain freedom of movement and softness.

Eunice H. Nammacher

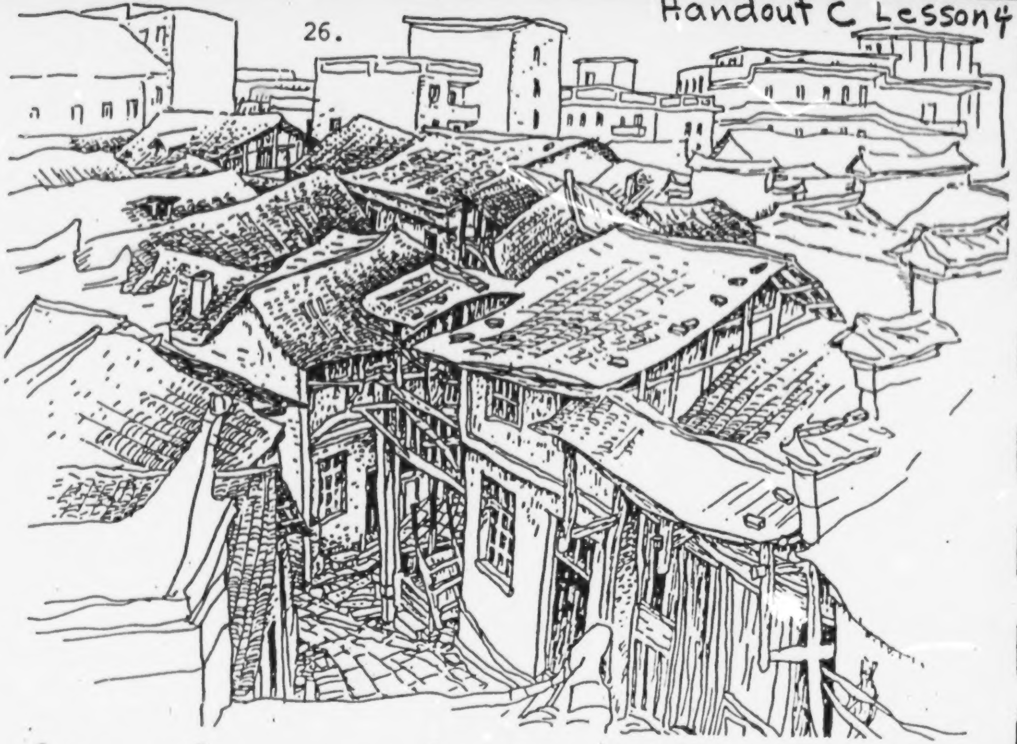
Handout B
Lesson 4



Pacific Science Center
Annual Report
1983-1984

Lucy Liu

Handout C Lesson4



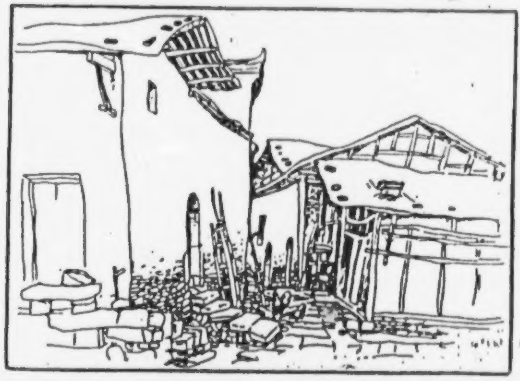
Right: A view over the village rooftops

Below: A quiet back alley

Bottom left: Hidden in the trees

Bottom right: A typical family scene

Portrait of a quiet village life



by J.H.Lin

Artist Yan Min always has had a strong desire to paint the village and people in the countryside in Yichun, western Jiangxi Province, where he grew up.

Working in the local culture centre in Yichun, he often wandered off into the countryside to draw.

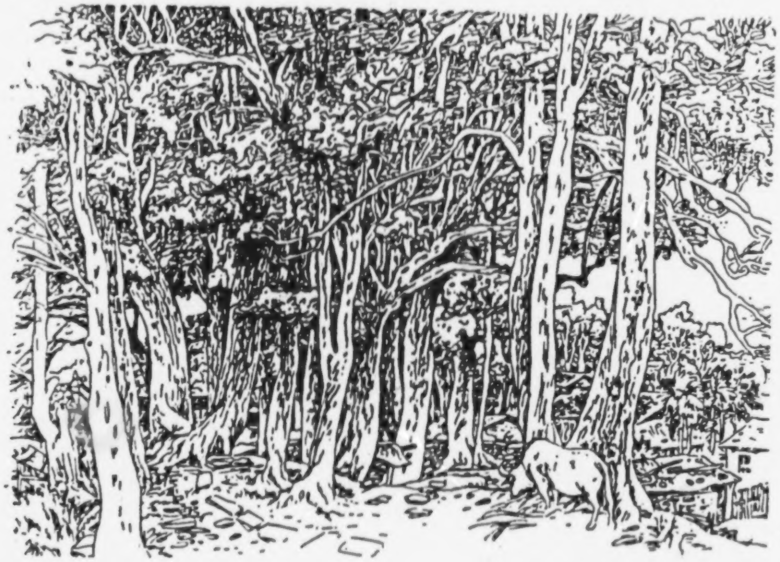
The result is a series of sketches which bring to life the local people and area.

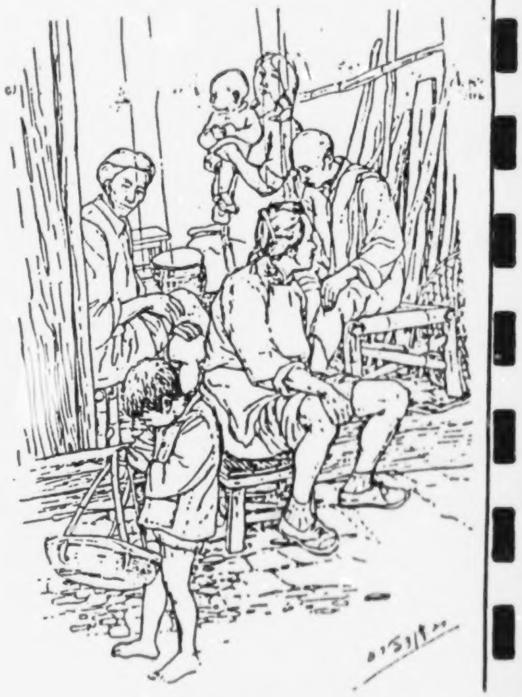
Hidden in a valley and surrounded by camphor trees, his home village was a peaceful place.

During the day, farmers went out in the fields and the village fell silent, broken only by the occasional clucking of chickens, or barking of a dog.

Stone slab paths led to the unique houses of the locals, in which bamboo furniture was very popular.

With his different lines, Yan Min created a variety of images — forests, floating springs, wooden bridges, and farmers' courtyards. His works mostly reflect the simple life of the local people.





China Daily

July 17, 1992

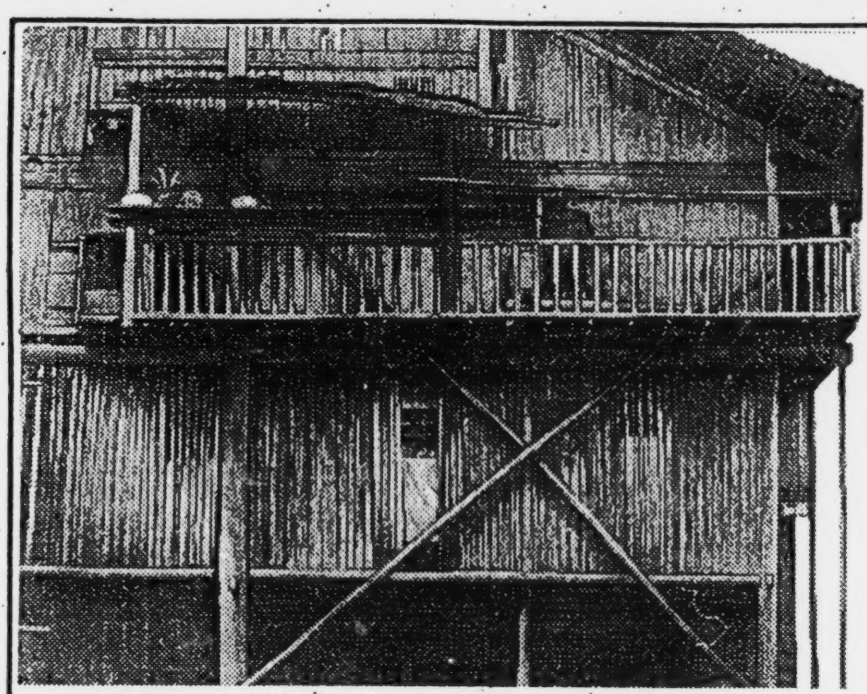
Handout D
Lesson 4

China · Daily

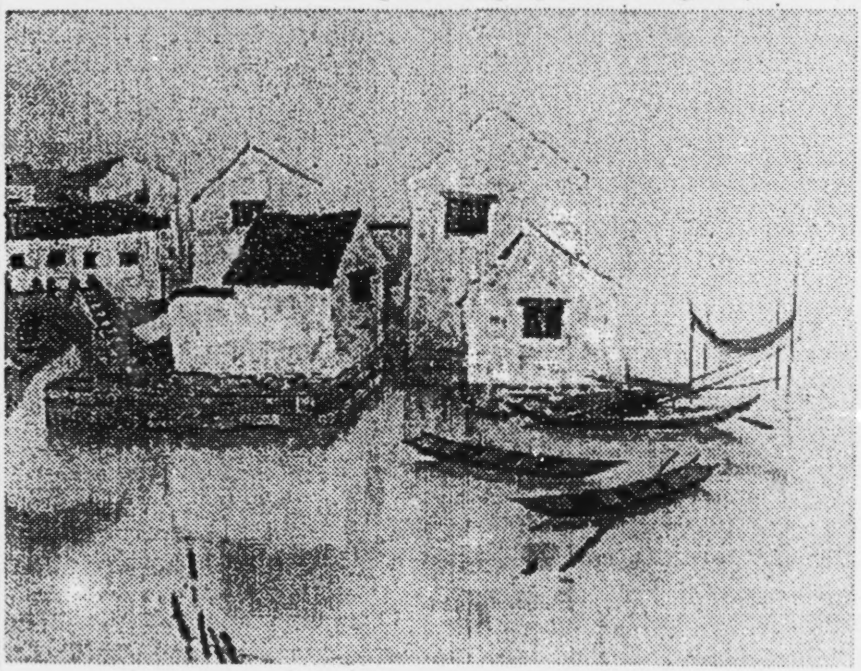
Monday, July 20, 1992 — 5

Nine good reasons to see show

by Jiu Ren



Wooden house *painting by Liu Dongxing*



Village on the water *painting by Jiang Rong*

A nine-person art exhibition opened last Wednesday in the exhibition hall on the fifth floor of the China Daily head office.

All the nine young artists were born in 1963 and were once classmates at the Beijing School of Arts and Crafts, 10 years ago.

"Each of us has always been searching for a unique, artistic way to express ourselves over the past and has now come up with something of our own," said Liu Genchang, one of the artists, who is now art editor at the Beijing-based Chinese People's Political Consultative Conference Journal.

The exhibition features different styles including realist, abstract, metamorphosed, aesthetic, according to Liu.

"It is not too much to say that the combination of the styles reflects the psychology of Chinese young artists today."

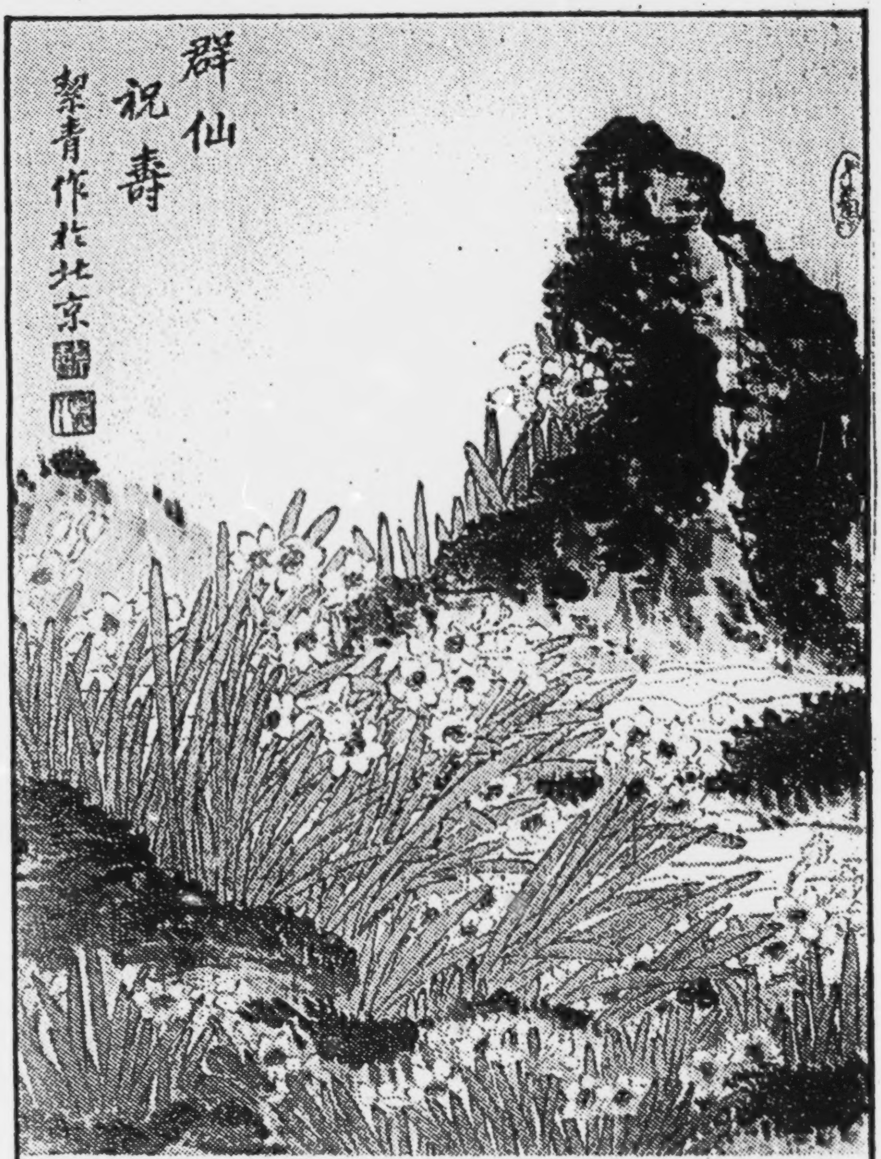
Liu's own style is a somewhat metamorphosed one. "I use my pieces to tell stories; my experience, my feeling of life, death and so on, so they end up looking gloomy and weighty," Liu said.

The works of Liu Dongxing, another painter participating in the exhibition, are realist.

The show will continue through to Thursday.

Handout E
Lesson 4

China Daily 28. Thursday, July 2, 1992 — 5



"Blossoming Narcissus," an ink painting by Hu Jieqing, is included in a collection of her works recently published by the Beijing Publishing House.

Hu, the 87-year-old widow of the writer Lao She, is now a consultant to both the Beijing Federation of Literary and Art Circles and the Research Society of Traditional Chinese Painting. In 1980, she held a one-woman show in Hong Kong.

Hu has loved painting since her childhood. In the 1940s, she met Qi Baishi, a master of traditional Chinese painting who became her teacher in 1952.

Hu excells at flower-bird painting, and is especially skillful at depicting pines, chrysanthemums and plums.

Hu loves to study ancient paintings from different schools and styles. While maintaining the traditions of Chinese ink painting, she has always been eager to adopt new techniques to express her unique feelings.

This album has includes 65 of Hu's works, which reflect her burning desire to express beauty.

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Handout F
Lesson 4

China Daily Monday July 29 1992

Four Beijing painters make a splash at show

A four-person art exhibition opened Thursday in the Central Hall of the History Museum in Tian'anmen Square.

The one-week show features 70 oil paintings by Zhang Nian, Wu Quan, Yu Susheng and Chen Xing.

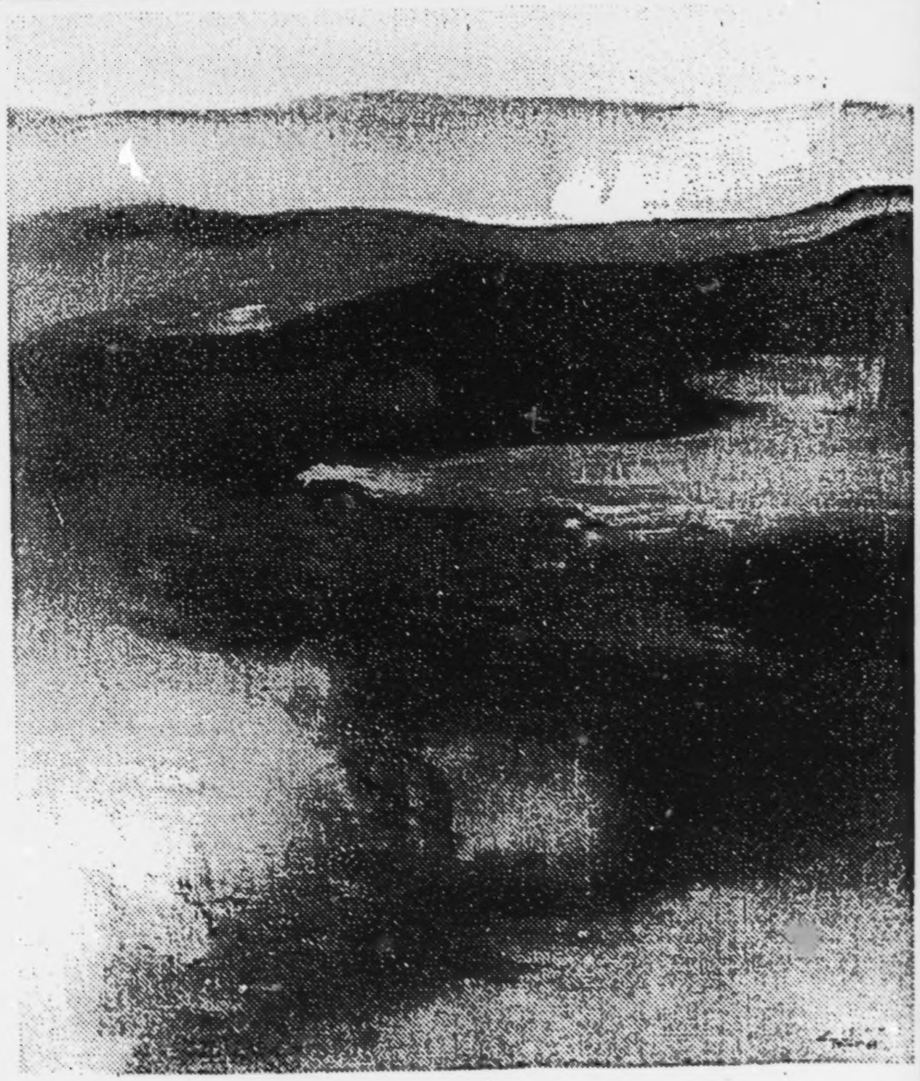
Zhang Nian paints traditional Chinese landscapes in a Western medium.

To the Chinese viewer, Zhang's pieces appeal deeply to the senses, with a riot of colours unattainable by traditional Chinese methods.

The Western viewer, perhaps, is attracted by the Oriental mystique.

"I try to integrate the 'tranquil beauty' of Chinese painting with the dynamism of Western painting," Zhang said.

"Every touch, every line and every colour applied by the painter reflect the painter's understanding of life and the world."



Landscape *oil on canvas by Zhang Nian*

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Handout G - Lesson 4
China Daily
Monday July 20, 1992

Blazing new trail through landscape

by Mei Shu

Zhuang Xiaolei is a trailblazer.

Following in the footsteps of others is not good enough for the 40-year-old landscape painter.

The feeling of haziness, the dreamy beauty, the faint melancholy and the cool detachment of his pictures captivate viewers.

"An artist must be an innovator, a pioneer and an explorer. He must go ahead of his time, lead a new trend and open up a new field," Zhuang said.

This is exactly what he has done with his unique works focusing on the rugged landscapes of the Loess Plateau in the Northwest and the serene beauty of the Yangtze River delta.

Zhuang was born in the city and lives there now but he turns his back on civilization to draw inspiration.

He tries to recover the sense of simplicity with his experience in the barren mountains of northern Shaanxi and in the green sceneries in southern Jiangsu.

His paintings are a hit with critics, and have variously been described as "dreamy" and "free from affectedness".

Zhuang reads extensively. And his choice of reading exercises great influence on his paintings.

The works of the ancient Chinese philosophers such as Lao Zi and Zhuang Zi and those of Western philosophers like Schopenhauer are his favourites.

Zhuang injects his feel of the life and world into his painting of the Loess-Plateau landscapes.

The winding dirt roads randomly and casually extend as far as the eye can see. Juxtapositions of green forests, golden wheat, red sorghum, the yellow loess gullies and rows of loess caves combine to make beautiful sights filled with a simple joy.

His landscapes of the delicate southern country largely depict moonlit nights.

He is extremely fond of the silvery mysterious moonlight and the profoundly black and silent sky. The moon in his "Moonlight," the absence of the moon in the "Mid-summer dream," the crescents and metamorphosed moons in many of his "Untitleds" lead the viewer into a fantasy world.

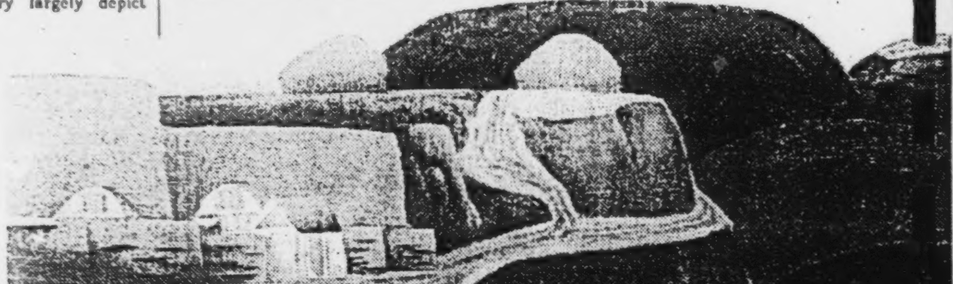
He uses the simple and seemingly awkward shapes in his pictures to lead people out of the immediate surroundings of confusion, puzzlement and entanglement and usher them into a purified world of lightheartedness.

Although, Zhuang paints "Chinese paintings," he extensively applies Western colours to form colourful patches, which in turn make up various shapes.

This is a departure from the traditional heavy use of lines and therefore make the pictures simpler and the central themes more outstanding than line-bound pictures.

Zhuang is becoming increasingly aware of his intuitive feeling. As a result, his pictures are becoming casually simple, weaving yarns of soil and rivers.

"If our pictures fail to send thrills down people's bodies, or if they fail to send ripples across people's static minds, we fail as painters," he said.



Life begins from here.

painting by Zhuang Xiaole

Visual Arts: Selected Glossary of Terms

balance - a feeling of equilibrium which can be either symmetrical (formal) or asymmetrical (informal). Equilibrium is brought about by an equal distribution of weight on each side of a given line or point. A sense of stability when applied to opposing visual attractions or forces.

color - the sensation resulting from reflection or absorption of light by a surface.

color theory - the study of color based on the color wheel, e.g., color mixing, color schemes, intensity.

composition - the product of an arrangement of related parts, design, or organization using elements and principles of design.

contour - delineation of the outer and inner edges of a figure, body, or mass.

contrast - observable differences to compare in order to show unlikeness or differences, opposition or juxtaposition of different forms, lines, colors, shapes, etc.

crafts - art products that may or may not have a functional use but which utilize materials that have been traditionally considered utilitarian.

criteria - standards on which a judgment or decision may be based.

design - a method of planning artistic order. Also a way of understanding and evaluating visual expression.

design elements - the building blocks in constructing a piece of art. The elements are line, form, color, value, shape, texture, and space.

design principles - the ways in which the elements of art are organized in a composition. The principles are balance, contrast, emphasis, repetition, rhythm, and unity.

emphasis - an artistic center of interest. The dominant part of a composition.

form - three-dimensional shape.

geometric forms - three-dimensional shapes based on traditional, mathematically constructed forms, e.g., cube, cone, sphere.

hue - another name for color.

intensity - the purity of a color which may be modified by addition of white or black.

line - a mark or mass usually longer than it is wide--an identifiable path of a point moving in space. Characteristics include width, length, direction.

media/medium - material(s) or process(es) used in visual arts.

mixed-media - production of an art work using more than one medium.

negative space - space in an art work not representing volume.

pattern - design repeating a shape or symbol. A repeated sequence.

positive space - space represented by volume.

repetition - the use of the same element more than once.

rhythm - an ordered movement achieved by the regular recurrence or natural flow of related elements.

shape - the two-dimensional area defined by line, value, color, texture, edges, patterns.

space - the area or volume which the artist manipulates, alters, organizes.

style - the manner of a particular period in art. An artist's individual manner of work.

texture - the roughness or smoothness of a surface either actual (tactile) or visual.

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A MUSEUM OF CULTURE: A HANDS-ON APPROACH TO MULTICULTURAL EDUCATION

DEVELOPED BY: ROBERT G. SHAMY
MONROE TOWNSHIP HIGH SCHOOL
JAMESBURG, NJ 08831
908-521-2882

The Museum of Culture Program is a student-directed teaching museum. As part of the elective course, Anthropology, students in grades eleven and twelve study Asian, African, or other world cultures, curate a school museum, and prepare museum exhibits and audio-visual programs for elementary school students. Elementary school classes and their teachers visit the museum program and are taught by the high school students about the specific culture that has been selected for study and exhibition. The museum program involves two basic components:

A. The elective course Anthropology, a text-based, traditional course in which the students study the concepts and methods of Anthropology and world cultures.

B. The museum and audio-visual programs, directed and curated by the students as part of their course responsibility. The museum provides an opportunity for high school students to teach the concepts they are learning to elementary school students. Using the methods of cultural anthropology the students collect the materials and artifacts exhibited in the museum. Local historical associations, cultural or ethnic groups, museums, and universities constitute excellent resources. They not only provide assistance and resources, but they also demonstrate an interest in the role the high school museum serves in the preservation of culture and history. In addition they provide the museum program's students an opportunity to work with professionals.

GOALS:

A. The students will work as cultural anthropologists curators and teachers.
B. The students will work in a project with clear objectives and practical goals.
C. The students will teach what they learn.
D. The teacher will work with the students on a collegial level.
E. Elementary school students will benefit from the program.

METHOD OF OPERATION:

The class meets daily as part of the elective course offering Anthropology Through a combination of field trip and classroom experiences the students learn the material they will teach and they are assigned work to accomplish in the museum. Elementary school classes visit periodically and the high school students present the museum's audio-visual and exhibit programs.

This is a full year, five credit social studies elective.

CLAIMS:

1. The museum offers multiple opportunities for students to communicate knowledge to others in an educative setting.
2. The activities of the museum engender individual responsibility.
3. The museum program provides for practical experiences in inquiry, documentation, and writing.
4. The museum program enhances the elementary and high school student's knowledge of world cultures and reduces ethnocentrism.

As a result of a Fulbright-Hays Seminar to China during the summer of 1992 the museum program has focused on China as the main element in the teaching and exhibit programs. The collection of photographic materials, cultural artifacts, maps and cultural information during this seminar have provided the museum program with teaching resources and strategies on the land, people and culture of China. Although these materials are unavailable to those interested in initiating a museum teaching program modeled after the one described herein, there are teaching materials, audio-visual programs, cultural artifacts, etc., available in the traditional sources and in Chinese communities throughout the United States. Those wishing to visit the museum program at Monroe Township High School should contact the museum program director, Robert Shamy at (908) 521-2882 to arrange a visit or for further information.

THEORETICAL FRAMEWORK

The museum program was initiated over a decade ago with one primary instructional objective: to provide the student with real and practical tasks in the Social Sciences. The instructional methods and strategies applied in this program are based on a pragmatic approach. John Dewey's call for experience and practical tasks in education originally led to the consideration of applying anthropology to the Social Sciences. Too much of a student's time is spent accumulating unrelated facts. Little opportunity is provided to demonstrate or utilize this information in a practical activity. Dewey argued, "Thus much of the energy that sometimes goes to thinking about individual children might better be devoted to discovering some worthwhile activity and to arranging the conditions under which it can be carried forward." [Dewey, 1974 p.177]

The museum program provides specific information and a setting in which the student may utilize and demonstrate this information. The student is an anthropologist, museum curator, and a teacher. When the high school student stands before the elementary school students in the role of teacher, the need to know the course material becomes a high priority. The high school student-teacher prepares extensively for teaching. This need to master the material removes many of the motivational problems found in the traditional classroom approach to learning. The museum also provides an opportunity for the museum director to observe the student in the role of teacher and to evaluate the student's knowledge of the subject. These observations provide one with more than a simple judgment of student learning. Much can be learned from observing the student in practical activity. "Moreover a teacher can find out immensely more about the real needs, desires, interests, capacities and weaknesses of a pupil by observing him throughout the course of such consecutive activity than by any amount of direct prodding or of merely cross-sectional observation." [Dewey, 1974, p.177]

Anthropology is not a recent addition to precollege curricula. For nearly a century, it has been gaining acceptance among those individuals and organizations who make decisions concerning curriculum content. Today we find anthropology in precollege classrooms throughout the United States. Over the last two decades organizations such as the Smithsonian Institution and various departments of anthropology at the university level have become actively involved in the development of training programs and curricula materials in anthropology for the precollege teacher.

Anthropology is the study of our species and its many forms of adaptation worldwide to the problems of living. These adaptations are the essence of each peoples' culture. "The public school curriculum sorely needs a cultural perspective that is scientifically rather than ethnocentrically based." [Dynneson, Coleman, 1986 p.5] Cultural isolation is dangerous in our "global" community and educators are making an effort to dispel this cultural isolation. The emphasis on global education is one example of this effort. A recent issue of

Practicing Anthropology, A Career Oriented Publication of the Society for Applied Anthropology, was devoted entirely to "Practicing Anthropology in Precollege Education." [Vol.8 No.3-4, 1986] In this issue educators and professional anthropologists discuss the present status of precollege anthropology.

"Precollegiate anthropology is becoming an imperative for American students. This imperative is demonstrated in the national and international events of our times... Future conflicts are sure to arise in this [Lebanon] and other areas of the world, yet the public, most of our public school teachers, and our children are largely ignorant of major world cultures." [Dynneson, Coleman, 1986 p.5]

CONCEPTUAL FRAMEWORK

The following outline provides a conceptual framework for the museum program.

1. Provide the student with a course of study; in this case the land, people and culture of China.
2. Give this student a set of tasks to accomplish which will develop the content of this course of study; photographic slide reproductions, cultural artifact reproduction...ex., food, clothing, music, etc.
3. Provide a practical situation in which the student is obliged to utilize this information; the museum teaching program, high school students teaching elementary school students.
4. Continue the educational process through interactions with and observations of the student; arrange teaching experiences and modifications of the existing slides and exhibit programs.

The diverse nature of the museum program provides many ways to meet the needs of a varying student population.

HOW THE PROGRAM OPERATES

The idea is very simple. It involves teaching a basic content of information to the high school students, and establishing a structure [in this case a museum] in which the high school students must teach this information to elementary school students. The next step involves bringing the high school and elementary students together to allow the high school students to utilize and demonstrate the concepts learned in the course.

The culture selected for study and presentation is a joint decision between teacher and students. The students scan the library for pictures of the geographic area and the cultural traits of the culture to be studied and exhibited. Using photographic slide film the students take pictures and organize them into an audio-visual presentation. Reproductions are made of clothing, art work and objects that are material representations of the culture. Music, myths, religion, behaviors and representations of non-material culture are studied and prepared for presentation and demonstration. Regional foods may be prepared and served by the high school students to the elementary school students.

Research material and exhibits may be organized under the following headings:

1. **MAP LOCATION AND GEOGRAPHY:** Slides of the region may be used to support wall maps in discussing the climate, resources, altitude, etc. of the region selected for study and exhibition.
2. **SUBSISTENCE PATTERN:** The predominate methods of food collection, job specialization, division of labor, resource management and consumption, and economic system.
3. **FAMILY PATTERNS:** The social structure, role responsibilities and relationships that exist within the family structure of the culture.

4. **HOUSING:** Materials and methods of construction, architecture, community patterns.
5. **CLOTHING/BODY ORNAMENTATION:** Traditional, festive, ritualistic, and in many cases the modern elements of style that have been adapted to the traditional.
6. **RELIGION/RITUALS:** Slides and actual performances may be used to represent these elements of the culture.
7. **SOCIAL STRUCTURE:** Elements of class, caste, egalitarianism, etc., may be discussed with elementary students depending on their grade level and conceptual abilities.
8. **LANGUAGE:** Audio-tape and guest speakers may be used to demonstrate the various dialects and language patterns.

While the museum program is being presented in one area, the audio-visual program is running in a separate classroom. On pre-scheduled days groups of forty to sixty elementary students arrive at the front door of our high school. The high school student teachers meet them, take them to the cafeteria for lunch if the teacher schedules lunch as part of the visit, and then bring them to the museum and audio-visual programs to start the show. The elementary students are divided into two groups. One group watches the audio-visual program taught by the high school students. The other group participates in the activities in the museum. It runs during the regularly scheduled school day, during the time that the high school students are scheduled for the elective course Anthropology.

One must remember that the primary objective is to give the high school students practical activities to undertake in the Social Studies. The students formulate the objectives and complete the tasks. The teacher is a guide and assistant who works closely with the students on a one-to-one basis. Student evaluation flows naturally in the relationships that develop between the teacher and students. The secondary school students must teach what they learn. The teacher/director observes these students in the various roles that they must fulfill to accomplish the goals and objectives of the museum program. This non-traditional approach to student evaluation is effective in that the students demonstrate their knowledge in practical situations. These student/teachers are also observed and evaluated by the visiting elementary students and their teachers. These visitors complete evaluation forms which focus on the student/teacher's performance. The more traditional forms of student evaluation, ex., tests, homework, class performance, etc., are utilized during the meetings of the scheduled elective courses.

CAN THIS INNOVATION BE APPLIED TO OTHER EDUCATIONAL SETTINGS?

1. "The concept of the museum in a school is immediately applicable in any educational setting.
2. It is adaptable to any discipline of curricular intention. Its demonstrations provide opportunities for peer instruction and public demonstrations of learning.
3. Its organization is unusually adaptable among subject matters and forms of student activity.
4. Because the museum is tactile, participatory, and individually adaptable, it has value to special education.
5. Because it can emphasize independent study and the display of expertise, it has value to programs for the gifted and talented.

In its Monroe Township realization, the museum in the school has several qualities worth emulating in other settings.

-- It is a multi-age instructional center, attracting visits from younger learners, many from outside the school district.

-- As an enterprise, the museum is student-run."

[Carr, 1988 p.41-42]

EVIDENCE - *EVALUATOR'S COMMENTS*

"From my early interview with Mr. Charles Stein, Principal of Monroe Township High School, the theme of the school as an instrument for fostering the maturity of its learners has been important to me. It is an attractive theme because it is so challenging to articulate this instrumentality in a public school; the circumstances of schooling make the role difficult to sustain. In most instances a school is a controlling mechanism, not an instrumental one; its students push at its edges for more independence and responsibility. Even its teachers carry out the educational mission of the institution with some necessary compromises, for the sake of keeping order.

The discovery, then, of this innovative museum program tends to support optimism. In the midst of a straightforward curriculum, it represents an attempt to offer a rare experience where concepts and objects are matched, where students are teachers, and where the teacher's contribution is informed by a social science discipline more clearly than it is by standard pedagogy. This optimism is supported by the experiences of students, who say that this program exposes them to engaging and relevant concepts, who feel that this environment nurtures their senses of responsibility and maturity, and who admire their teacher for his approach to them as a learner." [Carr, 1988 p.35]

"It is also apparent that a generally appropriate situation for teaching and learning has been created here. The museum is an appropriate conceptual structure for the presentation of material and non-material culture. The museum program offers the opportunity for high school learners to communicate about their knowledge and to demonstrate it. The entire situation provides rare opportunities for students to experience both the trust of a valued teacher and responsibility for carrying out acts of teaching and learning among others. This is a far more active classroom than any others casually observed in the school. For Mr. Shamy, the educator, this activity and responsiveness is engaging. The program permits him to develop his subject interests and offers the opportunity to associate with his students in a more intimate, collegial role than the traditional classroom does." [Carr, 1988 p.19]

"First, the museum program clearly creates an unusual setting for communication in the school. It is important for two reasons: content and form. The knowledge transmitted here addresses human differences and cultural qualities, and this is rare and important in any classroom at this level. Opportunities for mutual effort, communication to others, and a collegial relationship with a teacher further distinguish this program from other classrooms -- even other innovative classrooms. The desire to achieve such qualities distinguishes not only the museum program itself but also the school that sustains it... Unlike most school experiences, the museum presentations are object-centered, and the messages surrounding these objects are accessible to even young learners because they are grounded in everyday knowledge of food, home, and society. In a larger frame, these object-lessons are about the parts of human culture we often take for granted." [Carr, 1988 p.21]

"While the subject matters of this experience are culture and anthropology, in a sense the real subject is teaching -- responsibility for the learning of another, knowing enough to answer questions, thinking beyond yourself. It is apparent that students feel this deeply and experience that particular kind of intensity that teachers who care about their tasks feel." [Carr, 1988 p.24]

WAS THE EFFECT OF THIS INNOVATION EDUCATIONALLY SIGNIFICANT?

"My observations and verbal evidence suggest that the museum program at Monroe Township High School has been an important and unusual experience for students. In the context of the normal high school curriculum, the experiences of the museum/classroom are important for three reasons:

1-- These are studies in the social sciences, the most neglected discipline at the secondary level.
2-- Students have made unique connections between material culture and concepts of human development.
3-- The museum offers multiple opportunities to communicate knowledge to others in an educative setting.

Some qualities observed here offer additional importance:
...the activities of the museum engender individual responsibility;
...the instructional component is readily applied in a fitting context, the museum;
...the high school learners appear to be engaged in a collegial relationship with their instructor.
...the situation also offers the potential for important experiences in inquiry, documentation, and writing.
...the school museum can teach writing, social studies, quantitative and manual skills, and the sciences. Moreover, the museum in the school offers an informed introduction to learning widely outside schools. Like the library, the museum offers a specific demonstration of lifelong learning opportunities.

Finally, the Monroe example contains a deep and explicit emphasis on teaching and communicating. This fulfills the museum's promise as an instrument of information and its dissemination. This emphasis is an essential part of any replication" [Carr, 1988 p. 41-42]

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CONFUCIANISM: IS IT ALIVE AND WELL IN MODERN CHINA?

By Carol Wansong

OBJECTIVES:

1. To identify the characteristics of Confucian philosophy and practice reflected in the various materials.
2. To note which materials indicate deviation from or rejection of Confucian values.
3. To identify and examine the universal themes of social order and power.
4. To draw conclusions as to the continued importance of Confucianism in modern Chinese society.

MATERIALS: Using the master folder, make duplicate folders containing prints, articles, and photocopies of artifacts for each group of students. Groups may either examine copies of the same folder, or separate groups may be given different folders of materials.

BACKGROUND: This lesson was developed for a ninth grade gifted/ talented World Civilization-English team taught program. The students come to this lesson having studied classical China and having read excerpts from Confucius' writings.

WORK PLANS:

1. Introduce lesson by asking students to speculate on whether Confucian ideas are still reflected in modern China.
2. Next, divide class into groups of 4 - 6.
3. In each group students will examine the contents of the folders, discuss the questions, and record the group's responses on their data sheets.
4. To conclude, address the class as a whole and provide an opportunity for students to share their reactions.

GROUP ASSIGNMENT:

Examine the contents of the folder carefully. Consider the following:

1. Identify the artifacts and speculate on their use. Pay close attention to the details in the illustrations and photos. Do they relect characteristics of Confucianism? If so, identify the specific characteristic. If you do not think they do, determine in what ways they suggest a difference from Confucianism.

2. Read the articles and determine whether they reflect the continued presence of Confucian ideals and practices. It is important to note the person or group whose point of view is being expressed as well as the source of the information and where it was published. Again, relate

either specifically to a characteristic of Confucianism or explain why you believe they do not do so.

EVALUATION ACTIVITIES:

1. What generalizations can you make based on your study of the contents of the folder?
2. What else would you want to know to make an assessment of the continuing influence of Confucianism in modern Chinese society?
3. Explain why you think the communist government in China would tolerate or even encourage Confucian practices such as religious observance?
4. After considering all the data available in the folder as well as the comments of your classmates, draw a conclusion to answer the question, Is Confucianism alive and well in modern China? Write this conclusion in the form of a thesis and using a graphic organizer of your choice, provide evidence to support your thesis.
5. Write a hypothesis expressing the future importance of Confucianism to China.

MATERIALS FOR MASTER FOLDER

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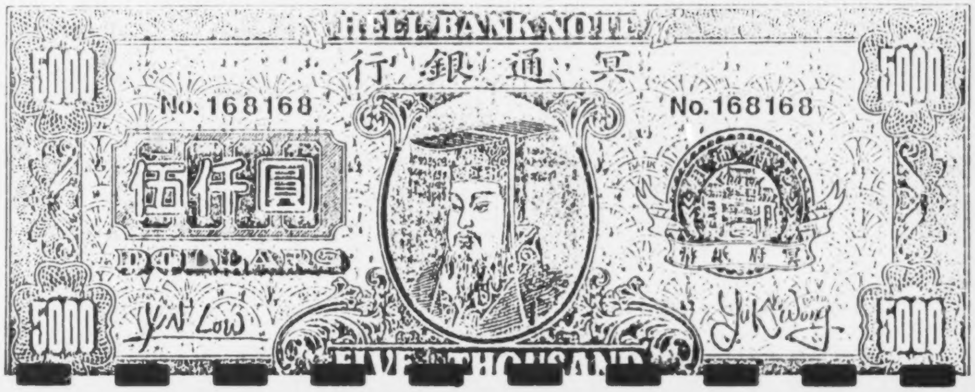
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INTERVIEW WITH JIAO FENG

The following interview took place on 14 July 1992 at the Wan Nian Hotel in Xi'an, Peoples Republic of China. Jiao Feng is with the Office of Administration and Coordination, Department of International Cooperation, State Education Commission. Although Mr. Jiao speaks English, he chose to give the interview in Chinese, with Mrs. Lucy C. Lee, a Fulbright Seminar participant from New Jersey, serving as translator. Mr. Jiao was very pleased to tell me about his family.

When I was young I lived with my father and mother. There were four brothers and two sisters. My younger brother was mentally retarded, but my father insisted that he go to school. In Mencius it is written, "Even if my son is not smart, he has to get educated." We were poor. There were so many children. Father tried his best to bring text books home and provide an education for all six children. He saw to it that we had the basic necessities. Father was typical--tried his best to support the family and give us a good education.

In a Chinese community, if one family has an excellent child, the neighbors like to make friends with the family. If a child does not behave well, commits a crime, neighbors look down on the family--parents take the blame. Women from the country, even if they do not have much education they still teach children properly.

Two points: even village women understand Mencius' mother moved three times to try to find good environment; women want children to play with good children.

I will tell you a Mencius story. Mencius' father died a long time ago and he lived with his mother. They were living in a lower class neighborhood with vendors. Mencius learned to sell things on the streets. So his mother moved to a butchers' neighborhood. Mencius sharpened knives to try to be a butcher. His mother said that was not the way. She moved next to a school. Then Mencius started to learn to study. He became famous.

Confuscius said that if you're close to red you become red, if you're close to black you become black. Red is good. The Emperors liked red. Red means happiness. Black means evil, bad people.

Many people ask why AIDS is not a problem in China. We say, "Laugh at a prostitute, don't look down at a beggar."

If young people are poor, other people try to help. If they take "short cut," people avoid them.

No matter where Chinese are, they have this basic thought. They see the family as a whole. All people know the Mencius story. It is told from generation to generation.

Even my mother told my sisters always to be capable wives and husbands won't do wrong. Household will be peaceful. If a man does something wrong, maybe the wife is not a nice person. If a husband commits a crime, goes to jail, she loses face, too.

As a father, I have a big responsibility to teach my children. Pass on honor of ancestors. Father's job is to pass family on from generation to generation. If young teenagers have behavior problems, blame the father who did not teach the children right. It's also the mother's responsibility. In old time the saying was, "Good sons come out of a bat." Now even, children are beaten by parents if they don't behave.

Education is like half forced, no voluntary basis like having a tutor. If they have to repeat lessons, teachers spank hands. Parents punish if children don't do homework.

Chinese children are creative on the inside. They are disciplined, trained to confine behavior.

How to respect parents? It is even in law, all children have to care for parents.

If they live in the city and the parents are retired, they have a pension. If there are problems, children take care of problems for parents. If old people get sick and children don't come, the work unit can sue children for not taking care of parents. The court metes out punishment. Usually, it orders the person to pay money and the district will hire someone to care for the parents. If a senior citizen is not cared for, like in winter having no coat or heat--if he dies, children are sentenced to jail.

In rural areas, if a person has no children, he can go to s nursing home. Where does money come from? Partly from central government and partly from local county. Farmers may not have stable income, still they have to support parents. If senior does not have enough food, etc., and children do not provide, if he gets sick, neighbors can go to court and sue children.

In village, if there is no one to take care of senior, there is village counseling. They negotiate, bring the two parties together. Who is to counsel? Old people, men and women, who have lots of experience, respect. Those counselors are elected by village people. They get stipends from the village council, twenty to thirty yuan per month. (c. 5 yuan to the U.S. dollar) The money comes from the village. When they share the harvest, they put aside money for those people. If senior citizen is neglected, the counselor will be the first to go talk to the children. If there is no agreement, the counselor will bring the case to court.

Chinese people like to live in groups. If people are the same clan (have same last name), they stay together with their own people. Most people want to stay and work in their hometown. "The falling leaves have to go back to the roots." When they die, the body goes back to the home for burial.

Example: During the flooding, donations from Hong Kong almost matched what they got from mainland China. They want to help. Even people from Taiwan donated. Wanted to help.

University of Beijing--it was donated by famous person in Hong Kong--from one of the provinces.

Even with the Beijing-Taiwan political situation, people who want to can contact relatives and friends--they feel close to the place where they are from.

This will apply to social life--for Chinese festival, I and my siblings go back to my mother's place. We spend New Year's, eat dumplings in the morning, then go back to our own homes.

Now, because society has changed, people on your street and in the village have different names. Young people try to help. "Even your close neighbor is better than relatives who live a thousand miles away." It is important to get along with neighbors.

Because society is more open, there is a new phenomenon--people have pensions and want to be with people their own age. Nursing homes are more and more popular. In suburban areas, land is cheap. People from the city want to go there. These may develop very fast.

Now the old are capable of taking care of themselves, do many things. There is a "generation gap," conflicts. Yet, if they want or need help, the children will be there.

Working women?

From my personal experience, most salaries are about the same. My wife is two points higher. She works at Beijing University. Yet men are still higher in the household. Not like before 1949, but it's still the tradition. Men have to share errands, negotiate jobs. After you are married three or four years, you build up your relationship, duties. Usually, the wife does the laundry and the cooking. The father looks after the children's education: goes to school, conferences. He takes care of the business arrangements with the house, buys big items. He gives wife his salary, but can keep the extra bonus. Most families do the same.

In the country, the same thing is true. Domestic violence is low. Husbands and wives put their incomes together, share expenses.

As you see, the family is very important to the Chinese people.

-- Carol Wansong

Kids' schooling a team effort

by Yu Shu

Spring Festival had just passed when my sister-in-law dropped by my home. She came not to wish us a happy New Year, but to borrow used textbooks from my son, an elementary school pupil.

"Here they are," said my son, handing over all his old books.

"Any test papers and exercises?" asked my sister-in-law.

"Thrown away long ago," answered my son.

"What for?" I asked, puzzled by her keen interest in these remnants.

"My son is going to school this year," she said. "What I learned in school I no longer remember. I have to brush up so I can help my son learn."

My sister-in-law — like millions of other parents — has taken for granted her role in her child's schooling.

Adults are learning along with their children, or as some put it, becoming their children's "learning partners."

The practice is now so common some parents become such "partners" without even realizing it. Others take this role willingly or unwillingly, because they seem to have no choice.

What exactly parents do as "learning partners" can vary. Some parents accompany their children to private lessons in music, painting and foreign languages, learning along with them so they can keep pace with their children and instruct them at home.

Others may just supervise their children while they do their homework.

But surveys show most parents of primary and secondary school students check exercises, supervise after-school activities and help with studying. But to do these tasks effectively, parents themselves must master what their children are learning and devote much time and energy to their children's education.

A survey of 300 parents by Beijing Chaoyang Home Education Training Centre found that 284 — or 94 per cent of them — are regular "learning partners."

So in the evenings, many young parents sacrifice their own spare time to help their kids.

"To tell the truth, I'm really tired of being a learning partner," said Gu Mou, a government employee. "In our 30s, most of us are backbones in working units. The pressure is heavy in my own work and study. I can hardly bear giving away so much time in my kid's study."

But Gu may not have a choice. Kids also are under heavy pressure. To enter key schools, they must have very high scores, and even one point can make a big difference.

Some wealthier families relieve themselves of this burden by hiring college students to tutor their kids. Sometimes they simply pay the kids' teachers for after-class instruction.

"Most high-scoring students have private teachers," Gu said. "Some kids are even sent to live and study at their teachers' homes."

But such extra attention can cost at least 200-300 yuan ($37-55) a month, which in Beijing, equals the average monthly wage.

Many parents, however, enjoy seeing their efforts bear fruit and their kids enter key schools, which always pave a brighter future.

Wang Minghe, a computer technician, was full of dreams during his childhood, but failed to even become a university student because of the "cultural revolution" (1966-76). He wants to see his child achieve all the things he could not, so Wang never complains about being a learning partner.

"My son improved considerably in primary school," Wang said with a smile. "His scores in two subjects have just made him a key middle school student."

Yet as Gu suggested, being a "learning partner" isn't always fun or optional.

To hold parents responsible for their children's performance, schools make it a rule for parents to check homework everyday and sign it.

And when parents break the rules, kids suffer. Students are sometimes told to leave class for missing a parent signature or punished by having to do twice as much or even a dozen times more homework. There are even schools that punish parents, asking them to hand-copy a certain number of texts.

Test days for children are "rest" days for parents, who have to ask for leave from their work unit to help their kids through "hard times."

Certain factories have reported that as much as 40 per cent of their staff "fall ill" on test days, a phenomenon nicknamed "seasonal illness."

It seems this illness results from schools putting too much pressure on children.

But teachers say their situation is no easier.

Many teachers at primary and middle schools are over-worked. Their health is poor and their living conditions far from desirable.

"It is not that we are pushing the task of education to the parents' shoulders," said Chang Manshu, a schoolmaster. "We expect parents to supervise their kids' studies after school, but we do not want them to be learning partners."

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毛泽东同志诞辰一百周年1893－1993

In tune with their children. Parents go along with their kids to learn accordion. *photo by Wang Guoqi*

More textbooks are being published with more information, he said. Classroom time is not enough to cover it all.

Physical education and handicraft courses have been added to curricula, he said. As a result, some work once done in school is now left for home.

But despite pressures on teachers and parents, the real weight falls on kids.

Schools push students to get high scores so that they can raise the percentage of their students that go to college.

But at the same time, a school's reputation, teachers' salaries and other things are closely related to how the students perform on college entrance exams.

School kids have long fallen victim to this system. They start studying at a very early age and hardly have time for leisure and freedom.

This pressure has caused many kids to lose interest and become truant.

To the question "Who do you most admire," surveyors expected primary school students to write "scientists" or "artists." Instead, their responses were quite different.

"I admire most the fool in my neighbourhood," one wrote. "He only has to eat, sleep and play. He doesn't have to go to school and do homework."

Another wrote: "I admire most my grannies. They are retired and idle at home. They can watch TV every night without the bother of school homework."

China Daily, 30 June 1992, 6.

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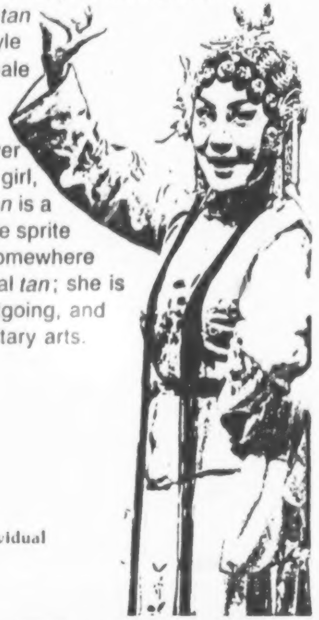
Librettos for Peking operas feature both tragic and comic elements, interspersed with singing, dancing, and poetic narration, to dramatize historical events and popular legends. Another style of performance is dialog rendered in language close to everyday speech, and pantomime executed with ordinary gestures. Heartwarming humor reflects and satirizes society, while being educational and entertaining.

The character roles of Peking Opera are distinguished on the basis of sex, age, and personality. The four main character types are the *sheng*, *tan*, *ching*, and *ch'ou*.

The *sheng* is a male character, which is further subdivided into the elderly *sheng*, the young *sheng*, and the martial *sheng*. The elderly *sheng* is a middle-aged to old man who wears a beard, and delivers his lines in a stately, serious fashion. The young *sheng* is a cultivated gentleman who often plays a dashing young lover. The military *sheng* is skilled in martial arts; included in this category is the role of the mischievous monkey-king, Sun Wu-k'ung.

Tan refers to various female roles, including the elderly *tan*, the *tan* dressed in green, the flower *tan*, the sword-horse *tan*, and the martial *tan*. The elderly *tan* is an older woman whose singing style corresponds to that of the elderly male *sheng*. The *tan* dressed in green is a younger or middle-aged woman who is good, rational, and upright. The flower *tan* may be an innocent and outgoing girl, or flirtatious and sassy. The military *tan* is a skilled fighter who often plays a female sprite in myths. The sword-horse *tan* falls somewhere between the flower *tan* and the martial *tan*; she is a female general who is bold and outgoing, and equally skilled in letters as in the military arts.



Costumes, headwear, and make-up for each individual character must adhere to strict conventions.

Pensions not sons – farmers

by Mei Jin

Having a son is no better than participating in the rural old-age pension insurance scheme.

This is a popular idea among farmers in many areas where a pension insurance system has been adopted in recent years.

Unlike urban people who get pensions after retirement, farmers have to be supported by their children, especially sons, when they become too old to work. The saying that more sons brings more fortune used to be a belief of rural people.

By tradition, sons are supposed to live with their parents, supporting them even after they marry, while daughters leave their parents after marriage and live with the husbands' families. This is one of the main reasons why rural people insist on having more children, especially sons. The farmers worry about their lives in later years. The country's family planning measures have partially failed to address farmers' concerns. As a result, many households risk having more children than allowed in order to get one boy.

"Having already had a baby girl, my wife and I expect to have another child, hopefully a boy. But when I was encouraged to take part in the old-age pension insurance scheme, I gave up the idea of having another child," said Qu Jiwei, 30, a farmer from Wuning township, Muping County, in Shandong Province.

Qu and his three brothers each give their father 150 yuan ($27) a year.

Qu has decided to hand in 6 yuan ($1.1) per month to the local civil affairs department for his old-age insurance. He gets a 1.5-yuan subsidy from his village per month. Thirty years from now, he will get 216 yuan ($39) in pension assistance each month.

"That amount of money is more than having four sons. In addition, I can get a 12-yuan ($2.2) subsidy each month for one child," said Qu.

Since 1991, about 600 young couples in Muping County gave up having a second child.

Muping, which leads the country in practicing the rural pension insurance system, has now 88 per cent of its farmers aged from 20 to 60 who have purchased pension insurance since last year.

Those who participate are required to pay 2 to 20 yuan ($0.36-3.6) per month to local civil affairs departments. When they reach 60, they qualify for a pension in line with their contribution.

Qu Baolan, 55, a village accountant in Muping, is known locally as a bright and quick-minded person. After close study, he concluded that it is more beneficial to purchased pension insurance than putting his money in the bank. So he withdrew his deposit of 4,000 yuan ($727) and signed up for the old-age pension insurance for both his wife and himself. "When we reach 60, we can get more than 700 yuan ($127) each year," he said.

Disputes

The total rural population of Muping County is 530,000, among which farmers aged over 60 account for 12.2 per cent. The increasing number of aged persons in the county has exerted heavy economic burdens on many families, leading to disputes over who will support aged family members.

As the Chinese population is aging rapidly and family sizes are shrinking, the old-fashioned way of simply relying on children for support will not work any more and consequently the rural retirement insurance system has been adopted to suit the new situation.

According to Zhang Pu, director of the rural old-age pension office with the Ministry of Civil Affairs, more than 600 counties in China have launched rural old-age pension schemes. As many as 70 counties have established rural old-age pension insurance systems.

China Daily, 30 June 1992, 5.

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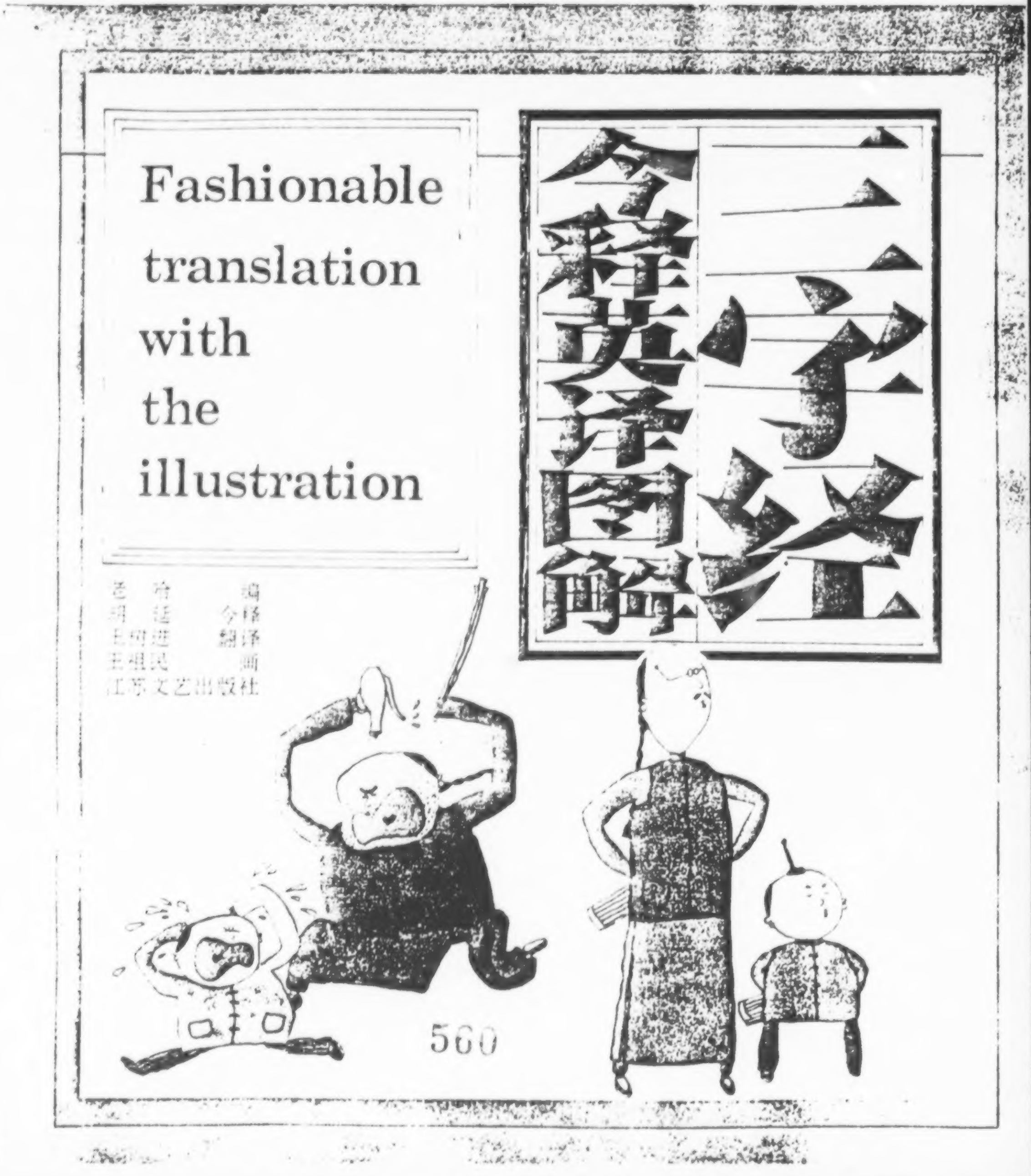
Follow Confucius

CHENGDU — An international symposium on Confucianism and its purpose in contemporary life opened in Deyang, southwestern China's Sichuan Province, on Saturday. More than 50 scholars from Hong Kong, Macao, Taiwan, the United States, Japan, India, South Korea and a dozen other countries and regions attended the four-day symposium, as well as 150 experts from 24 provinces on China's mainland.

(CD — Xinhua)

China Daily, 30 June 1992, 3.



三字经

今释英译图解

Fashionable translation with the illustration

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明 廷 今释
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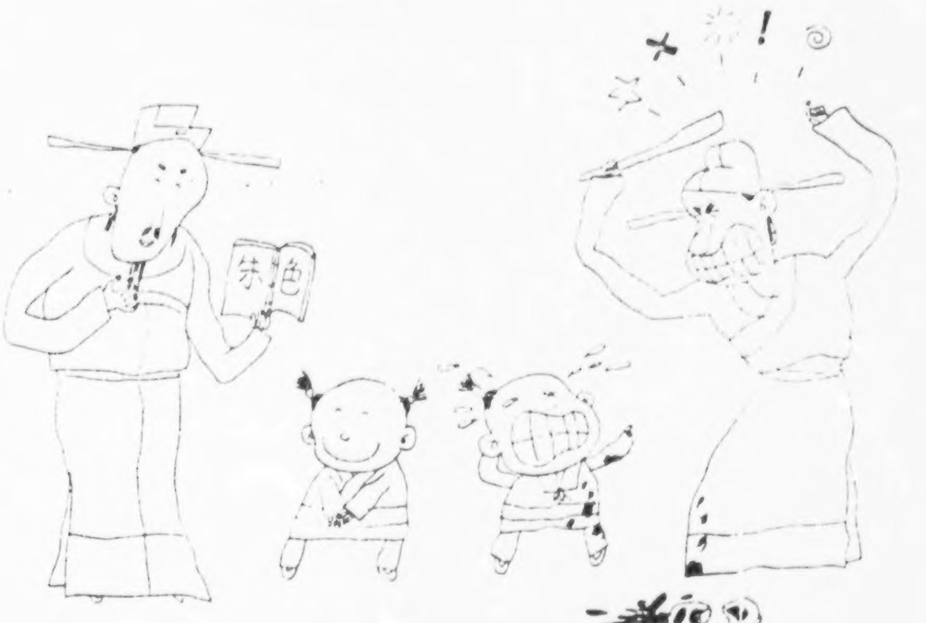
人之初，性本善。性相近，习相远。苟不教，性乃迁。教之道，贵以专。

每个人刚降生下来时，他的天性原本都是善良的。各人的天性本来没有多大差异，但是后天的各种不同境遇使得人人的习惯大不相同。如果不加以教诲，人的天性就会由于境遇习惯的差异而发生变化，失去原本有的善良。教诲的方法，关键在于要专精不杂。

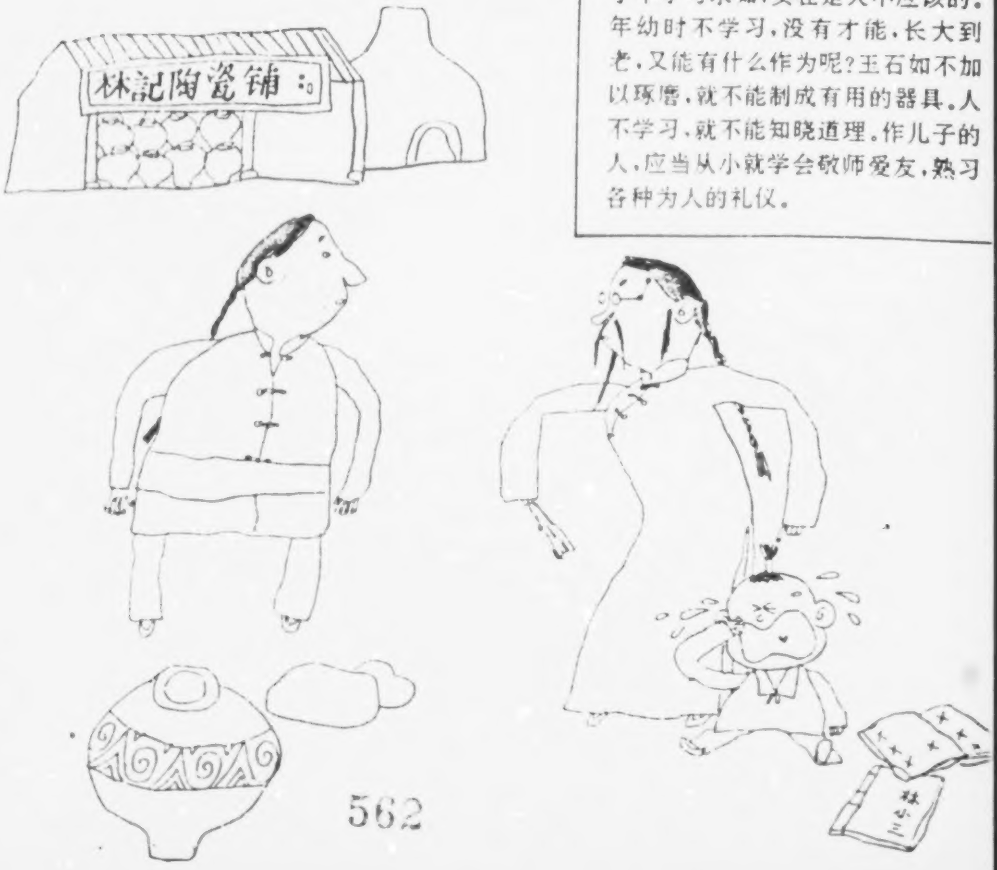
Every person is born with a good and honest nature. Originally each person's nature is not very different from others',but the different postnatal circumstances make each person's habit very different from others'. In other words,in our natures we approximate one another, but habits put us further and further apart. Without being taught, the nature of a person will vary according to his different circumstances and habits,and thus the original goodness and honesty will be lost. The key of the teaching lies in the concentration.



It is the father's fault if he bears children without teaching them. It is the teacher's indolence if he teaches pupils without strictness. A child should not give up learning and the pursuit of knowledge. Without learning while you are young, how can you accomplish anything when you grow up? Gems unpolished cannot became perfect; people without learning cannot become aware of truth. A son should learn from childhood to respect teachers, love friends, and be familiar with all the rites.

养不教，父之过。教不严，师之惰。子不学，非所宜。幼不学，老何为。玉不琢，不成器。人不学，不知义。为人子，方少时。亲师友，习礼仪。

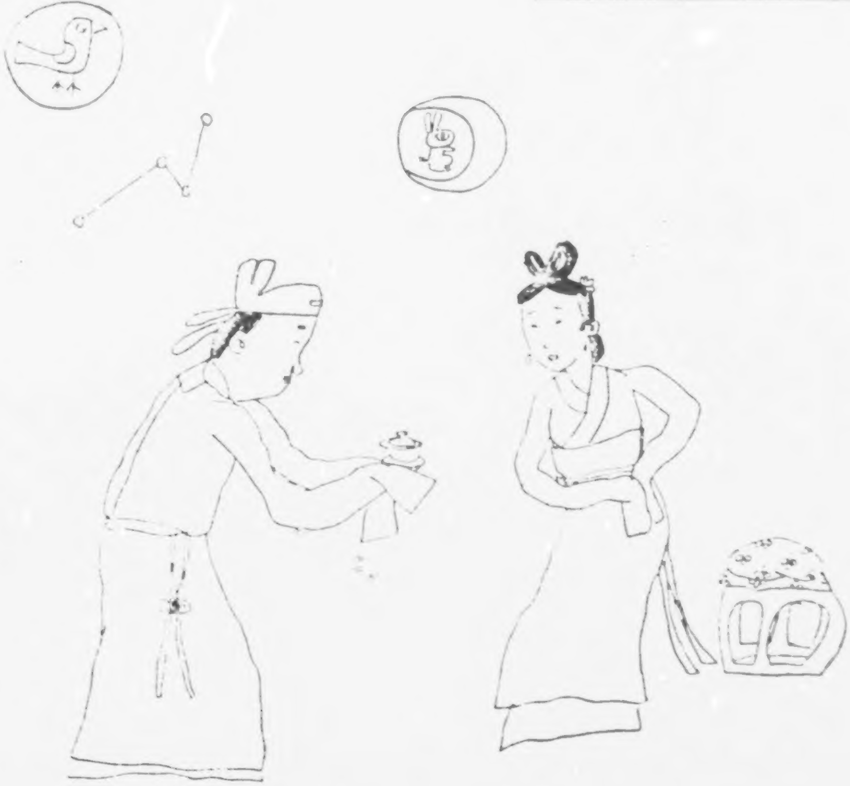
只生养儿子而不加以教诲，这是作父亲的过错。只教诲学生而不严格，这是为师者的怠慢懒惰。小孩子不学习求知，实在是大不应该的。年幼时不学习，没有才能，长大到老，又能有什么作为呢？玉石如不加以琢磨，就不能制成有用的器具。人不学习，就不能知晓道理。作儿子的人，应当从小就学会敬师爱友，熟习各种为人的礼仪。



The three abilities so-called by our forefathers refer to the heavens, the earth, and the people. The three lights so-called by them refer to the sun, the moon, and the stars. The three cardinal guides so-called by them refer to the three norms the peoples should abide by. The norms are; the ruler guides the subject; the father guides the son; and the husband guides the wife. Loyalty and justice are most important between the ruler and the Subject; intimacy and harmony are most important between the husband and the wife.

三才者，天地人。三光者，日月星。三纲者，君臣义，父子亲，夫妇顺。

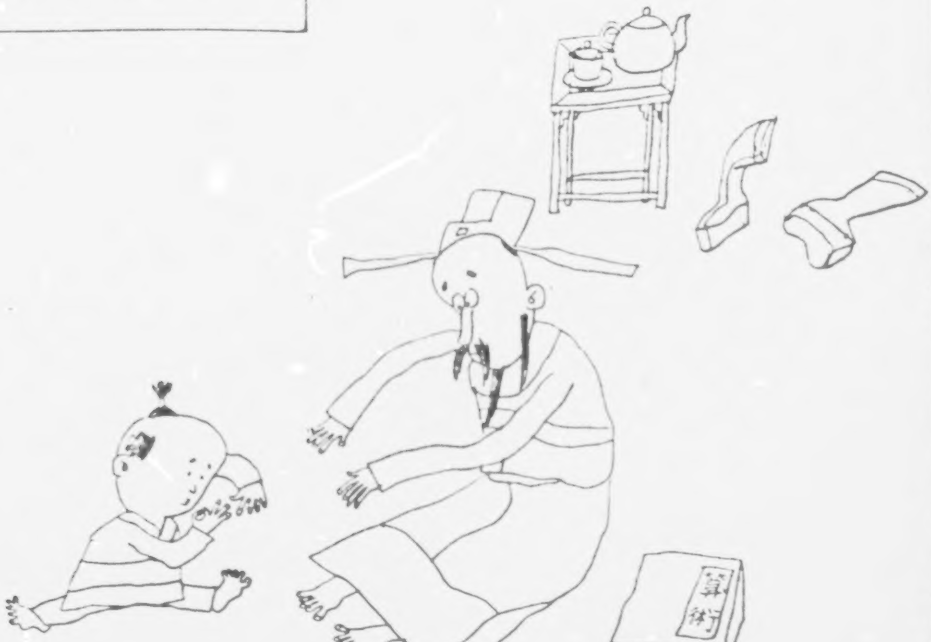
古人所说的三才，指的是天、地、人。所说的三光，指的是日、月、星辰。所说的三纲，指的是人世间的三种准则和常规，即君臣之间要以忠义为重，父子之间要以亲睦为重，夫妇之间要以和顺为重。



首孝弟，次见闻。知某数，识某文。一而十，十而百。百而千，千而万。

人首先应当懂得孝悌，就是孝敬父母，尊重兄长，从这爱心开始，然后由看和听，获得各种知识。先知道数目，进而认识表示这数目的文字。由认得一开始，进而认得十，由十而到百。由百而到千，由千而到万，以至于了解世间各种事物。

One should first understand filial piety and fraternal duty. That is to say, he should show filial obedience to his parents and respect his elder brothers. Beginning with these affections, he should learn all kinds of knowledge by reading and listening. First he should understand numbers, and then the characters which express the numbers. From one to ten, from a hundred to a thousand, from one thousand to ten thousand, until he understands all the kinds of things in the world.



Happiest families happier soon

by our staff reporter
Wang Rong

Forty families have won places as finalists in a nationwide competition for the country's Happiest Families.

The 40 finalists emerged from a group of 255 in the quest to become one of 10 families competing for gold and silver prizes.

The public will vote to decide the winners before October, the competition's organizers said yesterday.

This is the second such competition and organizers hope it will help teach all Chinese households what goes into making a really happy family.

The competition is organized by the All-China Women's Federation (ACWF), China Central Television (CCTV), and two journals on daily life and family issues.

CCTV is producing a series of documentaries on the daily life of the top 10 families and broadcasting the short, five-minute-long films at night for viewers to judge.

A total of 255 families from 26 provinces and cities registered for the competition.

About 12 of the 40 finalists are intellectuals' families and 24 have less than five people living under one roof.

Although the organizers did not spell out the specific qualities that define a "Happy Family,", they decided "a spirit of commitment to the society" should be the top priority among all qualities.

One of this year's finalists is a couple with four children in a village tucked in mountains in Hainan Province. They were chosen for their devotion to their jobs as elementary school teachers for 13 years.

The couple went to the village in 1960 after graduating from teachers' school and began their career in the village school. Thanks to their efforts the enrollment rate of school-age children reached 100 per cent, and the villagers, mostly Miao nationality people, changed their opinions that schooling was worthless.

The first Happy Family competition granted top prizes to families for braving such hardships as taking care of a disabled family member or a member suffering chronic diseases.

China Daily, 8 July 1992, 2.

A frantic student tries to calm herself down outside the high school attached to the People's University in Beijing. She is minutes away from sitting the stiff three-day college entrance examination, which began nationwide yesterday. Some 3 million students have applied to sit the test. *China Daily photo by Wu Zhiyi*

China Daily, 8 July 1992, 1.

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Rural social strata shift

The modernization drive in rural China, which stems back to the late 1970s, is changing the social strata of the farming population.

The findings were unearthed by a Chinese Academy of Social Sciences (Cass) survey.

From 1990-91 more than 100 experts were deployed to undertake investigations in 13 villages across the country's developed regions.They discovered today's farmers have different interests and social statuses.

The rural social strata was found to consist of cadres, collectively-owned enterprise managers, private enterprise owners, the self-employed, farmers with special skills, township enterprise staff, farm labourers, hired labourers, migrant workers and the jobless.

Experts also divide Chinese farmers' occupations into six categories: farming labour, non-farming labour, skilled professions, enterprise management, community management and unemployment.

Sources at Cass noted the emergence of a new social strata shows the speed of modernization in China's countryside has quickened.

They said this is one of the most important changes in the Chinese countryside since 1980.

The experts attribute the changes to the application of the family responsibility system, which came into being in the late 1970s. They explained that in today's countryside in China, family-scale farming operations co-exist with collective farming practices.

The transformation, which means the separation of farmland ownership from the right to farm, took about six years to complete in the 13 villages under inspection, the experts noted.

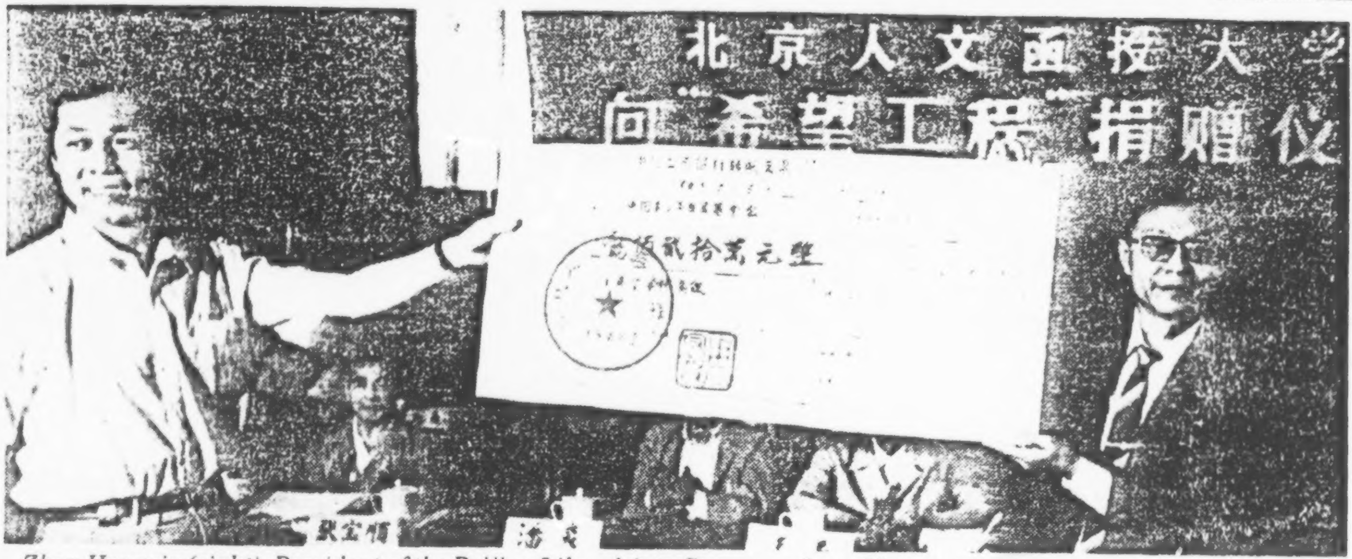
The characteristic common to all the villages, according to the survey, is their relationship with the land. Some farmers enjoy a multi-tiered social status.

Lu Xueyi, director of the Cass Institute of Sociology, said since 1980 the ever-widening difference in farmers' social status has not reached a mature and stable stage.

He added, "The ties between different strata, as shown in the survey, are still harmonious."

(Xinhua)

China Daily, 10 July 1992, 5.


北京人文函授大学
向"希望工程"捐赠仪

Zhou Hongxin (right), President of the Beijing Liberal Arts Correspondence University, presents an outsized cheque for 1.2 million yuan ($218,000) to the Hope Project yesterday in Beijing. It is the largest sum given to the project by a domestic donor.

China Daily photo by Guo Jianshe

Schooling for 100,000 dropouts

by our staff reporter
Wang Rong

More than 100,000 rural school dropouts across the country will register for the coming semester, starting in September, thanks to Hope, a three-year-old project to provide scholarship for children from cash-starved families.

This takes the number of ex-school dropouts to 140,000, project officials revealed yesterday in Beijing.

Of the children expecting to go back to school this fall, 60 per cent will be supported by the local office of Project Hope.

The rest will have individual sponsors, thanks to the one-to-one programme Hope launched in April.

The new programme pairs up donors and the children on the help list of Hope. A donor is paired up with a child in order to support him or her through five years of elementary education, which costs 200 yuan ($36).

Pairing-up for the fall semester wound up on Sunday, with more than 40,000 people at home and abroad applying to join the one-to-one programme. Some offered to sponsor more than one dropouts.

Some applicants wrote to project officials citing the new approach as more appealing to those who wanted to help. The sum is acceptable to ordinary Chinese wage-earners and direct contact with the child one supports gives the sponsor sense of accomplishment.

According to the Beijing-based Project Hope headquarters, project officials will be busy securing sponsors over the coming two months.

They plan to find appropriate children for sponsorship by up to 40,000 Chinese and foreigners who have already applied to enter the programme.

Since launched in October 1989, Project Hope has gained growing momentum.

At the last count Hope received approximately $872,600 from both Chinese and overseas donors, project officials said.

Contributions have been made in renminbi and US and HK dollars. Books, stationary and clothes have also been sent to project branches across China.

Up to Sunday, nearly 250 foreigners and Chinese students studying abroad have applied to be individual sponsors, according to Gan Dongyu, project official in charge of overseas donations.

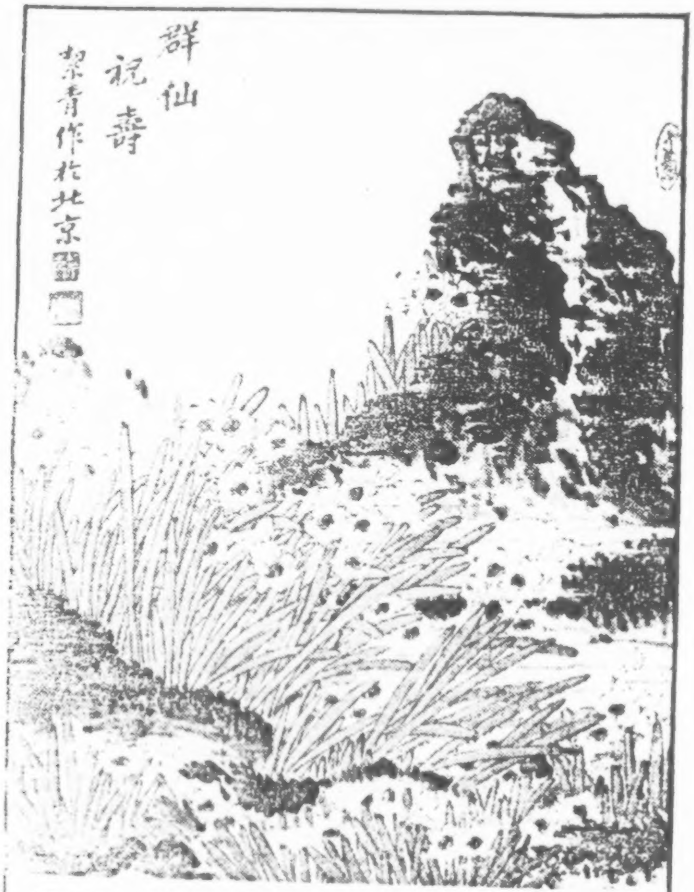
He said the response covered 12 countries and regions.

Yesterday morning a giant copy of a 1.2 million yuan ($128,000) cheque was handed over by an official from a non-State university to Project Hope. It was the largest sum by a domestic donor, according to Liu Qibao, vice-president of the China Youth Development Fund, the initiater of the project.

The donor, the Beijing Liberal Arts Correspondence University was founded in 1984 and provides much-needed college education to youngsters who fail to enter college due to various reasons.

The money will help school dropouts in six provinces and autonomous regions: Shaanxi, Gansu, Ningxia, Yunnan, Guizhou and Sichuan.

China Daily, 7 July 1992, 3.



"Blossoming Narcissus," an ink painting by Hu Jieqing, is included in a collection of her works recently published by the Beijing Publishing House.

Hu, the 87-year-old widow of the writer Lao She, is now a consultant to both the Beijing Federation of Literary and Art Circles and the Research Society of Traditional Chinese Painting. In 1980, she held a one-woman show in Hong Kong.

Hu has loved painting since her childhood. In the 1940s, she met Qi Baishi, a master of traditional Chinese painting who became her teacher in 1952.

Hu excells at flower-bird painting, and is especially skillful at depicting pines, chrysanthemums and plums.

Hu loves to study ancient paintings from different schools and styles. While maintaining the traditions of Chinese ink painting, she has always been eager to adopt new techniques to express her unique feelings.

This album has includes 65 of Hu's works, which reflect her burning desire to express beauty.

China Daily, 2 July 1992, 7.

'Family-ism' is huge barrier to China's progress

"Family-ism" has its adverse effect on Chinese society, says Fan Chunjiang in Xinhua Digest magazine. Excerpts follow:

Their functions vary, but each micro-organization — State factories, mines, government offices, shops and schools — has something surprisingly in common: "Family-ism."

Each must offer its employees housing, free medical care and education for children. Employees must show their ID cards or letters of introduction issued or written by their work units when they register to get married, stay in a hotel while travelling and buy airline tickets.

This ubiquitous relationship between China's work units and employees is just like that of parents and children. So "family-ism," or the functions of a traditional family, has become absorbed by society, perhaps to its detriment. "Family-ism," in fact, may actually hinder social and economic development.

Employee wages, housing, subsidies for non-staple foods, welfare benefits and pensions come from work units. It is difficult for employees to lose their jobs.

But "family-ism" also makes it difficult for individuals to choose their jobs freely. An individual will doubtless meet countless difficulties if he leaves his work unit of his own accord. He will have difficulty finding a decent job and even finding a place to live.

This family mentality has reduced people's independence. They must rely on their work units to earn decent livings.

So this mentality goes against the new ideas needed to develop the commodity economy.

Instead of increasing their incomes by raising work units' efficiency through hard work, employees press enterprise managers to raise prices of products, evade taxes and sell substandard products. Many enterprises have poor economic returns and operate on borrowed money. But their employees have as many benefits as employees in thriving enterprises, because they use loans to issue wages and bonuses.

For a long time, China's enterprises have had many non-economic obligations: provide shelter for employees, ensure welfare benefits, find jobs for employees' children, help maintain social stability and implement government policies, such as family planning, afforestation and crackdown on crime.

Because of "family-ism," many enterprise directors are bothered with housing allocation, bonus and welfare benefit distribution. So they cannot devote themselves wholeheartedly to technological renovation, product development and marketing.

Instead, they must worry about managing employees' lives and solving their problems.

To care for such "private business" and offer welfare benefits, enterprises must invest much labour and material resources. Part of the enterprise resources are used for production and the rest go toward ensuring employee welfare benefits.

As the number of people caring about employees' "private business" increases, the growth rate of the number of people in charge of the "private business" becomes faster than that of the number of people in charge of production. The result: production costs rise and efficiency drops.

Yet changing "family-ism" is not easy, because of its social, economic and historical background.

When founded in 1949, the People's Republic of China had only a few modern industries on the southeastern coast and in developed cities left behind by colonialists and the bureaucrat-capitalist class.

When modern big industries opened in China, their basic infrastructure and service system were very backward. In some areas had neither infrastructure nor service system.

When rural builders flocked to cities to develop the big industries, no basic facilities or commercial housing were available. So while building production facilities, the micro-organizations also had to build the basic facilities and offer necessary services for employees.

In the ensuing economic development, service trades and the consumer goods industry became stagnant because the State neglected other industrial sectors and gave sole priority to heavy industry.

Under this situation, to meet public needs for daily necessities, the State had to let micro-organizations take charge of all their welfare benefits. Gradually, micro-organizations took over society's role of taking charge of employees' welfare benefits and "private business."

As a result, enterprises became organizations that had social, political, economic, cultural and service obligations. "Family-ism" found its best expression in enterprises.

During its long feudal history, China was a monarchy and patriarchy — and people had a strong sense of family loyalty.

To meet the demands of soldiers and civilians, Communist-controlled areas set up public-owned enterprises after the War of Resistance against Japan in 1945. Because most employees came from the military and various organizations of the Communist Party, they enjoyed the supply system — a system of payment in kind.

The system had its positive impact on the revolutionary war and the economic construction of Communist-controlled areas. After the founding of the People's Republic, the supply system was gradually replaced with the wage system.

But the wage system closely resembled the supply one: "wages" include only the main necessities of life, such as food. The other living necessities, which should have been included in wages, are instead offered by work units. For these services, employees pay little.

Each reform package China adopted after the introduction of reform policies in the late 1970s has had opposition from "family-ism." The reform packages include enterprise merging, enterprise groups, the contract system, the optimal regrouping of the labour force, wages, housing and price reform.

To reverse the tide, China must first treat houses as commodities. Then, the free flow of the work force can be possible. Employees will no longer worry that they will lose their houses once they leave their work units. Enterprises could bid farewell to "family-ism;" housing could become an independent, booming industry with great market access; and firms could avoid the unhealthy tendencies of house distribution.

China must also change its practice of enterprises assuming sole responsibility for employee welfare benefits. It should establish a social insurance system in which the State, enterprises and individuals share the costs of the welfare benefits.

China Daily, 2 July 1992, 2.

Traditional Chinese Festivals

Traditional festivals are important events in the life of every Chinese, beginning right from childhood. Festivals such as Chinese New Year, the Dragon Boat Festival, the Mid-Autumn Festival, and the Winter Solstice are more or less evenly distributed across the four seasons. In China's traditional agricultural society, festivals served to mark the passing of time. Lifestyles of the people of the Republic of China today have undeniably changed a great deal since those times, and people now function according to a different concept of time, but the importance of traditional festivals in their lives has not faded.

Elements common to all Chinese festivals are expression of a desire for happiness and well-being, the warding off of misfortune, experiencing a oneness between man and heaven, and family reunion. Festivals are also an opportunity for rest and relaxation. The Chinese are a hardworking people, and they have few occasions to rest in the course of a year. So festivals and celebrations are a welcome opportunity for a change of pace, and were the "national holidays" of China's traditional agricultural society.

Chinese paste "spring couplets" around their doors on Chinese New Year's to pray for happiness in the coming year.

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Tale of dangerous liaisons

by Yu Wentao

Film director Huang Jianzhong is known as an expert at describing Chinese women's destinies. However, in his new film "God of the Mountain," he has created a tough guy with unique male beauty.

Jointly made by the Beijing Film Studio, the China Film Co-Production Company and Olice International Company, each company believes Huang was the very man to produce this bold and unconstrained film.

Set in the 1940s in a small village of Northeast China's Changbai Mountain, the story centres around immigrants from Shandong Province, home of Confucius. From generation to generation, they make their livings by gathering ginseng, one of the "three treasures" of Northeast China. Faced with the forces of nature and humankind, they are optimistic, energetic and united. With collective strength, they contend fearlessly with army riffraff, local bandits and unscrupulous merchants.

Unfortunately, they cannot shake off the influence of old ideas and established practices. Though they do not know how to read and write, they abide by Confucian ethics. Anyone who violates Confucian dictates will be severely punished by other villagers. In spite of that, there appears a brave man, Shi Zhu, and an equally courageous woman, Ying Zi.

Film director Huang Jianzhong.

photo by Ma Changqing

A former tramp, Shi Zhu was accepted as a helper by the village chief. When the chief fells from a cliff and dies, his widow, Cui Huan, wants to marry Shi Zhu so he will help support her and her young son. Full of sympathy, Shi Zhu sleeps with her and the villagers acquiesce to the accomplished fact.

The plot complicates when Ying Zi, a pretty young woman from the village wine shop, ignores Shi Zhu's affair with the widow and falls in love with him. Between sympathy and love, Shi Zhu chooses the latter.

In an ignorance-dominated community, marriage without love is considered legitimate while true love is regarded as "treason and heresy." Infuriated by Ying's boldness, some village women want to humiliate the "vampire" by stripping her to the skin in public. But the lovers refuse to give in.

"I think Shi Zhu and Ying Zi are rebels against feudal ethics," director Huang says. "They are not willing to follow the beaten path and desire strong love and a dignified life, for which they would rather die the most cruel death."

Huang says that widow Cui Huan embodies almost all the traditional virtues of Chinese labouring women, much admired in old China. When Shi Zhu rejects her love, she still looks after him with meticulous care.

Huang says that his film aims to criticize society's suffocation of its most outstanding members. Shi Zhu is valorous. When the villagers cannot find ginseng in the forests nearby and are hard-pressed for money, he risks his life by climbing up the steep cliff for ginseng. Unexpectedly, he comes across the rare "Husband-Wife Ginseng," which is said to be the "lifeblood" of the God of the Mountain. Thus disaster unfolds.

In the rivalry with dark forces over the priceless ginseng, eight villagers die. The villagers put the blame on Shi Zhu for angering the god and decide to let him freeze to death in the wild forest. At this critical moment, Ying Zi, already pregnant, steps forward and stands by her lover.

The soul-stirring film has affected audiences by vividly describing life and death, love and hatred, man and nature.

The photography is a panoramic mix of primitive forests, snow-covered peaks and a mountain village away from the turmoil of the world reflected in Chinese traditional paintings.

Critics say "God of the Mountain" is another breakthrough in Huang Jianzhong's pursuit of art. His work not only praises the good qualities of Chinese people but also criticizes their deep-rooted and destructive traditions. The plots, the colours and sounds represent the best in Chinese film making and captures the flavour of Northeast China.

Chinese film directors are divided by some critics into "five generations" and Huang is considered to belong to the "fourth generation," a pioneering generation.

In 1987, Huang was listed as one of the world's 700 famous film directors when France marked the 40th anniversary of the Cannes Film Festival.

Aged 51, Huang seeks new styles and techniques in film making, having made such influential films as "Little Flower" (1979), "Good Luck" (1982), "Virtuous Women" (1985), "A Dead Man Visits the Living" (1986), "Chaste Widow" (1987), "A Police Officer in 1988" (1990) and "The Spring Festival" (1991), which won a special prize at the Fourth Tokyo International Film Festival last year.

Huang says films should advocate the true, the good and the beautiful. "Film makers should take the interest of audiences into consideration but they mustn't cater to vulgar tastes," he says.

Huang ridicules those superficial film directors who imitate the techniques overused in Western films, while abandoning the solid tradition of Chinese culture.

"Chinese films should incorporate the Chinese style," Huang says. "Of course, we should at the same time borrow the best from other countries."

China Daily, 6 July 1992, 12.

Shanghai's old folk a plucky bunch

SHANGHAI (Xinhua) — The number of old folk in Shanghai, the leading metropolis in China, is now so large it has earned the city the tag of being the "oldest" among all cities in the country.

Latest statistics show Shanghai has nearly 1.9 million over-60s, which accounts for 14 per cent of the total population. The ratio in the downtown Jing'an district is the highest, at 19.53 per cent.

Every dawn, more than 200,000 elderly people can be seen stretching their legs and doing exercises on green land and in street gardens. At the 120 schools for the elderly, the students number over 60,000.

According to experts, the aging population should indicate an advanced level of economic growth, but the aged also create problems for society.

This is well understood by the aged people themselves. Instead of being a burden on society and their families , many retired workers,technical personnel and intellectuals have rejoined the work force after retirement for as long as they can work. "While we can be useful, why not make extra income," some of them say.

The Chinese call such a phenomena "remaining warmness." When 500 old people were questioned during a recent survey, more than half of them said they still had some "remaining warmness" to contribute. Many elderly people, especially those with skills, are unwilling to idle away their time at home.

For example, a retired engineer surnamed Yu has provided technical consultancy for more than 30 towel and knitting ware factories during the seven years since his retirement.

Some old people return to their original posts as a means to overcome a sense of loss. Their work units will accept them as they are not counted on the list of the official work force. Such a sense of loss is made worse by the lack of sufficient cultural and recreational facilities suitable for the aged, according to a government official. Many of the unskilled are employed by work units nearby their home as door keepers or on other light jobs.

In recent years, retired chefs and catering workers also came out to join a growing number of catering services and trading companies.

Remarriage is another new problem among the city's senior citizens. Statistics show that of the 1.9 million aging population, 600,000 are widowers or widows. Nowadays, more people understand when an elderly person remarries. About 10,000 elderly couples get remarried every year in the city.

To help the elderly find their partners, more than 20 special matchmaking agencies have been established across the city. They organize trips, dances, and tea parties as opportunities for the old people to find their spouses.

A marriage service station at Nanshi District has received nearly 3,000 applications from old people in the six years of its operation. Some 250 couples have got married with the help of the station.

More than 20 per cent of aging couples said that, apart from finding a partner in life, they want to live apart from their families. A survey indicated that about 64 per cent of the old people still live together with their children although the size of an average family has shrunk to 3.08 members.

Another survey indicated that respecting the old and caring about the young, a fine ethic of the Chinese nation, is still well cherished by Shanghai residents.

Some experts said the growth of the aging population in Shanghai has outpaced economic development. Despite this fact, the local authorities and different social sectors are doing what they can to help the aged.

Aging committees, management committees of retired workers and welfare houses have been set up. At present, more than 360 homes and apartments for the elderly have been built in the city. Other facilities, such as special bathrooms, clinics, hospitals and universities and recreation rooms have senior citizens as their regular visitors.

At present, more than 100 neighbourhoods have formed social service networks to offer all kinds o necessary services for elderly residents. About 6,700 "care taking" groups are extending their helping hands to the elderly people.

When a sick old lady was bedridden in her home at the Dezhou residential centre in Yangpu District, her neighbours fixed an electric bell by her bedside. They visit her whenever they hear the bell.

This is part of the "cane project" launched to serve aged citizens.

Since October, 1990, Shanghai has provided special services and deducted charges on transport, shopping and hair cuts. Apart from three senior citizen hospitals, many hospitals have special departments serving the aged. Doctors call on old people regularly to make health check-ups.

Experts and social workers are constantly seeking new ways to resolve the various kinds of problems among the aged. They said that entering the next century, the "grey haired wave" will probably become one of the foremost social problems, for by 2000 the aging population will be 2.15 million, 16 per cent of the city's population. Yet they are confident that all problems arising from its aging population will be solved.

China Daily, 23 July 1992, 7.

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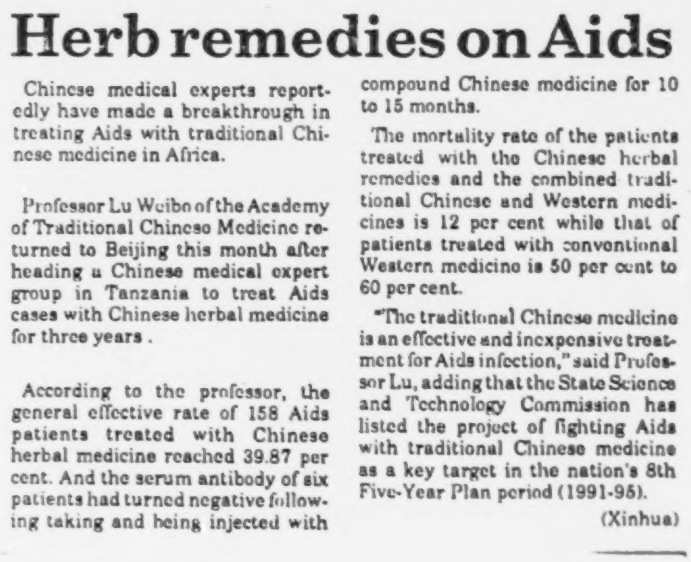

Herb remedies on Aids

Chinese medical experts reportedly have made a breakthrough in treating Aids with traditional Chinese medicine in Africa.

Professor Lu Weibo of the Academy of Traditional Chinese Medicine returned to Beijing this month after heading a Chinese medical expert group in Tanzania to treat Aids cases with Chinese herbal medicine for three years .

According to the professor, the general effective rate of 158 Aids patients treated with Chinese herbal medicine reached 39.87 per cent. And the serum antibody of six patients had turned negative following taking and being injected with compound Chinese medicine for 10 to 15 months.

The mortality rate of the patients treated with the Chinese herbal remedies and the combined traditional Chinese and Western medicines is 12 per cent while that of patients treated with conventional Western medicine is 50 per cent to 60 per cent.

"The traditional Chinese medicine is an effective and inexpensive treatment for Aids infection," said Professor Lu, adding that the State Science and Technology Commission has listed the project of fighting Aids with traditional Chinese medicine as a key target in the nation's 8th Five-Year Plan period (1991-95).

(Xinhua)

China Daily, 21 July 1992, 11.

Yandi Temple

XI'AN — Northwest China's Shaanxi Province will add 5 million yuan to the rebuilding fund for the Ancestral Temple of Yandi, believed to be one of the first ancestors of the Chinese race, in Baoji City. The rebuilding project started in October last year and will be finished by the next Qingming Festival (5th solar term), which falls next April 5. Baoji is said to be the birthplace of Yandi.

China Daily, 3 July 1992, 9.

Beijing religious facilities expanded

The Beijing municipal government has achieved remarkable progress in implementing religious policies in recent years.

Over the past decade, the city's efforts have led to the reopenings of 92 temples and churches, including seven Buddhist temples and one Taoist temple, 62 mosques, 14 Catholic churches and eight Christian churches.

Reviving the churches, mosques and temples has helped to expand religious activities for more than 40,000 worshipers in the city's religious community, and normal religious activities have been protected by law.

Those religious institutions also sell books, magazines and symbols to worshippers.

The municipal government has allocated special funds to 14 of the reopened institutions, which are located on nationally and municipally preserved sites.

At present, the city is home to about 400 clergymen, including 141 Buddhist monks, 137 Islamic mullahs, 70 Catholic priests and 43 Christian ministers.

Eighty-seven of the clergymen have been elected as either deputies to the municipal people's congress, the district people's congress, or as members of the local people's political consultative conference.

Beijing is also home to four religious training institutes, with enrollments of 192 students and more than 40 faculty members.

Michael Fu Tieshan, the bishop of the Catholic church in Beijing, said recently that no normal religious activities would be possible without policies guaranteeing freedom of religious belief.

He noted that many of the theologians are active members of the governmental legislative or consultative bodies, women's federations, youth federations and international exchange associations at various levels.

(Xinhua)

China Daily, 17 July 1992, 8.

In brief

Medicine festival

HEFEI — The first international festival of traditional Chinese medicine will be held in Bozhou City, in East China's Anhui Province, in late September. Bozhou was the hometown of Hua Tuo, an eminent physician of the Three Kingdoms period (220-280). The city is a production and distribution centre for many traditional Chinese medicinal materials. More than 200,000 people are engaged in the cultivation, processing and sales of traditional Chinese medicinal materials in the city.

China Daily, 17 July 1992, 3.

茗香

Tea is China's "national drink."

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The village that's built of stone...

by Zhai Zhai

Chongwu Town in south Fujian Province is literally a stone world.

Walking on the stone street, you see stone houses, stone walls, stone dykes, stone water troughs and stone wire poles.

With impoverished soil, Chongwu used to be a poor town and local people lamented that the good granite was gold.

But in recent years, the stone has been turned to gold as the area tries to strike it rich with the traditional art of stone carving.

The town now boasts 124 stone carving factories. The products include more than 100 varieties which fall into four major categories — relief carving, engraved carving, shadow carving and round carving.

According to archaeological findings, there appeared to be a stone carving store run by stonemasons in the early Ming Dynasty (1368-1644) in the Chongwu Peninsula.

Chongwu stonemasons' sculptures are noted for the careful and precise workmanship. The rope in the sculpture work "The Buffalo Boy," which is as thin as the matchstick, cannot be handled by lesser craftsmen.

China Daily, 22 July 1992, 5.

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Help Centre provides aid, needs some, too

by Pan Zhongming and Xu Yali

Everything was in a mess. The thermos was broken and the table was leaning upside-down against the door. A young man was standing in the centre of the room, yelling and breaking everything in reach. His eyes were fixed without expression. He was mentally disturbed.

His parents, standing in the courtyard, were at wits' end. "Call the Help Centre," someone suggested.

Soon after they called, four men came and calmed down the patient, who mysteriously obeyed. All four wore white sweaters bearing the characters "Jingtu Help Centre."

On March 5th, 1992, the Jingtu Help Centre was set up by a group of young people in the Dongcheng District of Beijing. Advocated by Chang Yongzhi, a graduate from the Mathematics Department of Beijing University, the centre aims to offer various social and family services for those in need of help.

Despite the appearance and development of many social services, there is a calling for a novel service centre in the wake of advancing living standards.

Together with several other friends, Chang Yongzhi began to organize such a centre. They collected their own money and invited their friends to help. After making some feasibility studies, they decided to set up a private organization offering different services to meet people's demands. Their proposal got the attention of the district government which, in turn, created a preferential policy for them.

Services

The members of the centre are strictly selected. They are doctors, engineers and interpreters, all with higher educations. Their services include providing psychological consultation, sending patients to hospitals, repairing household electrical appliances, introducing family teachers and doing household chores.

Everything is hard at the beginning.

As it is the first of its kind, nobody really knows its nature. Two curious girls, once played a trick to determine if the Help Centre would be helpful.

They dialed 4018252, the phone number of the centre, pretending that their cooking gas was used up and that they needed a new gas container. Two of the members of the centre went immediately only to find it was a trick.

Holidays and weekends are usually the busiest days for the centre.

On May 1st, the centre received a total of 93 phone calls, asking for various help. Xiao Qiu, one of the employees of the centre, left for a hospital to take care of a patient at 8 am. At 8:30 am, Zhang and Peng, another pair of employees, rode a tricycle and brought some tools to dredge out a sewer for a client.

Psychiatrist Chen received a sorrowful visitor at 10 am. talking with him for over one hour until he felt OK; in the afternoon, a woman came and inquired about her illness. She also asked Chen to buy medicine for her; in the evening, a couple brought their daughter into the centre, saying that they were seeking a doctor to help the daughter who always stuttered in class.

Their painstaking work has built up a reputation. Within three months, the centre received more than 12,000 telephone calls, asking for all kinds of help. Analysis shows that 55 per cent of their work is household chores, 25 per cent is offering psychological consultations and doing some repair work, 15 per cent is rendering a voluntary tele phone service while the last 5 per cent is for other services.

However, although it proves tha the centre has a promising future, i is now suffering from serious financial difficulties.

A financial report shows that if th situation continues, the centre ca only exist for another three months

The centre is now facing a lot of other problems. First, being the firs attempt of its kind, it started wit problems. Its name leads people t believe it is only an ordinary voluntary service centre. So people come for voluntary consultation whic takes a lot of time and energy. Som people even demand mediation for neighbourhood disputes.

China Daily, 22 July 1992, 7.

Tables such as these were set up in many of Beijing's parks yesterday to answer questions about China's new law on women's rights, which goes into effect October 1, and to counsel women on their problems at home and in the workplace.
China Daily photo by Guo Jianshe

Women's concerns are centre of law

by our staff reporter
Wang Rong

The old man had a problem: his son sometimes bullied his wife, which made the old man sad. What could be done to change his son's behavior and attitude toward his wife, the old man asked?

Questions like these filled the Working People's Palace at the east side of the Tian'anmen Rostrum, where thousands of Beijingers — men and women, young and old — braved scorching temperatures to get answers to questions about women's rights and interests.

The site was one of dozens around the city set up to provide authoritative answers to questions about a new law set to go into effect this fall concerning the protection of women's rights.

The spots were manned with legal experts, doctors, and officials in charge of education, labour, and women's affairs.

It was the second major event of the Month of Women's Protection Law running from June 10-July 10. The special month involves a nationwide promotional drive to help familiarize ordinary Chinese with the new law.

The law was adopted in the spring and is scheduled to go into effect on October 1.

About 1,000 experts and specialists participated in the activity across Beijing.

And Beijingers flocked to the sites with questions. Organizers said several tens of thousands of people attended.

Chen Muhua, Chairman of the All-China Women's Federation, inspected a couple of the spots with 10 other government officials including vice-ministers of public security, labour, personnel and education.

China Daily, 6 July 1992, 1

Singapore

Hungry ghosts feted as 'gates of hell' open

Associated Press

Singapore, July 30 — There is probably nothing to worry about, but many people here believe that the gates of hell opened on Thursday.

Chinese tradition holds that the gates open during the seventh lunar month — July 30 to Aug. 27 in the Western calendar this year — when the spirits of the dead are free to roam among the living.

Restless spooks with living relatives are said to visit their homes to share the comforts there. But the ghosts of those who died without descendants, or who were ignored by their kin while alive, may wander the streets, hungry and envious.

Unless appeased with food and entertainment before they return, these wayward spirits might cause mischief.

Open-air puppet shows, Chinese operas and pop concerts are staged for the dead and their descendants.

Ancestor-worshipers burn "hell money," mock currency issued by the Bank of Hell, to ensure the ghosts have enough cash.

Some provide the spirits with make-believe passports known as "permits for the souls."

Public feasts are arranged and the hungry ghosts are invited to partake. Chicken, pork, rice and fruit are the staples. The food and drink is later consumed by the living guests.

Candles and incense sticks burn throughout this city-state, where 76 percent of the three million people are Chinese.

Not a formal holiday, the Festival of the Hungry Ghosts was celebrated in Singapore as early as 1836, according to the Federation of Chinese Clan Associations.

Nowadays, the Tourist Promotion Board touts it as an attraction for visitors.

The origin if the festival is obscure, but ancestor worship has always been a part of Chinese culture.

One legend credits the festival to Emperor Wu of the Lisang Dynasty (502-577) who, in a dream, was told to organize rites to venerate the dead.

A more apocryphal version says it originated with a double suicide similar to Romeo and Juliet, and the annual feasts are thrown in their honor.

The ghosts are expected to reciprocate for the annual welcome by helping those still on earth. Worshipers often seek the blessings of their ancestors in picking winning combinations of numbers in the weekly lottery.

"It is a month for being jittery. Believers avoid going out at night. Some may forbid their children to do otherwise perfectly normal things like going swimming," said an analysis in the Sunday Times.

"The values passed on by the festival seem to imply that the powerful should be feared and respected. And that appeasement and fear have a place in the order of things," the newspaper said.

Hospitals confirm that less surgery takes place while the ghosts are wandering. No official figures are available but non-emergency operations that can be postponed are often rescheduled at the request of nervous patients.

"It happens every year ... Where the patient can afford to wait, we wait," said one doctor in private practice.

As the seventh moon draws to a close, 10-course Chinese dinners are held for the living. The dinners feature auctions to raise funds for next year's festival.

Ceramic images of gods and goddesses, household utensils, pots of flowers and other donated goods are offered for bidding. The most sought after item is the "black gold," a large piece of charcoal placed on a special altar.

Weighing almost two kilograms (4.4 pounds), black gold is said to bring good luck because it embodies the powers of the spirits.

In auctions that can net as much as 50,000 Singapore dollars (US$31,000), bids for the black gold have reached 20,000 Singapore dollars (US$12,422).

Successful bidders take goods on credit. Payment is deferred until money is needed for the next festival. Bad debts are unknown, according to local lore, because nobody wants to be in debt to hungry ghosts.

The China Post, 31 July 1992, 4.

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William J. Warner
Principal, Valley Elementary
Weber School District
1992 Fulbright Summer Seminar Program
Curriculum Project
China

PURPOSE: MULTI-MEDIA PRESENTATION TEACHING CULTURAL AWARENESS TO STUDENTS IN GRADES K-2.

Insert tape, change slide when you hear a beep.

(1) Hello, My name is Lucy Lee.
I live in Beijing, China.
I am ten years old.
Today I would like to show you a little bit of my life. For the next few minutes I would like you to see my city and my country.

(2) This is my father. He is a bus driver in the city of Beijing.

(3) My mother is a kindergarten teacher at an elementary school.
Are any of your parents teachers?

(4) I live in a huge building along with several thousand other people in Beijing.

(5) My sister, Lea, is 5 years old and goes to pre-school.

(6) Just like children in the United States, I

(7) go to school,

(8) study,

(9) watch T.V.,

(10) help my mother cook,

(11) read books,

(12) and play with my friends.

(13) My grandma lives with us and I love her very much. She listens to me read, and we go to the park to play.

(14) This picture shows my family at suppertime. Do you like Chinese food? Can you use chopsticks? Sometimes my father takes me to Kentucky Fried Chicken in Beijing. My favorite meal there is chicken nuggets, french fries,and Sprite.

(15) My school is very large and has 2,000 students. During school I

(16) study in my class,

(17) play with friends at recess,

(18) dance in P.E.,

(19) go to art class,

(20) and try to work hard for my teacher.

You know what! I think my life is a lot like yours! We do many of the same things everyday.

Now I would like to show you some of the famous places in my city and country. I went on vacation with my family this summer and these are some of the places we visited. I'll bet you go on vacation sometimes, too.

(21) This is a picture of the Forbidden City. Many years ago our leader, the Emperor, lived in this huge city with his family and

(22) many servants.

I'll be quiet for a minute while you see these slides of the Forbidden City. (23) (24) (25) (26) (27) (28) (29) (30)

(31) This is a huge lantern or light they used at night.

(32) They kept water in these big containers in case of fire.

Notice how everything is beautifully carved. (33) (34) (35)

(36) After visiting the Forbidden City we went north to the Great Wall of China. The Chinese people built this great wall many years ago to keep out the armies of other countries.

(Slides of Great Wall) (37) (38) (39) (40) (41) (42) (43) (44) (45)

After visiting the Great Wall near Beijing we got on an airplane and flew to a city call Xian (She' on).

(46) This is the jet we traveled in.

(47) (48) Our hotel in Xian had a swimming pool that was really fun. We also ate at the restaurant in the hotel. Do you like to eat in a restaurant with your family?

(49) Now let's go to a city called Guilin. My mother was most excited to see this part of China because many famous pictures have been painted in Guilin. (50) (51)

(52) We all got on a boat in Guilin and spent one day floating down the Li River. Here are some pictures showing you how beautiful Guilin is.

(53) (54) (55) (56) (56) (57) (58) (59) (60) (61) (62) You can see now why so many painters have visited Guilin.

(63) The last place we visited before going home was Shanghi. Once again we got on another big airplane. Have you ever flown on an airplane? I think it's fun!

(64) Shanghi is one of China's biggest cities, (65) and is a seaport where many boats come and go with goods and supplies like food, T.V.s and cars. (66)

These pictures are of the famous Shanghi Circus. (67) (68) (69) (70) (71) (72) Have you been to a circus in America? It's fun, huh!

(73) Here we are at McDonald's in Shanghi. I had a hamburger, Sprite, and french fries. Yummy!

(74) The last place we visited in Shanghi was a factory where they make beautiful vases. Do you like them? (75) (76) (77)

(78) Well, it's time to go home and to also say good-bye to you, my American friends. I hope you have enjoyed seeing some of my country, China. Some day I hope you all have a chance to visit my country. I would also like to come to America and visit as well.

When I grow up I think I would like to be a teacher like my mother. What do you want to be? Next time you see someone from China or another foreign country, I hope you will remember that we are more the same than different. I hope you will be kind and polite to them and say hello. I'll bet if you ask they will even teach you about their country. I hope we can all work together as we grow up to make our world a better place by understanding and loving one another.
Good-bye!
Joi gin

(The teacher will then let the children see the items on display from China. These items include everyday things like toothbrushes, candy, toilet paper, money, jewelry, etc. Also on display are a variety of pictures, post cards, and art work.)

(After returning to class the teacher may choose from several activities from Weber School District's "Character Education Program" to further reinforce the concepts of understanding, accepting, and recognizing the differences of others.)

TIME REQUIRED

25-30 Minutes

GRADE LEVEL

1st

LESSON OBJECTIVES

The student will be able to show an understanding of ways to recognize the differences in others through participation in a class discussion, watching a video, and completion of a "partner" activity.

AUTHOR

Karen Lyles

PROCEDURE

1. Discuss with the students the concept of recognizing differences in others. These differences could include culture, opinions, needs or feelings, work or ideas, or special conditions. Possible discussion questions:

(a) Have you ever met someone that is definitely different than you? How did you feel? (Answers may vary.)

(b) Have you ever felt uncomfortable around someone that you felt was different than you? What did you do? (Answers may vary.)

(c) Have you ever seen someone that didn't walk quite like you, was in a wheelchair, was blind and had to use a white cane, or maybe didn't have two arms or two legs like you? What did you do? Have you ever wondered what it was like for them to get around? (Answers may vary.)

(d) Have you ever changed the way you felt about someone who was different than you once you had gotten to know that person better? Why or why not? (Answers may vary.)

(e) What are some ways that people can differ from each other? (Cultures, opinions, needs or feelings, work or ideas, or special conditions - such as a handicap, economic, unique family situation.)

(f) If you took the time to get to know someone better, do you think you might find out new things about that person and change your ideas about him/her? What might you find out? (Answers may vary.)

2. Inform the students that they will watch a video about difference~ in people. The video is about an elementary classroom filled with students from different backgrounds and beliefs.

Watch the video "Everyone is Something Else."

Discuss the video. Ask the students to point out some of the differences in the students, and how they are accepted for being different.

3. OPTIONAL ACTIVITY: To help the students understand how they might feel to have to do a "normal" activity such as drawing a picture only having to do it like a blind person would, you could do this activity. Give each student a piece of white art paper and a package of crayons. Instruct each student that they are to draw a picture of anything they want; except they will be choosing their crayons and

MATERIALS NEEDED:

Video- "Everyone Is Something Else" (The Heart of Teaching Series) Weber School District Media Center #2912, 15 Minutes
"It's OK to be Different" Learning Sheet
Crayons
Pencil
(OPTIONAL ACTIVITY)
81/2 x 11 inch sheet of white art paper for each student
crayons

ADDITIONAL RESOURCES:

"Squares are Not Bad" by Violet Salazar (copy included in lessonm 8010-0105)

Book- Drop Dead by Julie Cunningham

TIME REQUIRED

GRADE LEVEL

LESSON OBJECTIVES

The student will be able to show an understanding of ways to recognize the differences in others through participation in a class discussion, watching a video, and completion of a "partner" activity.

AUTHOR

PROCEDURE

drawing their picture in the dark. The teacher will turn out the lights and allow a couple of minutes for the students to draw their pictures. At the end of the time, turn the lights back on and allow some time for the students to share their drawings. Discuss with the students what it was like to do such a "normal" activity as drawing a picture. Discuss with the students if this activity helped them to better understand how difficult things can be for someone with an activity.

4. Instruct the students to choose a partner for a sharing activity They are to learn five new things about their partner that they did not know before (for example: interest, hobby, their favorite movie their favorite sport, etc.)

Pass out the "Differences" learning sheet to each student. The student is to write or draw one new thing in each star. The papers can be shared in a sharing time, and can also be displayed on a bulletin board for everyone to read.

4. Emphasize in a closure class discussion why it is important that we are all different, and why we should recognize these differences in others and accept a person for the way they are. Review some of the ways that people are different: culture or life style, opinions needs or feelings, work or ideas, and special conditions.

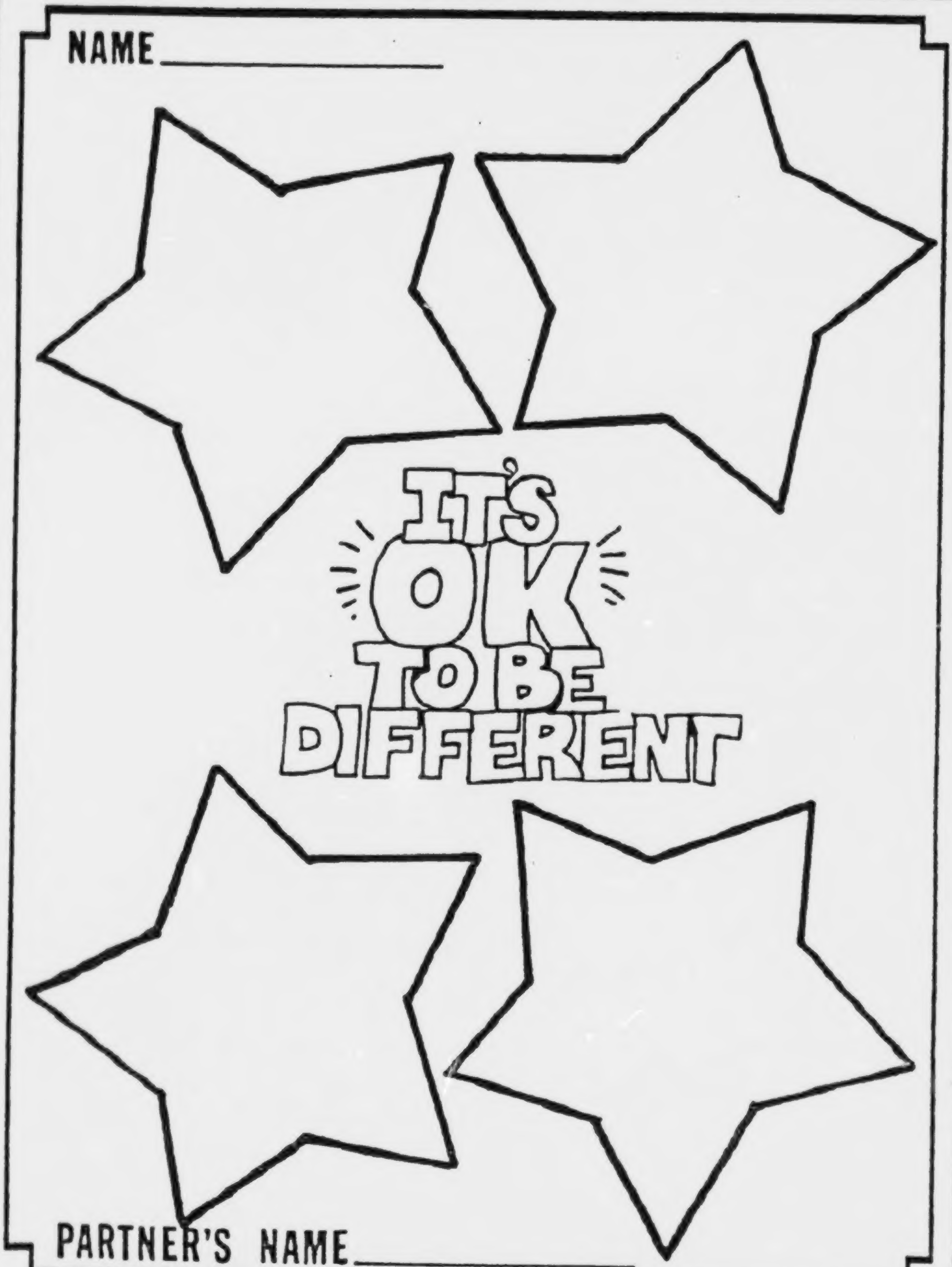
MATERIALS NEEDED:

ADDITIONAL RESOURCES:

CORE CORRELATION:

Learning Sheet

NAME____________________


IT'S OK TO BE DIFFERENT

PARTNER'S NAME____________________

TIME REQUIRED

30-35 minutes

GRADE LEVEL

1st

LESSON OBJECTIVES

The student will be able to show an understanding of different ways to respond to differences in others through participation in a class discussion, listening to a story, and playing a game.

AUTHOR

Karen Lyles

PROCEDURE

1. Discuss with the class the concept of responding effectively to the differences of others. Possible discussion questions:

(a) Have you ever had an experience when someone disagreed with you? How did they act? (Answers may vary.)

(b) Are there good ways to disagree with someone? What? (Answers may vary.)

(c) Have you ever made fun of someone who was different than you? Why? (Answers may vary.)

(d) Would you like to learn some ways that you can respond effectively to the differences of others, without making them feel bad? (Answers may vary.)

2. Inform the students that you will read them a story about a little boy that is mad, and how he handles his problem. Ask the students if they have ever felt mad at someone or something before; allow the students to briefly explain what they did when they were mad

Read *Boy, Was I Mad!* by Kathryn Hitte. A summary is given:

A very angry little boy decides that he will run away from home one day. After he leaves his house, he experiences many interesting activities, but each time he remembers that he is mad and goes along his way.

As the day wore on, the little boy began to forget that he was angry and began enjoying the sights and sounds of things around him. By the end of the day, he returns home and suddenly remembers that he was angry and had planned on running away from home. Instead, his supper was on the table and he was hungry, so he decided not to be mad anymore.

He told his mother about all the things he had done instead of running away; her response was that she was glad that he had forgotten and come back home. The little boy then told his mother that he was glad that he had forgotten, too. And he went to bed tired, but very happy!

Discuss the story with the students. Possible discussion questions:

(a) Have you ever felt mad enough to run away from home? What did you do? (Answers may vary.)

(b) Why did the little boy forget about being mad? (Answers may vary.)

(c) Do you think there was a different way that the little boy

could have responded to his anger, instead of running away? What? (Answers may

MATERIALS NEEDED:

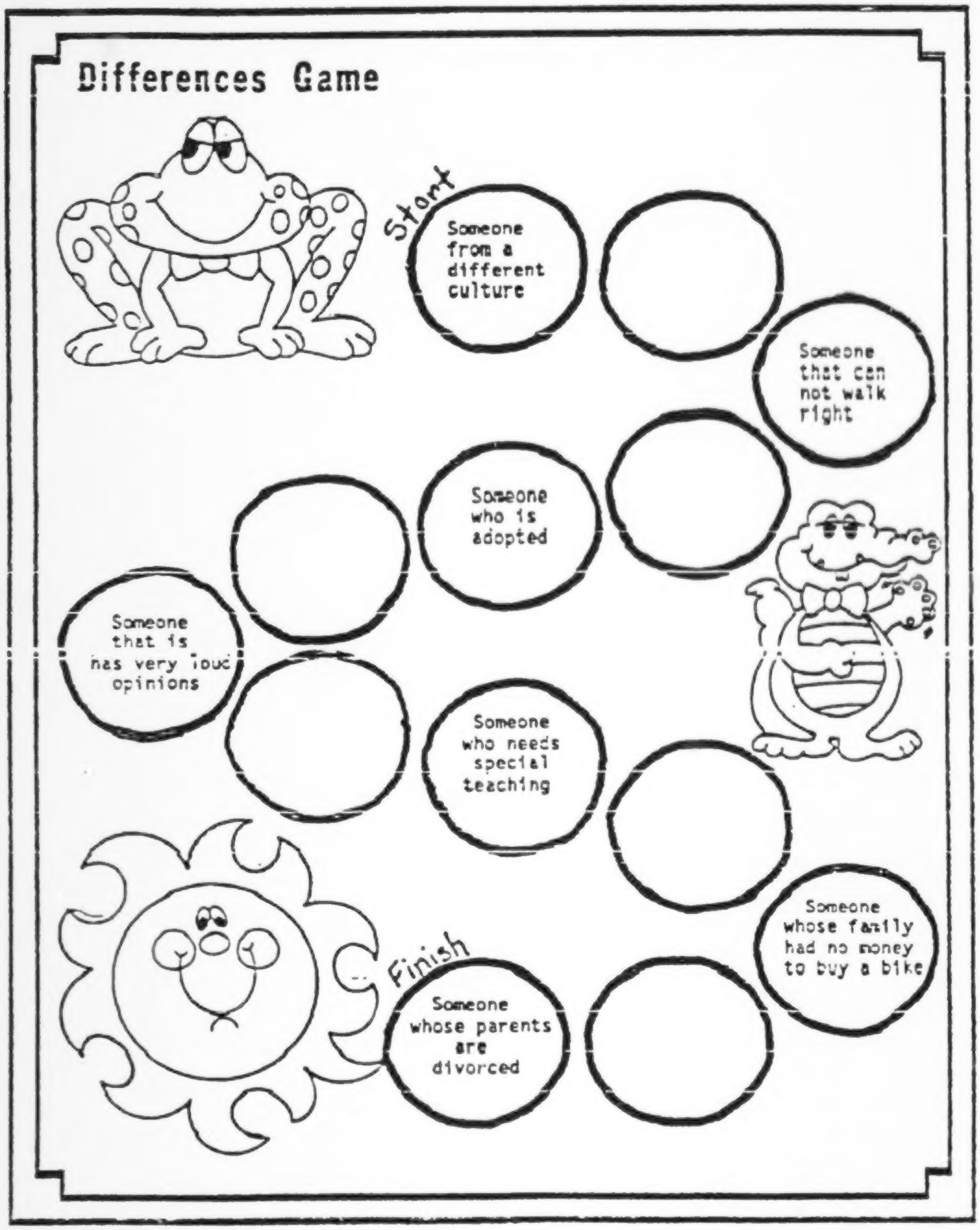
Book- "Boy Was I Mad"by Kathryn Hitte Parents Magazine Press, New York, 1969

Difference Game Gameboard for each student

Die (one for each pair of students)

ADDITIONAL RESOURCES:

Gameboard


Differences Game
Start
Someone from a different culture
Someone that can not walk right
Someone who is adopted
Someone that is has very loud opinions
Someone who needs special teaching
Someone whose family had no money to buy a bike
Finish
Someone whose parents are divorced

TIME REQUIRED

30-35 Minutes

GRADE LEVEL

1st

LESSON OBJECTIVES

The student will be able to show an understanding of ways to accept or tolerate differences in others through participation in a class review, listening to a story, and participation in a role play situation.

AUTHOR

Karen Lyles

PROCEDURE

1. Review with the class the meaning of recognizing differences in others and ways of acknowledging these differences (acceptance and tolerance).

2. Review with the class some of the different ways that people are different (culture or life style, opinions, needs or feelings, work or ideas, and special conditions - handicaps, ethnic, economic, or unique family situations).

3. Review with the class some of the different ways of effectively responding to the differences in others:

(a) Recognize people do not always agree.

(b) Realize you can disagree without getting angry.

(c) Defend oneself with logic and personal reasoning.

(d) Refrain from ridicule and labeling.

(e) Participate in discussions in a non-offensive way.

4. Read the book The Hundred Dresses to the students. Discuss the story. Allow students to share their feelings about the story.

5. Inform the students they will be using these ideas that were previously reviewed as well as the ideas learned from the story in a role play situation that could be considered a real life situation.

Divide the class into groups of 2-3 students, and instruct each group they are to honestly respond to the role play situation in the same way they feel they might respond in real life.

You give each group a role play situation and monitor each group' progress. Allow any groups that are interested in sharing their role play to do them in front of the whole class. Help any group that is having difficulty.

(a) You plan on going to a movie with a friend, but you can not agree on which movie to see. Your friend begins to act angry when you say that you don't want to see the movie he/ she suggests. What do you do?

(b) Someone finds a quarter on the floor near your desk. You have lost a quarter. Someone else thinks that the quarter is their's. You disagree thinking that it might be your's. Can you disagree without getting ngry; what do you do?

(c) You are walking home with your friends, and they want to take a short cut. Your mother has told you not to walk in places that you aren't familiar with, so you try to convince the others not to take the shortcut. You defend your choice with logic and personal reasoning. What do you say and do?

MATERIALS NEEDED:

Book- The
Hundred Dresses
by Elanor Estes
Harcourt, Brace,
Jovanovich, 1972

ADDITIONAL RESOURCES:

TIME REQUIRED

GRADE LEVEL

LESSON OBJECTIVES

AUTHOR

PROCEDURE

d)You are walking at the mall, and you see someone that has a handicap. One of your friends starts to make fun of the other person, and starts saying very negative things. What do you do?

e) A new student comes into your classroom. The student is dressed in very torn and dirty clothes. Some of the other students begin to talk about him/her. What do you do?

f) You love to read in a quiet place. You are sitting in the reading corner of your classroom enjoying a new book. Someone comes over and begins to be disruptive and loud; you are not able to concentrate on your reading, and you feel yourself starting to get angry. What do you do?

(g) The person that sits next to you in class is always trying to copy you during the spelling test. You are tired of this person never taking the time to study the words at home, and always trying to take the easy way out on the weekly spelling tests. What do you do?

h)You are a new student in school, and you are from a different religion that most of the other students in your new room. Some of the students are interested in where you have come from and what you do for special holidays, however, some of the students are being mean to you. What do you do?

5. Emphasize in a closure class discussion the importance in recognizing that people are different for different reasons. You can either accept or tolerate the differences, but whatever you do, you should always act mannerly and considerate.

Emphasize that there are different ways to respond effectively to these differences, and depending on the way you respond, you might learn something new or even make a new friend.

MATERIALS NEEDED:

ADDITIONAL RESOURCES:

BEST COPY AVAILABLE

Addition Resource poem Author Unknown

CHILDREN COME IN ALL SIZES AND SHAPES
AND THEY COME ALONE OR IN BUNCHES LIKE GRAPES
SOME ARE LONG, SOME ARE SHORT.
SOME ARE PINT-SIZE, SOME ARE QUART.
SOME ARE WIDE, SOME ARE NARROW.
SOME ARE ROUND AS A BALL,
SOME ARE THIN AS AN ARROW.
CHILDREN COME IN EVERY SHADE
FROM ROOT-BEER BROWN TO GOLDEN LEMONADE.
AND CHILDREN, JUST LIKE SODA-POP
HAVE DIFFERENT FLAVORS WHEN YOU LIFT THE TOP.

SOME ARE GIRLS, SOME ARE BOYS.
SOME ARE QUIET, SOME MAKE NOISE.
SOME SIT SILENT AS A ROCK,
OTHERS TALK AND TALK AND TALK.
SOME LIKE DOLLS, SOME LIKE CARS,
SOME LIKE SNAKES CURLED UP IN JARS.
SOME HAVE CHEEKS AS RED AS ROSES,
SOME HAVE POLKA-DOTTED NOSES.
ALL THESE THINGS WE SEE AND KNOW.
CHILDREN, CHILDREN, WATCH THEM GROW!

HELEN KELLER - Helen Keller was very different from normal children. She had a disease while she was still a baby that that caused her to go deaf and blind. She could not see or hear. She would become frustrated as a young child, but with the help of a very special teacher, Anne Sullivan, who tried to understand her differences and to tolerate her frustrations, she learned to read, write, and speak. She learned to spell by having words traced in the palm of her hand by her teacher. She learned to hear by touching the lips of the person who was talking. She learned to talk by touching the throat of someone else as they were talking. Because of her teacher, Helen wanted to give help to others who could not see or hear. She did much to improve their world.

ALBERT EINSTEIN - When Albert Einstein was a boy everyone thought he was stupid. He took so long to answer questions in school. He never wanted to play games as most boys his age did. His class mates thought he was so different. Yet, this boy was a great thinker. He was a genius. He gave the world the theory of relativity. His ideas also opened up the way to research on atomic energy.

Discussion Questions:

1.How were these people different from the average person?

2. Did all of these people receive a fair chance to make their contributions to the world?

3. All of these people lived in about the same time period, yet each one was very different from the others. Each of their different ideas contributed something to our world, something that gained them recognition for their contribution. We still recognize each of these people as famous for their achievements and gifts to the world.

4. These people overcame great obstacles. How could we make it easier for people we know who might have something to offer but who are now being teased by others or called names like "stupid" or "dumbell"?

A1a

Define and Recognize Differences in Others. Acceptance/Tolerance

(There are 2 pages. Use the stories you like best.)

THOMAS ALVA EDISON - When Thomas Edison was a boy, he was such a behavior problem in school that he was kicked out. His teacher said he would never amount to much because he didn't settle into learning like the rest of the students. He wanted to learn in other ways. Yet this boy who was different from the rest grew up to patent over one thousand different inventions. He was the great inventor who invented such things as the electric light bulb, the phonograph and the movie projector. His inventions have done much to improve the quality of life for people.

MADAME MARIE CURIE - Madame Curie was interested in physics and chemistry. She liked to study and do research and experiments. Most women of her time did not choose this type of work. She was different. She spent her life doing research with radioactivity. She and her husband,Pierre, discovered a process to obtain radium. She and her husband received a Nobel Prize for this in Physics. After her husband's death Marie received a second Nobel Prize this time in chemistry. She later worked for ways to use radium for the treatment of disease. Today we use radium in the treatment of some cancer and other diseases. Her work and research and discoveries have improved the world of science and medicine for us.

GEORGE WASHINGTON CARVER - George Washington Carver, a son of Negro slaves, spent his life teaching and experimenting to find ways of improving agriculture or the growth of plants. He also worked for better ways for the Negroes and the Whites to get along together despite their differences. He had been treated unkindly by many whites. No one of his day thought he would grow up to become famous for discovering many uses for the sweet potato and the peanut as well as making many improvements to others kinds of agriculture. He became respect- by both Whites and Negroes for his contributions to the world.

FLORENCE NIGHTENGALE - Florence Nightengale was born of wealthy parents. She did not need to work, but she wanted to. She saw a need for helping the sick in hospitals and nursing the wounded soldiers back to health. She became known as "The Lady with the Lamp" because she carried a lamp with her as she worked through the night to help sick people. She founded nursing schools and worked to improve cleanliness in hospitals. She was different because she chose to work when she could lived well without working. She chose to make a difference in the world by contributing her time and talents.

FATHER FLANAGAN - Eddie Joseph Flanagen, was known as 'Eddie, the bookworm' as a young boy. He was a frail boy and not very athletic. He was loved and protected by his family. While still a boy he moved from Ireland to the United States. As a man he founded Boys Town in Nebraska, which is a home for boys who are homeless or in trouble. He gave them the same kind of love as he had received as a boy. He was different and each one of them was different also.

BEST COPY AVAILABLE

TIME REQUIRED

Several days of special guests sharing their culture

GRADE LEVEL

2nd

LESSON OBJECTIVES

Children will be introduced to some of the cultural differences of others through inviting special guests to come to class and do presentations sharing lifestyles of other countries with the students. Children will help plan for the resource people and will write thank-yous following the presentations.

AUTHOR

Marcene
Montgomery

PROCEDURE

Ask the students in your class for ideas of possible resource people in your community who could give a class presentation on another culture.

2. Invite the Resource People to come and set up dates and time.

3. Following each presentation have a discussion with the children where they can point out the differences in that culture from their own. Be sure to stress that it is okay to be different. We can learn from one another and perhaps from the ideas we learn we can make the world a better place.

4. Following the presentations make a bulletin board showing some of the culture. Other ideas: Make a poster showing different ways to say "Hello". Make a poster showing different ways to count.

5. Follow up with art activities from the different countries you learn about.

MATERIALS NEEDED:

Resource people to talk about cultures

ADDITIONAL RESOURCES:

This lesson can be tied in with Social Studies

TIME REQUIRED

25 Minutes

GRADE LEVEL

2nd

LESSON OBJECTIVES

Students will look at differences between themselves and other students. They will make comparisons as to how they are alike and how they are different. They will recognize that many people who have seemed 'different' have made great contributions to our world. They will learn why acceptance/tolerance are important.

AUTHOR

Marcene Montgomery

PROCEDURE

1. Have two students of differing physical characteristics come to the front of the room.

2. Write on the chalkboard: LIKES DIFFERENCES
a) List all the ways these students are alike.
b) List all the ways these students are different.

Tell the students that each student is different from all the rest in some ways. Tell them that differences are important in the world. One person might like to read only books that are fact. Another might like to read mostly fiction. Some of us like chocolate ice cream and others prefer strawberry. Some children like to particpate in sports others would prefer to play quieter games.
Because of the different interests of people our world has been made better. People who have enjoyed making music have become great composers. (You could play a selection.) The Wright brothers enjoyed experimenting with flying and they invented the first airplane.
Benjamin West, America's first painier, loved to draw and paint. He became a famous artist.
is our interests and our differences that contribute to making our world better

4. Share the Personal Differences of Famous People. Lesson help #1

5. Follow up discussion. Discuss ways these people differed from each other. Discuss the way they made a contribution to the world.

6. Tell the children: Sometimes people who seem to be more differen than others in the group are laughed at, teased or riduculed. Sometimes they are even punished for their differences. There are also people who consider themselves to be better than the person that seems different to them.

a) Have the students stand and say the Pledge of Allegiance. Ask them to pay close attention to the last line. (... "With liberty and Justice for all.") b) In our country we say that all people have rights and should be treated fairly.

7. Discussion Questions: a) Can a person do his/her best when he is laughed at because he/she seems different to the others?

Continued on page 2

MATERIALS NEEDED:

Differences of Famous People A1

Decision Making Role Plays--Differences A2

Picture of Statue of Liberty (Teacher Made)

Chart of part of Emma Lazarus' poem. (See lesson procedure # 8. (Teacher Made)
SVE Ed Filmstrips Developing Basic Values

ADDITIONAL RESOURCES:

Poem-included

TIME REQUIRED

GRADE LEVEL

LESSON OBJECTIVES

AUTHOR

PROCEDURE

MATERIALS NEEDED:

Continued from page 1.

7. (cont.)

b) Is laughing at someone or teasing them or calling them names because they are different being fair and just?

8. Each person has some contribution to make and there should be equal opportunity for each person to make that contribution. a)Show the students a picture of the Statue of Liberty. Tell them that this special statue stands in New York Harbor and is a beacon (or light) welcoming people to our land. A special poem has been inscribed upon this statue. It was written by a lady named Emma Lazarus. Show a chart upon which part of the poem has been written. Have the children read it together. (Make chart of the following poem) "Give me your tired, your poor, your huddled masses yearning
be free..................Send these the homeless, tempest tossed to me.
I lift my lamp beside the Golden Door."

Explain that this statue and poem says welcome to America. Here we will take care of you. The golden door is a symbol of a land of opportunity for all.

9. How can we be accepting and tolerate all people who live among us? (First of all we can try to make friends with them, and learn more about them so we can begin to understand their differences. We can smile. We can help them to meet others.)

10. Do the Decision Making Role Plays. (Lesson Help #2

ADDITIONAL RESOURCES:

Recognize Culural Differences of Others

Dear Parents:

On the Statue of Liberty there is an inscription that reads:

"Give me your tired, your poor, your huddled masses yearning to be free.....Send these the homeless, tempest tossed to me. I lift my lamp beside the golden door."

This statute and the poem say Welcome to America. We will take care of you. America is the land of opportunity for all.

People from many nations have come to America to visit or to make it their permanent home. They bring with them everything that they have learned in their homeland.

Many who have had ancestors who settled here long ago still hold dear many of the cultural customs of their fathers and grandfathers.

Though they may seem strange to us, cultural differences can add variety to our way of life.

If you know any one who is from a different country that you could invite to your home or go to visit to learn more about their customs this would be a great time to help your child to understand that we are all different and yet we can all be friends and still work together to establish an even better society that we have today.

It would also be fun to try foods from other countries. Maybe you could have a Mexican Night where you ate tacos and broke a pinatta.
You could do this with any country and allow your children to get a feel for anothers likes and entertainment.

It might be fun to talk about different ways to say Thank You or Good-Bye or Hello. Yet tell them that they all mean the same so we're really not totally different.

Define and recognize differences in others........

Acceptance and tolerance.....

Dear Parents:

The students have been learning to recognize the differences in themselves and other people. They have been learning about acceptance and tolerance.

Many of our great people were considered different by those who associated with them. Thomas Edison was such a problem child in school that he was finally kicked out and yet he had so much to offer the world. He didn't learn in the usual ways. Yet this boy who was so different grew up to patent over one thousand different inventions. His inventions have done much to improve our world. For example: the electric light bulb, the phonograph, the movie projector.

Geaorge Washington Carver, was a son of negro slaves. He was born black in a world where white was supposed to be better. Yet he too improved the quality of life for us by his many experiments with agriculture and plants. He also worked to improve the way black and whites got along together despite their differences.

There are so many ways that people are different. It might be fun to go to one of the shopping malls and just do some people watching with your child. You could talk about the differences you see in people. You could note which ones seem to be in a hurry and which ones are there at their leisure.

Together you will come up with lots of ways that people are different. It is okay to be different. It takes all kinds of people to make a society that grows and contributes to a better way of life.

Help your child to see ways that he/she is like you and ways that they are different. Let them know that it is okay to be different.

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TITLE: Everyday Life in Today's China

PROJECT: Slide Presentation

AUTHOR: Paul Wieser, Fulbright Scholar 1992

AUDIENCE: 5th Grade

OBJECTIVE: Through the use of a media presentation students will enhance their understanding of everyday life in mainland China, Hong Kong and Taiwan.

SLIDE PRESENTATION

CHINA AT A GLANCE

(To be read/discussed prior to showing the first slide)

CHINA'S PEOPLE: The People's Republic of China is far and away the world's most populous nation with over one billion people, making China the home of nearly one out of every four persons in the world. There are many different nationalities in China. The largest group are the Han Chinese who make up 93% of the population. In addition to the Han there are 55 other nationalities.

CHINA'S GEOGRAPHY: China is over 3.6 million square miles in area. That's bigger than all of Europe or the continental United States. Altitudes range from 505 feet below sea level to the peak of Mt. Everest, at 29, 028 feet, the earth's highest mountain. China shares a border with 13 other countries and yet has only one time zone. Because of the wide Pacific Ocean, mountains, deserts and rain forests, China for centuries was isolated from easy contact with other cultures. The climate of China ranges from subarctic in the north to tropical in the south.

CHINA'S CULTURE: China is the seventh oldest civilization and the oldest continuing civilization. Its unique products-silk, porcelain, tea-have long been desired trade commodities and the fabled splendors of China have excited the imagination of many travelers. Chinese inventions such as the magnetic compass, gunpowder, paper and printing have had far-reaching impact upon the development of the west. Visitors, such as Marco Polo in the 13th century, reported favorably upon a society which in many respects outshone the Europe of his own times. Columbus carried a copy of Polo's account with him on his voyages of discovery. During the 18th century an interest in Chinese furnishings and art swept over Europe.

SLIDE PRESENTATION SEQUENCE/SCRIPT-PART 1(SLIDES 1-76)

Slide 1 Beijing, once known as Peking, is the capital of the People's Republic of China and the nation's second largest city. Over nine million people make Beijing their home. This first picture is of the Great Hall of the People located in famous Tiananmen Square.

Slide 2 Tiananmen is the largest public square in the world, over 100 acres. Several important monuments are located around the square such as this tall white obelisk dedicated to the heroes of the Chinese Revolution.

Slide 3 This sculpture is located right next to Mao Zedong Memorial Hall which is all in Tiananmen Square. It was built to honor Mao, the founder of the People's Republic of China.

Slides 4-5	The next two pictures show the Front Gate; all that's left of the wall that once surrounded the entire city. Once a year the emperor would go through this gate to prey at the Temple of Heaven.
Slide 6	Here is Tiananmen Gate, also known as the Gate of Heavenly Peace. It was built in 1417 and is the main entrance into the Forbidden City, home of the Chinese emperors. The portrait above the entrance is of Mao Zedong.
Slides 7-13	The Imperial Palace, also known as the Forbidden City, was the home to the Chinese emperor, his family, advisors, artists, officials and servants. Construction began in 1403, but there have been many renovations and additions. Located in the heart of Beijing, the palace covers 250 acres. It is surrounded by a moat and protected by a wall 35 feet high. It contains six main palaces, as well as many smaller buildings, together containing over 9, 000 rooms. Nearly all of the buildings stand two stories high and have large courtyards. No commoner or foreigner could enter the palace complex without special permission, on pain of death, which forced the poor to make long detours around the grounds.
Slides 14-19	China's most famous university is Beijing University founded in 1898. Unlike the United States, few Chinese attend college. This is due to a very strict examination system which allows for only about 6% of those who take the examinations to actually attend college.
Slides 20-25	This is a professional school in Beijing. We would call it a high school. The students have five majors to choose from including computers and laser printing. The students go to school six days a week and have six classes a day. They average about 1 1/2 hours of homework each night. At this school the principal even teaches 2-5 hours each week. Besides their normal classes, students get to choose electives such as dancing and chess playing. Class sizes are quite large compared to American standards. Classes of 40 or more are not uncommon.
Slides 26-31	About seven miles from the Forbidden City is the Summer Palace where the emperor and his family would spend summers. The palace grounds occupy a large park of almost 700 acres. One of the more interesting things to see is the famous marble boat built by one of the empresses.
Slides 32-37	This is a kindergarten in Beijing. All Chinese children must attend school for at least nine years. Notice the beds at this school. It is very common for parents to drop their kids off at school on Monday morning and not seem them again until Saturday. The kids actually live at the school.
Slides 38-44	Downtown Beijing is very crowded. The most popular and affordable form of transportation is the bicycle. There are literally millions of them. Beijing, one of the largest cities in the world, can boast the largest McDonalds. There are also other bits of America that are easily recognizable (Kentucky Fried Chicken).

Slides 45-47 Each year in old China, on the day before the shortest day of the year, the emperor would leave the Forbidden City. His procession moved through Beijing's hushed streets with great ceremony. Commoners (and foreigners) remained hidden behind shuttered windows, careful to maintain utter silence. The emperor was on his way to the buildings you see here. The Temple of Heaven was where the emperor would pray for good harvests.

Slides 48-55 This is a school for junior high and high school students. As you can tell by the photos, many students live on campus. Before moving on to high school, junior high students take three days of examinations to determine whether they will attend an academic or vocational high school.

Slides 56-59 This is an elementary school, grades 1-6. The students in the pictures are 5th graders. There are 45 students in this classroom. The last slide is of their teacher with the Chinese flag in the background.

Slides 60-63 The Great Wall is the only man-made object visible from space. It remains one of man's most remarkable accomplishments. If you were to take all the brick and stone used in its construction you could build a dike eight feet high around the world! Built to keep invaders out of China, construction began about 403 BC. It was built in separate sections in scattered strategic areas. Two hundred years later an emperor used 300,000 men-many of them political prisoners whose bodies are burried in the wall-to work connecting the segments into one huge rampart of stone and earth. The Great Wall with all its branches once stretched for 6, 200 miles.

Slides 64-67 Here is another kindergarten in Beijing. As you can tell from the photos, some of the students live at this school as well.

Slides 68-76 Beijing is a very crowded city. There is not enough room for everyone. If you are under 35 years of age you have no hope of getting your own place to live. You live with relatives, if they have room for you, and in some cases you are forced to live at your workplace. The buildings are not very attractive. China is a poor country. The No. 1 concern is to see that the people have enough to eat. They do not have enough money to spend on making their homes look more attractive.

Almost everything is hauled on bicycles as you probably guessed after seeing this picture. Although trucks and cars clog the streets of Beijing, there are very few of them compared to what we have in the U.S.

Look closely at the water watermelon stand right on the streets of Beijing. Do you see the man sleeping on the bed in the background? This is a common site all over Beijing. Farmers from the countryside bring their crops into the city to sell. They set up their stands and live there until the weather gets too cold.

(THIS IS THE END TO THE FIRST SET OF SLIDES)

SLIDE PRESENTATION SEQUENCE/ SCRIPT-PART 2 (Slides 1-61)

Slides 1	In 1974, a group of peasants digging a well near this site, about 20 miles from the ancient city of Xi'an (pronounced "She-an"), accidently made one of the century's greatest discoveries.
Slides 2-5	What they stumbled upon were thousands of life-size terra cotta warriors who had been standing guard by the tomb of a Chinese emperor for over 2,000 years. Three vaults, containing an estimated 8,000 figures, have thus far been identified. The figures are of men, horses and chariots. The warriors are dressed in armor or short, belted gowns. The torsos are hollow, with solid arms and legs. Each face was individually sculpted, with models chosen from throughout the military ranks of China. The figures were originally brightly painted. Xi'an was once the largest city in the world. It served as the capital of China through 11 dynasties.
Slides 6-9	These pictures are of a nursery school in Xi'an. The picture of the flag and posters with Chinese writing is quite interesting. The writing refers to rules of the Communist Party.
Slides 10-11	Here is a local home in Xi'an.
Slides 12	Perhaps the most beautiful part of China lies to the south, in the area about the city of Guilin (pronounced "Guay-lin"). From a lush green plain laced with rivers and lakes suddenly spring steep, rounded towers of stone which loom singly like battlements or fade in ranks toward the horizon. This "stone forest" actually are formations of karst. Eroded over the centuries by the area's unique wind and water conditions, these mountains, with their many subterranean caves and rivers, creates a haunting atmosphere.
Slides 13-24	A trip down the Li (pronounced "Lee") River is the best way to enjoy the beauty of the region. As you float past valleys, bamboo groves, and mist-shrouded crags, one has the sensation of being carried backwards in time through a traditional Chinese painting. Water buffalo graze at the banks of the river. The local inhabitants live in the very boats in which they also make their living.
Slides 25-28	These rice patties north of Guilin remind us of a China that is quickly disappearing. Rice is still the most important crop produced.
Slides 29-37	Work in the rice patties is not easy as these next few pictures bear witness. Everyone pitches in to help, especially the kids.
Slides 38-39	Life in the country is a lot different from the big city as these two photos show.

Slide 40	Things are much more simple in the country. This slide shows a woman dentist at work in her "office."
Slide 41	A reminder of a terrible past. This sign reads,"Killing girl babies is illegal." At one time it was common for parents to allow girl babies to die rather than care for them. Boys were more valuable to families since they were better able to perform the hard work in the fields.
Slides 42-47	This junior high school in the countryside obviously lacks the modern facilities of the big city.
Slide 48	Over 100 miles north of Guilin, high in the mountains, is the Sangjiang minority area. It is the home of the Dong people, one of China's 55 minorities. This house on the side of a hill is the home to a Dong family.
Slide 49-51	This husband and wife live in the house.
Slide 52	Not far from the house and across this bridge is the Dong village.
Slides 53-56	The village is isolated with almost no modern conveniences.
Slides 57-61	The Dong people are friendly and hard working. Traditional costumes are colorful as can be seen during the performing of a folk dance.

(THIS IS THE END TO THE SECOND SET OF SLIDES)

SLIDE PRESENTATION SEQUENCE/SCRIPT-PART 3 (Slides 1-49)

Slides 1-6	Shanghai, the fifth largest city in the world, is China's largest. As is the case in China's larger cities, it is very crowded. For over 100 years the city was controlled by the major foreign powers. Each claimed a section of the city including the United States. The influence of the U.S. remains, as can be seen from the photo of the Kentucky Fried Chicken store.
Slides 7-9	These pictures are of the Yu Garden built in 1577. Hidden behind high, carved brick walls decorated with huge stone dragons is a small lake spanned by a magnificent zigzag bridge and surrounded by teahouses, pavilions, rockeries, goldfish ponds and knolls.
Slide 10	Not far from Shanghai is the city of Suzhou known for its beautiful gardens; over 150 of them. Here is just one of them.
Slides 11-13	Near Suzhou runs the Grand Canal. It was built during the 7th century for the purpose of supplying the capital city of Beijing with food from the south. Many Chinese live on or near the canal.
Slides 14-21	One of the most famous and romantic places in the world is Hong Kong. Belonging to the British government since 1842, Hong Kong has progressed from one of the world's most poor and congested areas to one of the most gleaming and well-organized large cities. Today, Hong Kong has the most efficient tourism and transportation systems in Asia. It is the world's largest exporter of radios, watches, garments, and toys. It is the financial capital of Asia and ranks third as an international banking and financial center. It is also the world's third busiest port and third largest air cargo center.
Slides 22-23	The highest point on Hong Kong is Victoria Peak where you can get a magnificent view of the harbor.
Slides 24-28	Aberdeen is a part of Hong Kong known for its floating city of Chinese junks. Hundreds of people choose to live upon the water, rather than in the just as crowded city.
Slides 29-34	The floating restaurant Jumbo in Aberdeen is world famous.
Slides 35-38	The Republic of China, also known as Taiwan, lies about 100 miles off the southeastern coast of mainland China. After World War Two China entered upon a period of civil war. Chiang Kai-Shek and his nationalist forces were forced to move the government to Taiwan from the mainland where the communists still are in control of the People's Republic of China.

These photos are of a girls' high school in Taipei, the capital of Taiwan. As in mainland China, students must go through a strict examination competition, which determines who will attend these academic schools. Getting into a university is even more competitive.

Slides 39-43 Here are some pictures of another high school in Taipei. Notice how modern all the facilities are. Taiwan is one of the wealthiest nations in the world and a lot of money is spent on the education of its youth.

Slides 44-48 Believe it or not this elementary school has over 3,000 students.

Slide 49 McDonald's just seems to be everywhere. Even here in the Takono National Park on the east coast of Taiwan. Maybe the world isn't as large as we think.

END OF PROGRAM

China: a Traditional Society in Transformation

By Robert B. Winkowski, Dracut High School, Dracut, MA.

A Curriculum Unit derived from materials and experiences based upon the 1992 Fulbright-Hays Summer Seminar Abroad Program, China: Tradition and Transformation

Rationale:

With a population in excess of 1.1 billion (22% of the worlds total), a land area larger than the U.S.A. and an economy and a society poised for dynamic change, China, the historically dominant culture of East Asia, is a logical focus for a social studies curriculum increasingly reflective of the growing importance of the Pacific rim in world affairs.

Background Notes:

This unit is designed for use with college bound high school students in world history, world cultures, global studies or world geography programs. A curriculum packet format, largely self-contained, is employed. Typically, Activities #1-4 can be used as a term project by two students to present orally to the class and in written form to the teacher. Alternatively, each individual activity can be assigned to teams of two students to present in oral and written form. The first two activities, one a map/geography activity and the other an activity designed to deal with ethnocentric and stereotypical attitudes can be used by the instructor or the student teams to introduce the unit. Activity #5, a slide lecture based upon experiences in China, Hong Kong and Taiwan is presented by the instructor to conclude the unit.

Objectives:

- to provide student centered interactive learning experiences focusing on historic and contemporary China

- to utilize source materials acquired in China to illuminate salient features of Chinese culture, politics, economy and society.

- to contrast American perspectives on contemporary political and social issues, including human rights, with a Chinese perspective

Activity #1 China Map

Examine the wall size World Map produced in China entitled "Zhongguo Ditu Chubanshe."

- How does this world map differ from a wall map produced in the U.S.A?
- What is the meaning of the term Zhongguo? (check your text or any History of China text)

- Use a World Atlas and your text to locate on an outline map the following:

Cities

Beijing
Shanghai
Suzhou
Guilin
Long Shen
Sanjiang
Xi'an
Guangzhou
Hong Kong
Tai'Bei

Waterways

Grand Canal
Huang Ho River
Wei River
Yangtze River
Xi River
Yellow Sea
E. China Sea
S. China Sea

Mountains

Himalayas
Tien Shan
Kunlun
Altai

Areas

Manchuria
Tibet
Korea (Country)

- Also Draw:
  - The Silk Road
  - The Great Wall
  - A dotted line (red) from Beijing to Xi'an to Guilin to Long Shen to Sanjiang; from Guilin to Shanghai to Suzhou; from Shanghai to Hong Kong to Tai'Bei.

Enclosed Materials:

- Outline map of China
- Zhongguo Ditu Chubanshe (World Map)

Other Materials:
- World Atlas
- Text: Beers, B. World History: Patterns of Civilization, Prentice-Hall.
- Any World Map produced in U.S.A. (USA placed in center)

Activity #2 Stereotypes of China
- List in 5-8 minutes your immediate thoughts and/or reactions when the name China is mentioned.

Background Notes:
Upon conclusion of the alloted time, student responses should be tabulated on the board and examined. Class discussion can focus on the typical American view of China and the Chinese. (Typically student responses show varying degrees of confusion over what is Chinese or Japanese, as well as misunderstanding concerning ethnic and cultural diversity within China.)

Activity #3 Forbidden City
Listen to the audio tape, The Forbidden City (Narrator, Peter Ustinov) and view the slides of The Forbidden City. Utilize library sources to present an oral/slide report on the topic: The Forbidden City, A Splendid Symbol of China's History and Culture.

Enclosed Materials:
Audio-tape: The Forbidden City (Ustinov)
Slides: The Forbidden City

Map: The Forbidden City

Other Materials:
Library Sources: The Forbidden City

Activity #4 Human Rights In Contemporary China

The crushing of the student led pro-democracy movement in Tiananmen Square in June 1989 stunned the western world and riveted attention on the human rights issue in contemporary China.

How does China's official position on human rights compare with the American position as expressed in such documents as the Declaration of Independence and the Bill of Rights?

Contrast the rights around which the Tiananmen Square demonstration (1989) centered with the official position and practice of human rights as expressed by the Chinese government. What was the reality? What were the discrepancies in fact vs. theory?

Use the enclosed material listed below to develop an oral and written report on the above questions. (See any U.S. History text for the Declaration of Independence and the Bill of Rights).

Enclosed Materials:

- "China in Turmoil", Time, May 29, 1989, pp.36-47.
- "Human Rights in China," State Council, Beijing 1991 (pamphlet)
- The Chinese Ambassador's Version - Han Xu, New York Times, August 21, 1989.
- Human Rights Lecture Notes, Zhou Zhiliang, Vice President, Beijing Normal University, July 1992.

Other Materials:
Declaration of Independence
Bill of Rights

Activity #5 Slide Lecture:
China, A Traditional Society in Transformation

Maintain a brief log of your teacher's slide lecture including definitions or identifications of the following terms within a Chinese context.

Mao Zhedong
Great Hall of People
Diet
Housing (ext/int)
Basketball
Pagodas
Matteo Ricci
Advertising/billboards

Communism 1949
Great Wall
Bikes
Living conditions
Civic education
Chinese Catholics
Factory Work
  Male/female
Entertainment

Tiananmen
Food Vendors
Buses
Schools
Buddhists
South Cathedral
Public Hygiene
  privies, graffiti, st. sweeps
Agric. Mechanization

Night Soil
Cormorants
Chops
Han
Nanpu Bridge
Nanjing St
Bund
Taroko Park
Sampan
Jumbo

Terracing
Terracotta Warriors
Construction
Dong
Pudong Area
MacDonalds
Polaroid
China Youth Corps
Kowloon

Fishing
Ming Tombs
Karst
Dentistry
Enterprise Zones
"The Colonel"
Chaing Kai Shek Memorial
Victoria Peak
Aberdeen

Evaluation:
- 50% Oral Report
  - Criteria:
    - presentation
    - knowledge
    - poise
    - diction/grammar
- 50% Written Report (including MAP)